YAJUR VEDA

VOL. I खण्ड

Complete in 3 vols.

Mantras in Sanskrit with English Translation and Transliteration

Translated by

Swami Satya Prakash Saraswati
Udaya Vir Viraj

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YAJUR VEDA
यजुर्वेद

(English translation of Mantras with Sanskrit text and transliteration)

(Volume I)

YAJUR VEDA
यजुर्वेद

Volume I
[Text, Translation : Chapters 1-10]

English Translation
by
Swami Satya Prakash Saraswati
and
Udaya Vir Viraj

प्रथमो भागः
[मूलपाठः, अनुवादश्च - काण्ड 1-10]

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About this Edition

The great reformer, Swami Dayanand who ushered in a renaissance of Indian society towards the end of 19th century had ordained that :

The vedas are the source of true knowledge. To read and understand the vedas is the supreme duty of one and all.

This is one of the ten Principles of the Arya Samaj as laid down by Swami ji. Importance and relevance of the Vedas has been succinctly said in the Upanishadas also :

वेदेन वै देवा असुराणां वित्तं वेद्यमविन्दन्त
तद् वेदस्य वेदत्वम् ।　　　　(Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

The Vedas are so called because each statement therein informs a man of the ideals of human life, called the Law of Righteousness, to understand which there is no better source.

To meet the need of a modern, easy to understand English translation of the Vedas, the Veda Pratishthan of DAV College Managing Committee, New Delhi had been publishing complete translation of the four Vedas in twenty-two volumes since 1977. The first edition was well produced and well received. Later as this important task slipped into inexperienced hands, quality of printing and paper became inferior while the price was unduly raised.

In the year 2008, the responsibility of publishing and propagating the Vedas has been taken over by the Publication Division of the DAV College Managing Committee. This new 2008 edition has far superior production values and is priced at less then one-third of the price it was being sold so far.

Our object is to make the Vedas easily affordable for every one who is interested in having a set of the four Vedas in his home for him and the family members to read and benefit by their divine message.

We propose to publish the Hindi translation of the four Vedas also in the near future and offer at a very moderate price. We seek your cooperation in this noble task.

Vishwa Nath
Vice President
DAV College Managing Committee

Foreword

The Vedas enshrine the cosmic vision and vitality of our ancestors and epitomise a living legacy of divine inspiration, intuition and insight.

The glory of the Vedas is their universal and timeless quality. The subtle and symbolic invocations of the *Śruti* and the mystic and melodic music of the celestial hymns have hallowed human consciousness through trackless centuries with a sublime glow.

The Vedas exemplify a carefully nurtured and elaborately systematized oral tradition which is unrivalled in the annals of civilization.

The evocative poetry of joyous and spontaneous affirmation of life and nature, the unravelling explorations of the seers into the terrestrial and transcendental destiny of mankind, the pervasive immanence and the pristine omnipresence of primeval reality and primordial matter, and the wisdom and philosophy of Moral and Social Order in an harmonious equilibrium unfold the luminous realm of the spirit of the Vedas.

The Vedas are unique in their perspective of time and space.

Early in the history of human civilization, the Vedas proclaimed the essential unity of mankind, untrammelled by geographical barriers and tribal parochialism.

The Vedas declared the enduring filial allegiance of Man to Mother Earth: माता भूमिः पुत्रोऽहं पृथिव्याः ...अथर्व. 12.1.12.

The Vedas articulated the essential equality and intrinsically equal dignity of men and nations and the need for cooperative effort for common benefit: अज्येष्ठासो अकनिष्ठास एते, संभ्रातरो वावृधुः सौभगाय।

ऋक्. 5.60

The Vedas cautioned against recrimination, jealousy and ill will among the human kindred: मा भ्राता भ्रातरं द्विक्षन् मा स्वसारमुत स्वसा. ..अथर्व. 3.30.3.

The Vedas aimed and aspired for an ambiance of unfailing and ubiquitous friendship:

मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे।
मित्रस्य चक्षुषा समीक्षामहे। यजु. 36.18.

The true Vedic faith does not countenance dogma; the Vedic reason is not a euphemism for sophistry; the Vedic word is not a victim of verbiage. The essential perception of the Vedas is not a prisoner of perversions. The humanism of Vedas is not a hypocrisy and the Vedic teaching of tolerance is not a transient contrivance. The core commitment of Vedas is to truth and *dharma,* to harmony and happiness, to freedom and justice. The soulful Vedic voyage in ceaseless quest of the experience of inner illumination and with its rich symbolism and manifold meanings is perhaps the oldest and the most magnificent and many-splendoured pilgrimage of the human spirit.

The Vedas gave the *Magna Carta* of Human Brotherhood and Universal Goodwill and proclaimed a noble prayerful preamble to the humanitarian Constitution of One World based on friendship, fellow-feeling, freedom and fearlessness in words which are immortal and ever inspiring and which are central to the basic teleology and technology of building impregnable defences of peace in the minds of men. The Vedic seers who viewed the world of perception and the world of thought as a continuum prayed for the composite benediction of hearing noble thoughts and seeing noble deeds:

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षिभिर्यजत्राः। यजु. 25.21.

In that endeavour of building a universe of noble thoughts and noble deeds, the Vedic seers convened a cosmic convocation based on the fundamental human quest for truth and the acceptance of its many facets (एकं सद् विप्राः बहुधा वदन्तिः)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः।
देवा नो यथा सदमिद्वृधे असन्नप्रायुवो रक्षितारो दिवेदिवे।। ऋक् 1.89.1.

In the Vedic vision of human society, man in his relation to man was not predatory, aggressive and oppressive as in the Hobbesian nightmare which conjured up *homo homini lupus*. The Vedic ideal was that Man was under an obligation to protect and preserve and to aid and comfort mankind everywhere: पुमान् पुमांसं परिपातु विश्वतः। ऋक् 6.75.14.

The Vedic philosophy of freedom and fearlessness is aptly described in the following Mantra:

अभयं मित्रादभयममित्रादभयं ज्ञातादभयं परोक्षात्
अभयं नक्तमभयं दिवा नः सर्वा आशा मम मित्रं भवन्तु।। अथर्व. 19.15.7

Equally, the Vedic hymn of *togetherness* remains a refreshing reminder and a beacon light to the fractured and fragmented world out of whose womb the new world order is struggling to be born:

सङ्गच्छध्वं संवदध्वं सं वो मनांसि जानताम्।
देवा भागं यथा पूर्वे सञ्जानाना उपासते।। ऋक्. 10.191.2.

These noble thoughts made the culture of the Vedas the first and foremost foundation of the edifice of universal values: सा प्रथमा संस्कृतिर्विश्ववाराः। यजु. 7.14.

These enduring teachings of the Vedas are not a relic of the past, nor are they the exclusive preserve or the sole inheritance of Indians and Indo-Aryans. They belong to the common heritage of humanity and are relevant in our contemporary world and in our age. We owe it to ourselves and to the peoples and the nations of the world to share this precious heritage and to disseminate its message and meaning.

—Dr. L.M. Singhvi

Preface

The Vedas are the Word of God. At the very beginning of the Creation, man received knowledge of the Vedas. The Ṛgveda is the most ancient of all the holy scriptures in the world.

Knowledge of the Vedas is not intended for a particular race or country. God revealed this knowledge for the greatest good of mankind.

The Vedas have been translated into several languages. Scholars like Griffith, Wilson and Max Muller have written commentaries on the Vedas in English. But the need for bringing out an unconventional and standard translation of the Vedas has been felt for quite sometime. The task, however, involved dedication, hard work and considerable financial resources.

Col. Ved Ratna Mohan, ex-M.P., was a promising young man, the scion of a family which had implicit faith in the Vedas. His brilliant career was cut short by untimely death in 1973. His father, late Shri Narendra Mohan, was a leading industrialist of India. Daily he would perform *yajna.* He had named his eldest son Ved Ratna (Jewel of the Vedas). He had desired the late Ved Ratna to do some service to for the cause of the Vedas. But fate had willed otherwise. Col. Ved Ratna died before he could fulfil his father's wish.

His younger brother Major Kapil Mohan, who has great reverence for the Vedas like his father, made noble resolve to create an endowment for the English edition of the Vedas.

Dr. Govardhan Lal Dutta, President, DAV College Managing Committee, requested the Vedic scholar Swami Satya Prakash Saraswati to undertake the highly onerous responsibility. Indeed one could think of no other scholar better qualified than Swami Satya Prakashji to accomplish this task. In this task, he is collaborating with Shri Satyakam Vidyalankar, a renowned Vedic scholar.

Thanks are particularly due to Shri Vishwa Nath for his unstinted cooperation in the excellent production of this work.

Our labours would be fully rewarded if through this English translation of the four Vedas, attempted for the first time in India, the divine message enshrined in the Vedas impregnates human consciousness everywhere.

Prakash Vir Shastri

Shravani Poornima
Vikramiya Samvat 2034
August 28, 1977.

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Introduction

Swami Satya Prakash Saraswati

the pettiness and parochialism of politics and strove to reinforce our national life with the tensile strength of our quintessential heritage. He lived and worked for national goals. In national politics he was the ambassador of the larger cultural claims on life. In his tragic and untimely death, Mother India lost an illustrious son who distinguished himself not by the office he held, nor by his wealth or material acquisitions, but by his dedicated and singleminded service to the cause of the nation. In his death, Veda Pratishthana lost its moving spirit, regained mainly because his memory is a motive force. We savour the exhilarating fragrance and see the inspiring and exhorting presence of his personality, pervasive and perdurable, in the fruition of this project and pay our affectionate homage to his everlasting memory.

I take this opportunity to thank all my colleagues and to reiterate my debt of gratitude to my esteemed friend and munificent philanthropist, Brigadier Kapil Mohan, and to revered Svami Satya Prakashji. Both of them have been invaluable "resource persons" for this project. To revered Svamiji, and the intrepid team of translators including Pandit Satyakam Vidyalankar and Shri Udai Vir Viraj Vidyalankar, who have assisted Svamiji, we owe the quality and the steady progress of this work. To my colleagues, Shri Shiv Kumar Shastri, Professor Ved Vyasji, Shri Ram Nath Sehgal, Shri Naunitlal, and Shri Ram Saran Das Ahuja, I convey my cordial thanks for their unfailing support in our labour of love. There are many other friends and workers of the project who have quietly and unobtrusively extended a helping hand and to whom I owe a word of appreciation. On this occasion my thoughts go to the memory of the late Dr. G.L. Datta and the late Dr. Suraj Bhan who were associated with the project closely.

I close my prayerful thanksgiving on this happy occasion by invoking the luminous vastness of Truth in the form of Sarasvatī, the goddess of learning and inspiration, who awakens our consciousness, enlightens our understanding of the universe, and showers her bountiful blessing on noble pursuits.

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SOME HIGHLIGHTS OF THE YAJURVEDA

In fact, there is hardly a literature which is so highly held in esteem as the Vedic Saṁhitās. It would be futile to assign any date for the composition, collection or revelation of the Vedic texts. It is difficult to evaluate the four Saṁhitās exclusively. To a traditional Indian, the entire Vedic text is held sacred. The Ṛk, the Yajuḥ and the Sāman are embodied and incorporated in all the four Vedas. The knowledge is one; it exists as if within us and thus becomes a part of our own being, of our own mind, of our own consciousness. Perhaps in this reference, one of the mantras with a refrain *tan me manaḥ, śiva saṁkalpam astu* elaborates that the Ṛk, Yajuḥ and Sāman are the spokes of the same wheel existing within our consciousness: यस्मिन्नृचः सामन्यजूꣳषि यस्मिन्प्रतिष्ठिता रथनभाविवाराः। यस्मिँश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ (Yv. XXXIV.5)

Wherein the Ṛks (praise verses), the Sāmans (lyrics) and the Yajuḥs (sacrificial formulas) are well placed like spokes in the nave of a wheel, wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions.

All the four Vedas, the Ṛk, the Sāman, the Yajuḥ and the Chandas (the Atharva) have come out of the same Cosmic Man or the same Cosmic Sacrifice :

> तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे ।
> छन्दाꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ।। (Yv. XXXI.7)
>
> Here by Chanda (छन्दस्), we do not mean Gāyatrī and other metres: they are included in the Ṛk, the Sāman and the Yajuḥ; here *Chandas* means the verses of the Atharva (Mahīdhara and Uvaṭa have erred on this score).

It is traditionally believed that the Vedas were not given to men in a language which pre-existed their composition. The language of the revealed Saṁhitās became the origin of all the languages which followed this literature. The superb plasticity of the language of the Saṁhitās is by itself an argument in favour of a revealed theory of language and culture.

Iṣa and Ūrja – Food and Energy

The text of the Yajurveda starts with an invocation for the sake of *iṣa* (food) and *ūrja* (vigour, energy or fuel). Food in body burns up to give energy which sustains life. The solar energy through plants synthesizes food and the cycle between food and energy goes on. It is a cycle of mass and energy. Food, energy and consciousness are the elements through which life gets manifested, and this triple-function has reached its climax in the human-system. The largest source of *ūrjā* or energy for the terrestrial life is the sun. The sun has its own *iṣa* or fuel, the atomic nuclei, which by the process of disintegration, fission or condensation, give rise to enormous energy. The lightning is a manifestation of *ūrjā* in the near midspace where move the clouds. The distant wide space is traversed by the micro-energy waves. To maintain our body-equilibrium, we need food or *iṣa* and this by slow combustion furnishes energy to our system. Every factory needs the raw material or *iṣa* and the *ūrja*, the energy. The mind - complex and sub-conscious complex also need their own types of *iṣa and ūrja*. The vital - complex of our make-up has also its characteristic *iṣa* and *ūrja*. And therefore, the opening words of the Yajurveda are the invocations for this *iṣa* and *ūrja* :

इषे त्वा । ऊर्जे त्वा (1.1)

We invoke you, O Lord, for food; we invoke you for vigour. These are the first two Yajuṣī of the Yajurveda. We have several passages in this Saṁhitā where the words *iṣa* and *ūrja* occur in pairs. *Haviṣ* (हविष्, or the oblations) of *ghṛta* or ājya (the clarified butter) provide in one substance, butter, *iṣa* and *ūrja* both :

स्विष्टकृद् देवेभ्यऽइन्द्रऽआज्येन हविषा भूत्स्वाहा;

(May the resplendent Lord be gracious to learned people by his oblation of melted butter, Svāhā) – II.9

Here we give a few passages where the term, *iṣa* and *ūrja*, simultaneously occur;

(a) इषमूर्जमहमित आदमृतस्य योनिं महिषस्य धाराम् (XII. 105)
(b) ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वेऽइषः सन्दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥ (XII.108)
(c) इषे पिन्वस्वोर्जे पिन्वस्व (XXXVIII.14)
(d) पूर्णा दर्वि परा पत सुपूर्णा पुनरापत । वस्नेव विक्रीणावहाऽइषमूर्जꣳ शतक्रतो (III.49)

In the cosmic creation, *iṣa* and *ūrja*, matter and energy, play the same role as *rayi*, रयि, and *prāṇa*, प्राण of the Praśno'paniṣad (For *ūrjā* and *rayi* together, See Ṛv. VI.70.6). *iṣa = rayi ; ūrjā = prāṇa*).

In the *Saptapadī* ritual of a marriage ceremony, the first step advanced by the couple is for the *iṣa* and the second step is for *ūrja*, and the five more steps, the couple moves for other blessings.

The term *iṣa* and *ūrja* have a good deal of significance in the Ṛgveda also, for we have the pair occurring in several verses :

(a) इषमूर्जं च पिन्वस मत्सरिन्तमः –Ṛv.IX.63.2
(b) इषमूर्जं पवमानाभ्यर्षसि –Ṛv.IX.86.35

Yoga and Kṣema

Yoga is the acquisition of anything worth having and *Kṣema* is its preservation. Usually *Kṣema* becomes more vital than *Yoga* or acquisition. This is true in personal matters as much as in the national. The last words of the universal National Anthem are :

योगक्षेमो नः कल्पताम् (XXII.22)

which mean that for a country, not only *Yoga*, or the acquisition of freedom, land, prosperity, or wealth is needed,

she should have also *Kṣema*, i.e. the capacity of preservation of all that she has acquired by efforts and sacrifice. Life in no case is static. Its dynamism requires care and caution. This care and caution for the future is *Kṣema*.

Rāyaspoṣa or Prosperity or Riches and Nourishment for Healthy Growth

There are dozens of instances where the word *rāyaspoṣa* (plentiful riches) has been used in the Saṁhitā. *Rāyas* (रायः) is the riches, prosperity of wealth of any kind – wealth of learning, wealth of money, wealth of cattle and wealth of worldly treasures. This word is closely related to *rayi* (रयि). We have in several verses the phrase : वय स्याम पतयो रयीणाम् — may we all become Lord of Treasures (X.20; XXIII.65; Ṛv. X.121.10; Av. VII.79.4).

The word *rāyaspoṣa* in the Yajurveda for the first time occurs in Chapter III, verse 20 : अन्ध स्थान्धो वो भक्षीय मह स्थ महो वो भक्षीयोर्ज्ज स्थोर्ज्ज वो भक्षीय रायस्पोष स्थ रायस्पोष वो भक्षीय ॥

You are food; may I eat your food.
You are respectable; may I also enjoy your respect.
You are vigour; may I receive your vigour.
You are plentiful riches; may I also enjoy your plentiful riches.

The four material gains invoked in this verse are अन्धस् (food), महः (respect), ऊर्ज्जः (vigour or energy) and रायस्पोषः (all riches and sustenance in plenty for healthy growth).

(i) अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायो मा वय रायस्पोषेण वियौष्म तो तो रायः (IV.22)
Play with us. We are your brothern. Your riches (are) my riches. May we never be deprived of riches and nourishment. Yours be the riches.

(ii) रायस्पोषदे विष्णवे त्वा (V.1)

(iii) सिह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहा (V.12)

(iv) सुवीरो वीरान् प्रजनयन् परीह्यभिरायस्पोषेण यजमानम् (VII.13)

(v) स यज्ञ धुक्ष्व महि मे प्रजाया रायस्पोष विश्वमायुरशीय स्वाहा (VIII.62)

(vi) रायस्पोषेण समिषा मदन्तो ऽग्ने मा ते प्रतिवेशा रिषाम (XI.75)

(vii) मयि गृह्णाम्यग्रे अग्निं रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय (XIII.1)
(viii) इषे त्वा, ऊर्जे त्वा, रय्यै त्वा पोषाय त्वा (XIV.22)

(I invoke you for food. For vigour. For riches. For nourishment).

In the *Saptapadī* ritual of the marriage, the couple advances the third step for *rayaspoṣa*.

Yajña and Yajamāna

Yajña is the performance of one's duty in the widest sense. Performance of one's duty is also *karma*. All the four Veda Saṁhitās are one in respect to these performances. It is through *yajña* that one attains the highest attainable. It is the *yajña* that liberates one from the shackles of bondage; it is again the *yajña* through which one gets worldly prosperity — wealth, reputation, enlightenment, family comforts. *Yajña* is not a ritual; it is a dedication to the society and the environments, and finally, it is an obligation to the Lord Supreme.

The word *yajña* is derived from √yaj, √यज्, which has three connotations, *dāna* (दान), *devapūjā* (देवपूजा) and *saṅgatīkaraṇa* (संगतीकरण). Charity and benevolent help given to others are *dāna;* reverence to men of enlightenment, harnessing Nature's bounties for social good and keeping environments free from pollution—this is *devapūjā*; strengthening and enriching the society by organizing benevolent institutions, helping mechanical and chemical industries, developing science and technology, all is *saṅgatīkaraṇa.* What Dayānanda understands by *yajña* is :

> "Yajña is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, Homa etc. (fire-rituals) for the purification of air, rain, water, herbs etc. for the increase of human happiness". (*Dayānanda* : Beliefs and Disbeliefs, 28).

In such contexts, the *yajña* is regarded as the supreme

duty (श्रेष्ठतमं कर्म -- ŚBr. I.7.1.5). The words "श्रेष्ठतमाय कर्मणे" occurring in the first verse of the Samhitā refer to this sort of *yajña*. The superb duty is one which is done for the sake of general good, without any expectation of reward and return; it is the duty performed without an attachment.

Yajña is the duty for excellence, incorporating all works and performances of benevolence. Dealing with the subject, Mahīdhara, the reputed commentator on the Śukla Yajurveda Saṁhitā says that all the actions, works or performances, the *karmas* can be classified under four heads,* *apraśastam* (objectionable), *praśastam* (commendable), *śreṣṭham* (excellent), and *śreṣṭhatamaṃ* (excellent in the superlative).* Normally, *śreṣṭha* is also the superlative or the best, but *the śreṣṭhatamam* is the highest, the noblest conceivable. All actions illegal and unsocial, like cheating, stealing, torturing etc. are *apraśasta.* Actions good for the family and a small group of friends and relations, like helping and rearing the family are *praśasta*; the actions enjoined by the *smṛti* or the moral and legal codes of the State or Society are *śreṣṭha*; and finally, the actions enjoined by the Veda, or the divine enlightenment, based on the principles of *satya* (the high value of life) and *ṛta* (the universal law) and meant to serve humanity at large, and aimed at establishing a universal kinship are *śreṣṭhatama*, and such actions alone are known as the *yajña*.

There are two ways of interpreting the line : "यज्ञो वै श्रेष्ठतमं कर्म": (i) the *yajña* is the most excellent performance, and (ii) all most excellent performances constitute *yajña*. The particle *vai* (वै) indicates an identity. The *yajña* is identical with the most excellent. Unfortunately so many acts passed under the name of *yajña*, that *yajña* became a term of disrepute (just as the term sacrifice, a synonym for a sacred act of dedication). The term *adhvara*, अध्वर, a synonym of *yajña*, means a performance free from all types of violence. The animal sacrifice is not even a *praśasta karma*, or a *śreṣṭha karma*; how can

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*श्रेष्ठतमाय कर्मणे। चतुर्विधं कर्म अप्रशस्तं। प्रशस्तं, श्रेष्ठं, श्रेष्ठतमं चेति। लोकविरुद्धं वधबन्धचौर्यादिकमप्रशस्तम्। लोकैः श्लाघनीयं बन्धुवर्गपोषणादिकं प्रशस्तम्। स्मृत्युक्तं वापीकूपतडागादिकं श्रेष्ठम्। वेदोक्तं यज्ञरूपं श्रेष्ठतममिति तल्लक्षणम्। 'यज्ञो वै श्रेष्ठतमं कर्म इति श्रुतेः (ŚBr. I.7.1.5; Mahīdhara on Yv.I.1.)

it be a śreṣṭhatama karma? Such sacrifices made the *yajñaśālās* a place of horror and disgust. Here lies the difference between Dayānanda's and Mahīdhara's interpretations. It was actually not the fault of Mahīdhara that he interpreted the texts as he has done. His has been the traditional translation only based on the Kātyāyana and other Śrauta Sūtras.Dayānanda was a Ṛṣi, a person of vision; he possessed the courage of a truth-seeker, and hence he could see the identity that the most excellent *karma* is the *yajña*, and hence the *yajña* is also the most excellent *karma*. The *yajña* is an anti-thesis of violence. The yajña is a *karma* per excellence, a *karma* which is enjoined by the two texts of *Īśopaniṣad*. (Yv.XL.1-2).

तेन त्यक्तेन भुञ्जीथा ।
कुर्वन्नेवेह कर्माणि जिजीविषेत् शतं समाः ॥ (Yv.XL.1-2).

Any act of public utility, performed with non-attachment with its fruit is *yajña*. The one who performs such an act, the leader, the house-holder is *yajamāna*. The performance of a token ritual on such occasions is also traditionally known as *yajña*, but the real *yajña*, the benevolent institution, follows the ritual and continues so long as the yajamāna feels dedicated to it. A great *yajña* may pass on to the posterity also. Organizing industry, technology, establishing academies for research and development, running a factory, raising a hospital – all these benevolent acts constitute *yajña* as enjoined by the Veda; they are the benevolent acts of universal character meant to serve all and sundry.

Since the *yajña* is the most excellent sacred performance, we have the following series of the *yajūṁṣi* :

आयुर्यज्ञेन कल्पताम् । प्राराो यज्ञेन कल्पताम् । चक्षुर्यज्ञेन कल्पताम् ।
श्रोत्र यज्ञेन कल्पताम् । पृष्ठं यज्ञेन कल्पताम् ।
यज्ञो यज्ञेन कल्पताम् । –(Yv.IX.21)

May my longevity be secured by sacrifice. May my breath, may my vision, may my hearing, may my back, may the sacrifice be secured by sacrifice. A few more similar *Yajūṁṣi* are added in the Saṁhitā to the above elsewhere.

वाग्यज्ञेन कल्पताम् । मनो यज्ञेन कल्पताम् । आत्मा यज्ञेन कल्पताम् ।
ब्रह्म यज्ञेन कल्पताम् । ज्योतिर्यज्ञेन कल्पताम् । स्वर्यज्ञेन कल्पताम् ॥
–(Yv.XVIII.29).

May the speech be regulated by sacrifice; may the mind, may the conscience, may the intellectual power; may the light, may the bliss be secured through sacrifice.

All the five *prāṇas* have been invoked in a similar verse in the same strain along with *āyu, cakṣu, śrotra, vāk, manas, ātman, brahmā, jyotiḥ, svaḥ, pṛṣṭha* and *yajña*. The five prāṇas or vital breaths are *prāṇa, apāna, vyāna, udāna* and *samāna*.

प्राणो यज्ञेन कल्पता ꣳस्वाहा । अपानो यज्ञेन कल्पताꣳस्वाहा ।
व्यानो यज्ञेन कल्पताꣳस्वाहा । उदानो यज्ञेन कल्पताꣳस्वाहा ।
समानो यज्ञेन कल्पनाꣳस्वाहा । (Yv.XXII.33).

In fact, the entire life, all the body organs are to be strengthened with the concept of *yajña* or the spirit of dedication and sacrifice. The sacrifice itself has to be inspired and spiritualized by the feeling of *yajña*. Yajña is a process of spiritualization of all our human activities. Our science and technology, including biological and social sciences need complete spiritualization in this respect before they can be effective in the right sense in raising the stature of man and his society.

Yajamāna – The person who performs the yajña is a *yajamāna*. Usually, he is a house-holder. Later on as the culture developed, it became one of the obligatory duties of yajamāna to keep himself engaged in the five *mahāyajñas*. (i) the *Brahmayajña*(ब्रह्म यज्ञ),which normally means (a) study of the Veda and scriptures, and (b) prayer and silent worship commonly known as the *sandhyā*; (ii) the *Devayajña* (देवयज्ञ) which means all our efforts to fight against environmental pollutions; traditionally, it got restricted to the performance of Agnihotra or Homa, a fire-ritual; (iii) the *Pitṛ-yajña* (पितृयज्ञ) which includes reverence to all the elders of the family and an obligation to serve them as best as one can, even at the cost of personal comforts; traditionally, it also means submitting to fire certain oblations of the edible material; (iv) the *Atithi yajña* (अतिथि यज्ञ) or taking good care of the persons, who have selflessly dedicated their life to the services of the society.

The word *atithi,* अतिथि, stands for a *sannyāsin,* who temporarily comes to stay at the house of a householder, but keeps on usually moving; here again in the ritual, there are a few *yajūṁṣi,* which are recited and oblations offered to fire; (v) the *Balivaiśvadeva yajña,* (बलिवैश्वदेवयज्ञ), where offerings are given to All-Gods, the *Viśvedevāḥ*; the portions are allotted suiting to the needs of cattle, domestic helpers or servants and social dependents. Dayānanda has elaborated the details of these five Great Duties in his reputed text, the *Pañcamahāyajña Vidhi,* and his other writings. These five *mahāyajñas* have no direct bearing with the Yajurveda exclusively. Of course, some of the *yajūṁṣi* have been utilized in the *yajñas* (particularly from Chapter III of the Yajurveda for the Devayajña (5,1.2,3,9 and 10) :

> भूर्भुवः स्वर्द्यौरिव ०;समिधाऽग्निं ०, सुसमिद्धाय ०, तं त्वा समिद्‌भिर् ० अग्निर्ज्योति ०, सजूर्देवेन सवित्रा ० ।

For the *pitṛyajña,* see also Yv.II.31-34 : अत्र पितरो मादयध्वं ०; नमो वः पितरो रसाय ०; आधत्त पितरो ० and ऊर्जं वहन्तीरमृतं ० and Yv.XIX.36 (पितृभ्यः स्वधायिभ्यः स्वधा नमः ; पितामहेभ्यः स्वधायिभ्यः स्वधा नमः । प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः; अक्षन् पितरोमी मदन्त पितरोऽतीतृपन्त पितरः पितरः शुन्धध्वम्); and Yv.XIX.45-70. Of course, here again, the Ṛgvedic texts play a very important role in expanding the ecclesiastical details. The Atharvaveda also has a lot to contribute to the details of these rituals.

The words *mantra, chandas, stoma, yajuḥs* and *sāman* have been thus derived in the Nirukta: *Mantras* (stanzas or verses, say the Ṛk) are so called from thinking (मन्त्रा मननात्); *Chandas* or metres from covering (छन्दांसि छादनात्); hymns or *stoma* from praising (स्तोमः स्तवनात्). *Yajuṣ* is derived from the root yaj, √यज्, to sacrifice (यजुर्यजतेः). *Sāma* is so called because it is measured out by the stanza, or it may be derived from the root *as,* √अस्, to throw. He thought it equal to the stanza, say they who are well-versed in the Vedic metres (साम सम्मितमृचा । अस्यतेर्वा । ऋचा समं मेने इति नैदानाः) —Nir. VII.12.

The *yajamāna* is a person of respectability; he is the unit of the society and he is the measure, मान, of the *yajña.* The Supreme Lord is invoked to take care of him; to keep care

of his cattle and to bless him with riches, long life, health, vigour, cattle, home and progeny. As on him depends the society and the state, his needs and desires are to be taken care of. He is blessed by the priest, who is his philosopher and guide. The yajamāna honours the priest with reverence and looks to his needs, while the priest, the *purohita,* blesses him in his projects (सत्याः सन्तु यजमानस्य कामाः) (XII.44), may the wishes of the yajamāna come out true.

We shall quote here a few verses where the *yajamāna* (sacrificer) has been invoked. The yajamāna is also often called as the *yajñapati* or the lord of the *yajña,* or *gṛhapati* as the householder, or master of the house.

(i) यजमानस्य पशून् पाहि (1.1) – Preserve the cattle of the yajamāna.

(ii) परमेण धाम्ना दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् (1.2) – Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer (yajñapati) forsake you.

(iii) यजमानस्य परिधिरसि (II.3). You are the protective peg for the sacrificer.

(iv) अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासꣳसुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः (II.27). O adorable Lord, master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder.

(v) अयमग्निगृहपतिर्गार्हपत्यः प्रजया वसुवित्तमः (III.39). The fire is the Lord of the home. This is most useful for the household. This bestows wealth for the sake of progeny.

(vi) रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषेऽअधि यज्ञोऽअस्थात् (XVII.54). May they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.

(vii) इयक्षमाणा भृगुभि सजोषाः स्वर्य्यन्तु यजमानाः स्वस्ति (XVII.69)

> May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*Bhṛgus*) reach the auspicious world of bliss.

(viii) उद् बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳसृजेथामयं च ।
अस्मिन् सधस्थे अध्युत्तरस्मिन् विश्वेदेवा यजमानश्च सीदत ।
(XV.54)

O fire-divine, wake up, keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice and in higher realms all the enlightened ones and the sacrificer occupy good positions.

The entire terminology of the ecclesiastical *yajñas* is based on the terms used in the Ṛgveda, but when I say this, I do not mean that the Ṛgveda gives a sanction to the yajña rituals. These rituals came into existence milleniums after the revealed knowledge of the Veda. As in so many other cases, so in the case of Kalpa or the Karmakāṇḍa, the terminology is derived from the Śruti : in the Śruti, the terms occurred in their most natural connotations, with the plasticity of their etymology. The very first verse of the Ṛgveda has the term *agni, purohita, yajña, deva, ṛtvija,* and *hotṛ*—these terms were later on utilized in the technical sense, when fire-rituals attained a concrete form. The word *ṛtvik* has an association with *ṛtu* or season; a participant in a seasonal ritual came to be known as a *ṛtvik*; he is expected to be an enlightened person, rich in the Vedic lore. The number of *ṛtviks* may be one, two, three or four. If there is one *ṛtvik,* he is the *purohita* also, or the leading priest of the ceremony. If there are two participants in the ceremony, other than the *yajmāna,* one is known as the *purohita,* and the other a *ṛtvik*; when there are three participants, they are known as *ṛtvik, purohita* and the *adhyakṣa* (or the head); and when there are four participating priests, they are known as *hotṛ, adhvaryu, udgātṛ* and *brahmā* (Dayānanda, the Sanskāravidhi), of course, the details are not so simple, as Dayānanda has conceived. There

are a host of terms by which the priests and participants are known according to their functions in the elaborate ceremonies. Taking the hint from the various texts of the Ṛgveda (e.g. II.1.2), the ecclesiastical experts of the Brahmanic period and of the period of the Śrauta Sūtras drew out a long list of the priests and the participants in the *yājñik* rituals.

तवाग्ने होत्रं तवपोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तवप्रशास्त्रं त्वमध्वरीयसि ब्रह्म चासि गृहपतिश्च नो दमे ॥

(Ṛv.II.1.2)

According to the yājñikas, the verses 31 and 32 of Chapter V of the Yajurveda contain formulas for the consecration of the eight *dhiṣṇyās,* i.e. eight side-altars or hearths each of which is addressed in turn.

1. The hearth of the *Āgnīdhra,* आग्नीध्र, the fire-kindler priest; the formula is विभूरसि प्रवाहणः – you are all-pervading, the carrier.

2. The hearth of the *Hotṛ*, होतृ, the invoking priest; the formula is वह्निरसि हव्यवाहनः, you are the fire that carries the oblations.

3. The hearth of the *Maitrā-varuṇa,* मैत्रावरुण, the assistant of *hotṛ* priest; the formula is श्वात्रोऽसि प्रचेताः; you are swift and wise.

4. The hearth of *Brāhmaṇācchansi,* ब्राह्मणाच्छंसि, the formula is तुथोऽसि विश्ववेदाः, you are *tutha* or the Divine Supreme, the omniscient. (*Tutha* means Brāhmaṇa priest, who knows how priestly fees are to be distributed – *Griffith*). (These four in reference to verse 31).

5. The hearth of the *Potṛ*, पोतृ, or cleansing-priest; the formula is उशिगसि कविः, you are the yearning one, the sage.

6. The hearth of the Neṣṭṛ, नेष्टृ, the priest who leads forward the sacrificer's wife. He is addressed by the

names *Aṅghāri* and *Bambhāri*, अङ्घारिरसि बम्भारिः, two guardians of the celestial soma (cf. IV.27); you are the enemy of the sin, the nourisher.

7. The hearth of the *Acchāvāk*, अच्छावाक्, or inviting priest; the formula is अवस्यूरसि दुवस्वान्, you are the bestower of food, the possessor of supplies (or aid-seeker and worshipping – *Griffith*).

8. The *mārjālīya* hearth of the cleanser on which the sacrificial vessels are cleansed. The formula is शुन्ध्यूरसि मार्जालीयः. After the completion of these eight *dhiṣṇyās*, the Āhavanīya, आहवनीय, fire is pointed at and addressed as समाडसि कृशानु, you are sovereign, the glowing fire. Mahīdhara supplies further details of the verse 32, corresponding to परिषद्यो ऽसि पवमानः, नभो ऽसि प्रतक्वा, मृष्टो ऽसि हव्यसूदन and ऋतधामासि स्वर्ज्योति - you are the member of the assembly, the pure one; you are the sky, the pleasure-showering, you are swept clean, the preparer of oblations; you are the seat of law, heaven's light and lustre.

The Cosmic Man of Purusa Sūkta

In the Ṛgveda (X.90), we have a full hymn of 16 verses, known as the Puruṣa-Sūkta, with Nārāyaṇa as its Ṛṣi. The entire hymn is repeated in the Yajurveda Chapter 31 of 22 verses (i.e. 6 new verses, not taken from the Ṛgveda). Out of the sixteen verses of this hymn, which deal with the cosmic creation, coming out of the Cosmic Man with thousands of heads, thousands of eyes and thousands of feet, six (or seven) verses deal with *yajña*, the cosmic sacrifice. This yajña is the Supreme Performance of the Cosmic Puruṣa, who is known as Puruṣa (XXXI.18). He is also Prajāpati (XXXI.19). Yajña is referred to in the following verses of this Chapter of the Yajurveda.

1. तस्माद्यज्ञात् सर्वहुतः सम्भृतं पृषदाज्यम् (6)

From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd are obtained.

2. तस्माद्यज्ञात् सर्वहुतऽऋच: सामानि जज्ञिरे (7)
From that cosmic sacrifice, in which everything has been offered as oblations, the Ṛks and Sāmans are born. Also verse (8).

3. तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रत: (9)
The cosmic Man, who is born earliest of all is placed on the cosmic sacrificial altar.

4. यत्पुरुषेण हविषा देवा यज्ञमतन्वत (14)
In the cosmic sacrifice arranged by gods with Cosmic Man as oblation.

5. देवा यद्यज्ञं तन्वानाऽअबध्नन् पुरुषं पशुम् (15)
When the gods preparing for the sacrifice tie up the Cosmic Man as an offering.

6. यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् (16)
Gods worshipped the Supreme Lord with Sacrifice. These have been the earliest ordinances.
(See Ṛv.X.90.8; 9; 10; 7; 6; 15; 16)

Since this hymn is essentially of the Ṛgveda, we shall not elaborate it here. There are certain terms used in this yajña of cosmic creation, which later on became popular in the *havya-yajña*, or the fire-ritual which developed round the yajūṁṣi· *Pṛṣad-ājya*, पृषदाज्य – butter mixed curds, *yajñam-barhiṣi*, यज्ञं बर्हिषि, the place of yajña scattered with grass; (9) *praukṣan*, प्रौक्षन्, cleansed and purified, *ājyam* आज्यम्, butter (14); *idhma*, इध्म, or fire wood (14); *haviḥ*, हवि: or oblation-material (14); *paridhiḥ*, परिधि:, encircling lines seven in number, *samidhaḥ*, समिध:, or wood-sticks, three into seven (3×7 = 21) in number. *abadhnan paśum*, अबध्नन् पशुं, the animal bound to stake; *sādhyas* साध्या: and *ṛṣis* (9, 16), the experts in the technicalities of the ritual and persons enlightened with the Vedic lore. These are some of the terms, which were used in elaborating the details of cosmic creation and later on became the basis of the fire-rituals, developed round the texts of the Yajurveda.

The Puruṣa Sūkta of the Ṛgveda and the Yajurveda not only deals with the cosmic representation of the Supreme

Creator, from which everything has emanated out in the sense that He is the First Cause of the creation, and the creation is the divine manifestation of His Art at the multidimensional canvas of the mother Prakṛti which is also known by numerous synonyms as Aditi, Svadhā and sometimes as Akāśa also. The cosmic Puruṣa created the inorganic and organic world both. He is responsible for the birth of cattle, *grāmya paśu*, (cows, horse, goat, sheep and man), besides the forest-dweller animals (*āraṇya paśu*), and winged creatures flying in air, *Vāyavya* creatures (पशूंस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये —Yv. XXXI.6)

To the civilised man, He gave the concept of a social life divided into four classes : (i) the intellectuals, (ii) the ruling class or warriors, (iii) the business class and agriculturists responsible for production and distribution of social wealth, and (iv) the labour class — these came to be known as Brāhmaṇas, Kṣattriyas, Vaiśyas and Śūdras. We have the following two verses in this connection :

(i) यत्पुरुषं व्यदधुः कतिधा विकल्पयन् ।
मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते । (10)

The man (*puruṣa*, the mankind or society) they created, in what portions do they figurize it? Which is His mouth, which the two arms, which the two thighs and which are said to be His feet?

The Brāhmaṇa (the intellectual) is His mouth; the Kṣattriya (rājanya or administrator) is made His two arms; what is the Vaiśya (producer of wealth) is His two thighs; and Śūdra (labourer) is born of His two feet. (The beautiful metaphor is expressed in four styles).

The revealed knowledge or the Veda (the divine speech) is meant for every man in the Society, as is indicated in the following Yajuḥ verse :

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याᳫं शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयास-
मयं मे कामः समृध्यतामुप मादो नमतु ॥

(Yv. XXVI.2

O Lord, may I address this auspicious speech of yours (the Veda) to all the people, intellectuals (Brāhmaṇas) and administrators (Kṣattriyas), workers (Sūdras) and producers of wealth (Arya or Vaiśya), our kinsman and strangers. May I become favourite of the learned ones and of him who gives liberal guerdon. May such and such wish of mine be fulfilled, and may I get affection of so and so.

The society is a living organism, and its people divided into classes are its organs. The classification is not by birth or parentage, but by attainments (*guṇa* or attributes; *karma* or actions or professions and *svabhāva*, the aptitude). The Veda speaks of the dignity of profession, and the dignity of labour. Each section, just like head or brain, the shoulders, the belly and feet, functions in unison, with inter-dependence, and mutual cooperation.

The Yajurveda speaks of another type of classification of mankind. This gives us the concept of *Pāñcajanya* or *pañcajanāḥ*, (पाञ्चजन्य, पञ्चजना). For *pañcajanāḥ*, see Yv. XXV.23:

विश्वदेवा ऽ अदितिः पञ्चजना अदितिर्जातमदितिर्जनित्वम् ।

Eternity is all the gods; eternity is the penta-classified men; eternity is all that hath been born and shall be born. (See Ṛv. I.89.10 also).

In fact the concept of *pāñcajanya* is of the Ṛgveda : for this term, See Rgveda :

पाञ्चजन्य, पाञ्चजन्या, पाञ्चजन्य –I.100.12; IX.66.20;
पाञ्चजन्यम् -I.117.3; V.32.11; पाञ्चजन्यया –VIII.63.7;
पाञ्चजन्यासु –III.53.16; पाञ्चजन्येन –VII.72.5; 73.5.

We have the following terms also in the Ṛgveda* :

पञ्चक्षितीः ; पञ्चक्षितीनाम् –I.7.9; 176.3; V.35.2; VI.46.7; VII.75.4; 79.1.

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*चर्षणीनाम् मनुष्याणाम्, men or people, –*Sāyaṇa* on I.7.9
क्षितीनाम् निवासार्हाणाम् वर्णानाम्, those who have a right or claim to stay in abodes or houses –*Sāyaṇa* on I.7.9;
पञ्चक्षितीनाम् । क्षियन्ति निवसन्ति गच्छन्ति वा क्षितयः देवा मनुष्याः, पितरः, पशवः, पक्षिणश्चेति पञ्चजनाः।

Again, चत्वारो वर्णाः निषादपञ्चमाः पञ्चजना इत्यन्ये –*Sāyaṇa* on I.171.3.

पञ्चजनाः –I.89.10; III.59.8; VI.11.4; 51.11; VIII.32.22; IX.92.3; X.45.6.

पञ्चकृष्टयः, पञ्चकृष्टिषु –II.2.10; IV.38.10; X.60.4; 119.6; 178.3.

पञ्चचर्षणीः –V.86.2; VII.15.2; IX.101.9.

पञ्चमानुषी –VIII.9.2

The divisicn into five has been variously described. At one place, according to Sāyaṇa, the five classes of beings are *devāḥ*, (gods or enlightened persons), *manuṣyāḥ*, common people; *pitaraḥ* or elders, manes; *paśavaḥ*, cattle, and *pakṣiṇaḥ*, birds with wings (*Sāyaṇa* on I.176.3). He at the same places gives an alternative classification : people of the four varṇas, Brāhmaṇa, Kṣattriya, Vaiśya and Śūdra, and the fifth one is *Niṣāda*.

At another place (I.89.10), the five classes of people, *pañcajanāḥ*, have been enumerated as alternatively : of *gandharvas, pitṛs, devas, asuras* and *rakṣas*, गन्धर्वाः पितरो देवा असुरा रक्षांसि; persons, who indulge in luxury, and are specialists of fine arts and asthetics are *gandharvas*; the elders of the society by age, rank or experience are *pitṛs*; the enlightened persons, learned and wise, are *devas*; evil persons not abiding to the Vedic discipline are *asuras*; and persons indulging in crimes and violence are *rakṣas*, or demons.

The word *kṛṣṭī* is the same as *cultured*. The word *pañca-kṛṣṭiṣu* has also been translated as *pañcaṣu janeṣu* (II.2.10); *niṣāda* is the fifth, and people of four varṇas constitute the four, and hence the cultured community is classified under five heads.

Who are these nisādas? We have the word occurring only at one place in the Yajurveda (XVI.27) –निषादेभ्यः–

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो
नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्य श्च वो नमो
नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः ॥

(Yv. XVI.27)

According to Uvaṭa, niṣāda denotes a fisherman (निषादा

मात्सिका); according to Mahīdhara, niṣādas are hilly-tribes, flesh-eaters of Bhilla community, निषादा गिरिचरा मांसाशिनो भिल्ला । According to Dayānanda, the people who belong to hills or forests are *niṣādas* : (निषादेभ्य वनपर्वतादिषु तिष्ठन्ति तेभ्यः). In other words, *niṣāda* is that group of human society, which is away from the city life of cultured people, the unscheduled tribal class of hilly tracts and wild culture. This class has not been bestowed with the civic rights. In modern terminology, they have no voting in the social management, and ordinarily they are not governed by the usual social laws.

The classification into the four categories of *varṇa* only comes after the age of maturity. A child, a boy or girl under discipline of education, and yet not graduated, a person who has left the house-hold life, a *vānaprasthin* (a forest dweller) or a *sannyāsin*, the one who has renounced the privileges of a social life – all these constitute the fifth class of mankind.

It is interesting to note that the word niṣāda, निषाद, occurs only once in the Yajurveda, and no where else in the Ṛgveda or the Atharvaveda.

Social Vocations and Employments

The Yajurveda is known for its lexicon character. The sixteenth Book of this Veda, according to the traditionalists consists of Śatarudrīya, शतरुद्रीय, a litany accompanying 425 oblations, addressed to the hundred *rudras*. This Book, the Rudrādhyāyī refers to a large number of professions in an indirect manner. We have another Thirtieth Book, commonly treating of the *Puruṣa-medha*, (so often translated as a book of human sacrifice) is in fact a book of human professions in a cultured and highly developed society. This is a sacrifice or a ceremony, traditionally performed by a Brāhmaṇa or a Rājanya to show respect to people of all types of trades and occupations. The horse-sacrifice is a national Zoo-fair, or Animal Fair (wild and cattle life), and similarly the Puruṣāmedha is a National Fair of people of all vocations. The reader is requested to go through all the lines of this Book and find out for himself the vocations envisaged by the Saṁhitā in a well-developed society.

5. Priesthood, royalty, business class, labour class, a robber, homicide (debarred from fire-ritual), eunuch, harlot, māgadha.

6. Charioteer, street singer, court officer, joker, woman-lover, chariot-maker, carpenter.

7. Potter, blacksmith, jeweller, gardener, arrow-maker, bow-maker, bow-string-maker, rope-maker, hunter, dog-leader.

8. Fisherman, boatsman, snake-charmer, juggler, gambler, bamboo-splitter, woman working with thorns.

10. Physician, astronomer, cross-examiner, judge.

11. Elephant-keeper, house-keeper, cow-herd, shepherd, goat-herd, farmer, wine-maker.

12. Wood-fetcher, fire-kindler, sprinkler of water, meal-server, artist, distributer, worker-woman, female-dyer.

14. Iron-smelter, impurity-remover (remover of stains), welder.

15. Hide-dresser, currier.

16. Fisher, fish-seller, boatsman, barrage-maker, hunter, rock-blaster.

17. Scavenger, goldsmith, merchant with weighing balance.

18. Gambler, fault-finder, referee, umpire, judge, slaughterer.

19. Drummer, lute-player, bugler, conch-blower, forest-ranger, fire-guard.

20. Village-headman, lute-player, drum-player, flutist, cymbal musician.

21. Disposer of dead bodies.

From a long list, we have given here only a few important vocations.

Concept of State or Rāṣṭra

What we call today a nation, a state, motherland, fatherland or country may be visualized in the connotation of a small term *Rāṣṭra,* the head of which was known under different names such as Indra, Rājan, Samrāṭ etc. The word *Rāṣṭra* occurs at several places in the Ṛgveda :

राष्ट्र, राष्ट्रम् –rāṣṭram, IV.42.1; VII.84.2; X.109.3; 124.4;
173.1; 7; 5.
राष्ट्रस्य –rāṣṭrasya, X.124.5
राष्ट्रानाम् –rāṣṭrānām, VII.34.11
राष्ट्राय –rāṣṭrāya, X.174.1
राष्ट्री –rāṣṭrī, VI.4.5; VIII.100.10; X.125.3

In the Yajurveda, we have the following occurrences of this word :

राष्ट्रदा –rāṣṭradā, X.2; 3; 4
राष्ट्रम् –rāṣṭram, X.2; 3.4; XII.11; XX.8
राष्ट्रे –rāṣṭre, IX.23, XX.10; XXII.22

According to Sāyaṇa, the word rāṣṭrī, राष्ट्री, means king or lord, since rāṣṭra is kingdom (राष्ट्री ईश्वरनामैतत् –Ṛv.VI.4.5; राष्ट्री राजनशीला –VIII.100.10). Rāṣṭra is rājya or kingdom (राष्ट्र राज्यम् – Ṛv. VII.84.2 –युवो राष्ट्र बृहदिन्वति, may you both, Mitra and Varuṇa, give joy to the kingdom of heaven, celestial region, with rains). Varuṇa is so often addressed as *rājan* or king of all kingdoms (राजा राष्ट्रानाम् –Ṛv.VII.34.11).

There is a reference to the maintenance of secrecy of the state from the enemy –राष्ट्र गुपितं क्षत्रियस्य –Ṛv. X.109.3. At

one place, Sāyaṇa translates *rāṣṭram* as kingship or state as well as the place of *yajña*, the ground or land of sacrifice (राष्ट्रं राज्यं यज्ञभूमिम् –X.124.4).

In Book X of the Yajurveda, we have two passages (2 and 3) with the repetition of the formula : राष्ट्रदा राष्ट्रं मे देहि, राष्ट्रदा राष्ट्रं अमुष्मै देहि (2) and राष्ट्रदा राष्ट्रं मे दत्त, राष्ट्रदा राष्ट्रममुष्मै दत्त (3) (Bestower of kingdom, bestow kingdom on this sacrificer so and so (2) Bestow the kingdom on me; bestowers of kingdom, bestow kingdom on this sacrificer so and so. (3).

There is a prayer or pious wish : विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् (may all the subjects like you; may your kingship never fall –Yv.XII.11).

One of the most powerful and forceful invocation is : वयं राष्ट्रे जागृयाम पुरोहिताः (Yv. IX.23).

(Stationed in the forefront, may we always be active and alert for our nation).

We shall end this note with an inspiring National Anthem from the Yajuḥ Saṁhitā :

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे
राजन्यः शूर इषव्योऽतिव्याधी महारथो जायतां
दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा
जिष्णू रथेष्ठाः सभेयो युवास्य यजमानस्य वीरो
जायतां निकामे निकामे नः पर्जन्यो वर्षतु फलवत्यो
नऽओषधयः पच्यन्तां योग-क्षेमो नः कल्पताम् ॥

(Yv. XXII.22).

O Supreme Lord! May there be born in this *rāṣṭra* (the State) the learned intellectuals, illustrious for their sacred knowledge; may there be born the *rājanya* or the men of defence, heroic skilled archers, with piercing shafts, mighty warriors; the cows giving abundant milk; the ox good at carrying; the swift courser; the industrious ladies; may this householder be blessed with a son ever victorious, driving in the forefront, impressive in assemblies, and youthful; may we have timely rains according to our needs and desires; may our fruit-bearing plants ripen; may acquisition (*yoga*) and preservation (*kṣema*) of property be secured to us.

Different types of Sovereignties. There are certain

terms in the Yajuḥ formulae which need elucidation.

> राज्ञ्यसि प्राची दिग्, विराडसि दक्षिणा दिक्,
> सम्राडसि प्रतीची दिक्, स्वराडस्युदीची दिग्,
> अधिपत्न्यसि बृहती दिक् —Yv. XIV.13.

You are the *Rājñī* (queen) of the eastern region.
You are the *Virāṭ*(glorious sovereign) of the southern region.
You are the *Samrāṭ*(empress) of the western region.
You are the *Svarāṭ*(autocrat) of the northern region.
You are the *Adhipatnī* (paramount queen) of the upward region.

The same terms again appear in Book XV of the Yajurveda (verse 10 – Rājñī; 11 – Virāṭ, 12 – Samrāṭ, 13 – Svarāṭ, 14–Adhipatnī). Rājñī and adhipatnī are the feminine terms, whilst virāṭ, samrāṭ, and svarāṭ, are non-feminine (Iṣṭakās or bricks have been given these royal names).

Mahīdhara has explained these five terms as :

राज्ञी	राजमाता	पूर्वा दिक्	गायत्री रूप
विराट्	विविध राजमाना	दक्षिणा दिक्	त्रिष्टुप्-रूप
सम्राट्	सम्यग् राजमाना	प्रतीची दिक्	जगती-रूप
स्वराट्	परनिरपेक्ष स्वयमेव राजमाना	उदीची दिक्	अनुष्टुप्-रूप
अधिपत्नी	अधिकं पाति,	ऊर्ध्वा दिक्	पंक्ति-रूप

(Mahīdhara refers to the Satapatha Brāhmaṇa, VIII.3.1.14, for these details.
(छन्दांᳲसि वै दिशः VIII.3.1.13).

The Yajurveda and the Upaniṣads

The Yajurveda is known to be associated with two basic Upaniṣads, the Īśa and the Bṛhadāraṇyaka of Maharṣi Yājñavalkya. The Īśa is mainly the reproduction of the Fourtieth Chapter of the Yajurveda with slight variations at the close. The Bṛhadāraṇyaka constitutes in major the last part of the Satapatha Brāhmaṇa.

The Yajurveda Saṁhitā has seventeen verses in Book XL, whereas the Īśa Upainṣad has 18 verses, the extra verse being

पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि
यो ऽ सावसौ पुरुष: सोऽ हमस्मि ।(Īśa. 16)

This verse may be compared with the last verse of the Yajurveda:

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् ।
योऽ सावादित्ये पुरुष: सोऽ सावहम् "ओ३म् खं ब्रह्म" ॥

The philosophy of the upaniṣads is based on the philosophy of the Veda; philosophy is simple, clear and dynamic. The basic principles may be outlined under several phases as given below:

(i) God, the Infinite Eternity, the unchangeable, immutable and the First Cause of the universe is one and the entire universe, living and non-living, moving and stationary, throbs with the activity of our Lord. God is Supreme Artist, and the Creation a manifestation of His Art. (1)

(ii) The Infinite Supreme Existence may be described as one that moves, and yet that moves not, far and yet so near, within all, and yet extending to infinity outside all. (5)

(iii) He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme self, far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (8)

(iv) In the world, we have the destructive impulse *(asambhūti)*, and constructive impulse (*sambhūti*); one cannot be ignored in favour of the

other. Both have to be taken care of to get across death and to gain immortality. (9-10)

(v) Our human system (man as an organism), and hence our entire life is a continuum between the physical or worldly aspect and the spirit at the other end. Neither spirit can be rejected nor the flesh. Those who carry worldly (*avidyā*) and spiritual existences, (*vidyā*) and the knowledge thereof can face death with peace and attain immortality.

Vidyā is knowledge, and avidyā is non-knowledge, i.e. karma.Knowing and doing are the two phases of our purposeful life to be taken good care of simultaneously. (12-14)

(vi) Life is dynamic and so is the creation. A change means purposefully well-planned systematized change; it is by no means unreal, myth or a dream. And hence one should desire to live for a hundred years, i.e. a full human span of life, always actively engaged. Only inactive idlers cling to life, and hence they suffer through a cycle of births and deaths. (2)

(vii) The face of the ultimate reality is hidden by a golden cover, attractive and deluding. This cover has to be removed to realize what the reality is. Behind the sun, and within the sun, the most effulgent, is the existence of the Cosmic Supreme, the Divine Self. (17)

The *Bṛhadāraṇyaka Upaniṣad* is the rich annotation on the Īśa Upaniṣad or the Fortieth Chapter of the Yajuḥ Saṁhitā. This being the last chapter of this Veda, it has come to be known as the Vedānta. The entire philosophy of the Vedānta is an exposition of the Vedic ideas involved in these seventeen verses.

There is an echo of the Īṣa Upanisad or the Fortieth Chapter of the Yajuḥ Saṁhitā in the Bṛadāraṇ*yaka Upaniṣad*

(Br. Up.) : (i) In Bṛ. Up. IV.4.10; 11, we have :

1. अन्धः तमः प्रविशन्ति येऽविद्यामुपासते ।
   ततो भूय इव ते तमो य उ विद्यायां रताः ॥ (10)

2. अनन्दा नाम ते लोका अन्धेन तमसाऽऽवृताः ।
   तां स्ते प्रेत्याभिगच्छन्त्यविद्वांसोऽबुधो जनाः ॥
   Bṛ. Up. (11)

In Bṛ. Up. V.15, we have

3.(a) हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्
   तत्त्वंपूषन्नपावृणु सत्यधर्माय दृष्टये ।

(b) पूषन्नेकर्षे यम सूर्य प्राजापत्य व्यूह रश्मीन् समूह ।
   तेजो यत्ते रूपं कल्याणतमं तत्ते पश्यामि योऽसावसौ ॥
   पुरुषः सोऽहमस्मि ॥

(c) वायुरनिलममृतमथेदं भस्मान्तं शरीरम् । ओं क्रतो स्मर
   कृतं स्मर क्रतो स्मर कृतं स्मर ॥

(d) अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
   युयोध्य स्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥

We are giving the English translation of these passages, as rendered by Robert Ernest Hume (1931; reprinted 1968).

1. Into blind darkness enter they
   That worship ignorance;
   Into darkness greater than that, as it were, they
   That delight in knowledge (Bṛ. Up. IV.4.10.; Yv. XL. 12).

2. Joyless are those worlds called,
   Covered with blind darkness,
   To them after death go those
   People that have not knowledge, that are
   not-awakened. (Bṛ. Up. IV.4.11; Yv. XL.3).

3(a) With a golden vessel
   The Real's face is covered o'er

(That do thou, O Pūṣan,uncover
For one whose law is the Real to see).
(Bṛ. Up.V. 15; Yv. XL. 16).

(b) O Nourisher (Pūṣan), the sole seer, O controller (Yama), O Sun, offspring of Prajāpati, spread forth thy rays; gather thy brilliance. What is thy fairest form—that of thee I see).
He who is yonder, yonder person (puruṣa) –
I myself am He! (Br. Up. V.15; Yv. XL. 17)

(c) My breath to the immortal wind (*anilam amṛtam*)! The body then ends in ashes. *Om*!
O Puruṣa with purpose (*Kratu*), remember! The deed (*Kṛtam*) remember!
O Puruṣa, remember! The deed remember!
(Br. Up.V.15; Yv. XL.15)

(d) O Agni, by a goodly path to prosperity (*rayi)* lead us,
Thou, god, who knowest all the ways!
Keep far from us the crooked-going sin (*enas*)!
Most ample expression of adoration
to thee would we render.
(Br. Up. V.15; Yv.XL.16)

Fearlessness, Peace and Happiness

The essence of the Vedic culture is the attainment of personal and social peace for the entire community. Peace does not come to a coward, a person terror-stricken. One who has not subdued fear and who has not enjoyed fearlessness would surrender to evils, malpractices, untruthfulness, and timidity.

There are certain terms which have a special connotation in the Vedic literature! Śam, Sānti, Śamyuḥ Svasti, Bhadra, Śiva, Maya (शम्, शान्ति, शयु:, स्वस्ति, भद्र, शिव, मय); a theist craves for them, and invokes God, Natures' bounties, and everything that is friendly and kind to him for the attainment of peace, happiness, prosperity, affluence, and physical and moral sustenance. The Yajurveda has numerous verses in

common with the Ṛk verses in respect to *śam* and *svasti*, and yet there are certain passages unique of the Yajurveda and of universal popularity. One such verse is the following :

द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः
शान्तिरोषधयः शान्तिः वनस्पतयः शान्तिर्विश्वेदेवा
शान्तिर्ब्रह्म शान्तिः सर्वꣳ शान्तिः शान्तिरेव शान्तिः
सा मा शान्तिरेधि ॥ (Yv. XXXVI.17

May the sky be peaceful; may the midspace be peaceful; may the earth by peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forest trees be peaceful; may the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me.

The peace that we invoke for is not the peace of the dead – not the static peace. The *dyau* (the celestial region) is full of activity, and so are the other regions. We also crave for dynamic peace of ever-new activity–the peace and music of a flowing rivulet, covering over the distant past and looking for a distant future.

We have a few beautiful passages in the Yajurveda following the above *Śanti-mantra* :

दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे मित्रस्य चक्षुषा समीक्षामहे ।
(Yv. XXXVI.18

O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with the friendly eye.

दृते दृꣳह मा ज्योक् ते संदृशि
जीव्यासम् । ज्योक्ते संदृशि
जीव्यासम् । (Yv. XXXVI. 19)

O powerful Lord, may you steady me in the calamities.

May I live long beholding you; may I live long beholding you.

यतोयतः समीहसे ततो नोऽअभयं कुरु ।
शन्नः कुरु प्रजाभ्योऽभयं नः पशुभ्यः ॥

(Yv. XXXVI.22

From whatever quarter, you strive to lead us, may you provide us safety thence; may you grant happiness to our progeny and safety to our cattle.

In the midst of the people friendly to us, there may be vicious people who hate us; the Saṁhitā is very much clear as regards our attitude towards them.

सुमित्रिया नऽआपऽओषधयः सन्तु दुर्मित्रियास्तस्मै
सन्तु योऽस्मान् द्वेष्टि यं च वयं द्विष्मः ॥ (XXXVI.23

May waters and herbs be friendly to us, and unfriendly to him who hates us and whom we do hate.

But why should we hate anybody, or anybody hate us? There is always a tussel between evil tendencies and the godly ones. One who is the worshipper of evil ones, who sides with untruth, one who is violent and aggressive, only him we shall hate, in response to the hatred he shows. Only such persons are despised; they hate us, the virtuous ones, and the virtuous ones keep away from them.

Valour, Courage and Heroism

While one covets for peace, it should not be the peace of cowards and timids. The Vedic philosophy is the philosophy of incessant *karma,* for dynamism. Every noble act is *yajña;* sometimes done with the expectation of worldly desires or personal awards (*kāmya karma*), and more so for the public good (*niṣkāma*). The latter does not bind the doer with the fruit of his actions; by and by it leads him to emancipation. This type of life is the life of detachment. A detached doer does not cling to his actions, nor the actions cling to him ever. He does not worry when he fails; the failures lead him to more planned detached actions. Of such a person, the moti-

vation is sincere selfless work, and not its fruit. In him, there is no greed, no temptation, no allurement. Such a person enjoys also, but this enjoyment has a different spectrum, which is all humility – no arrogance and no pride.

Only a detached person can be brave, strong and of superb virility. He has *tejas* (lustre), *vīrya* (manly vigour), *bala* (strength); *ojas* (strength), *manyu* (wrath, pride or passion) and *sahas* (compassion and conquering might). (See Yv. XIX.9)

Only a brave person can defend righteousness, property, family, land and the state. The society needs valiant fighters. In the words of the Vedic verses, we invoke our Lord to give us heroic youths, worthy of the great traditions of the society (*tokma* and *tanaya*), a progeny that lives to our highest ideals. We have an invocation:

भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याꣳसुवीरो वीरैः सुपोषः पोषैः ।
नर्य प्रजां मे पाहि शꣳस्य पशून् मे पाह्यथर्य पितुं मे पाहि ॥

(Yv. III.37.

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches. O frindly to men, protect my progeny. O praiseworthy, protect my cattle; O unperturbable, protect my food.

Truth, Virtue, Discipline, Austerity and Dedication

A householder or Yajamāna is expected to take a solemn pledge (*vrata* or vow) at the time of his undertaking any new project of public good (a *yajña*). The words of this pledge are:

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात् सत्यमुपैमि ॥ (Yv. I.5).

O adorable Lord, uphold r of vows, I have determined to observe a vow. May I be able to accomplish it with success: "Renouncing *falsehood*, I hereby embrace *truth*".

A person dedicated to the Vedic culture lives for truth

(*satya*). He accepts it for his life; and it is imperative to him to discard untruth. After having lived successfully to the ideals of truthfulness in the closing ritual, he further declares with humility that he has lived to the ideals of truthfulness, and to his best ability, he has been successful in discarding untruth.

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं
यऽएवास्मि सोऽस्मि ॥ (Yv. II.28).

O adorable Lord, upholder of vows, I have observed the vow. I am able to observe it with success. Whatever I am, I am.

The Supreme Lord is our progenitor and is known as Prajāpati; He alone is the giver of Eternal Law (*ṛta*), and the great human values known as *satya*. The pair of *ṛta* and *satya* is so often invoked in the Vedic literature. What is not *ṛta* is known as *anṛta*, a term which has become synonymous with falsehood and untruth. The Nighaṇṭu of Yāska has given us several synonyms of truth.

बट् । श्रत् । सत्रा । अद्धा । इत्था । ऋतमिति
षट् सत्यनामानि । —*Nigh.* III.10.

Baṭ, Śrat, Satrā, Addhā, Itthā, and Ṛta are the six synonyms of *satya* (truth) in the Vedic literature. The word Śraddhā, श्रद्धा. is so called on account of being based on *Srad* (truth) श्रद्धा श्रद्धानात् —Nir.IX.30), and Yāska quotes a verse from the Ṛgveda :

श्रद्धयाग्निः समिध्यते श्रद्धया हूयते हविः ।
श्रद्धां भगस्य मूर्धनि वचसा वेदयामसि ॥ (Ṛv. X.15.1)

Through *śraddhā*, faith, is fire well kindled; through faith is oblation well offered. With our speech we announce faith to be at head of *bhaga* (fortune, prosperity or success).

The Yajurveda Saṁhitā speaks in an equally forceful form the relation between truth and faith. The adoption of truth for all concerns of life is śraddhā. Śraddhā, in other words, is an applied truth.

दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः ।
अश्रद्धामनृतेऽदधाच्छ्रद्धाᳬसत्ये प्रजापतिः ॥ —Yv. XIX.77.

Viewing both forms, Prajāpati gave truth and falsehood different shapes. Prajāpati assigned the lack of faith to falsehood, and faith to truth. (*Griffith*)

A blind faith or a superstition or credulity which is not based on truth is not "faith" or *śraddhā* at all.

Besides *satya* (truth) and *śraddhā* (faith for adopting truth), three noble qualities are associated with it; *vrata, dīkṣā* and *dakṣiṇā*). *Vrata* is a vow or pledge undertaken to seek truth and to adopt it. *Dīkṣā* is a name of consecration; it is the discipline which urges a disciple to sit at the feet of a teacher or preceptor to get acquainted with the intricacies of the truth which he seeks to explore. The last is *dakṣiṇā* which in rituals is merely a priestly guerdon (some coins, gold, silver, food, and gifts of cows offered at the concluding ceremony). *Dakṣiṇā* is merely a sincere expression of thankfulness on behalf of the disciple to his preceptor. *Dakṣiṇā* is a debt to be paid to the teacher for the enlightenment one has received from him. This debt is paid up only when the disciple passes his knowledge to his pupils in succession, or to the society in general. We have the following verse in this connection :

व्रतेन दीक्षामाप्नोति दीक्षयाप्नोति दक्षिणाम् ।
दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ॥ —Yv. XIX.30.

He gains by vrata (vow) *dīkṣā* or consecration; by consecration he gains *dakṣiṇā*, the priestly guerdon; he gains by guerdon *śraddhā* or faith, and by *śraddhā* comes *satya* or the knowledge of truth.

Vrata leads by stages to *satya* (enlightenment); and the *satya* once attained leads to higher and stiffer *vratas* for higher truths, and throughout our cycles of life, the process continues on. Persuance of truth lies on an endless journey; and the determined efforts made for it is *tapas* or austerity, harsh disciplines, single-mindedness at the cost of momentary pleasures. *Tapas* is a deliberate rejection of pleasures and rewards of today for the attainment of a better tomorrow.

Just as we have terms like *vratapati* from *vrata*, we have

also the term *dīkṣāpati* from *dīkṣā* and *tapaspati* from *tapas* :

> अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियꣳ सा मयि यो मम
> तनूरेषा सा त्वयि सह नौ व्रतपते व्रतान्यनु मे दीक्षा
> दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः । —Yv. V.6—See also V.40.

O Fire-divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of Consecrations approve of my consecration, and the Lord of Austerities approve my austerity.

Our adorable Lord (on the mundane plane the fire-divine) is the *vratapati, dīkṣāpati* and *tapaspati* simultaneously.

Traditionally, the concept of *brahmacarya* (celibacy) is one of the great virtues of life. Maharṣi Patañjali has given it a place in his five *yamas (satya, ahiṁsā, asteya, brahamacarya* and *aparigraha*) or the public disciplines. *Dama* and *indriya-nigraha* (self-control, control over sense-organs) are other facets of the same. We have always invoked our Lord for *vīrya, tejas* and *ojas*. But it is strange to find that the word "*brahmacarya*" does not occur in the Ṛgveda and the Yajurveda (also the Sāmaveda), though we find the word *brahamcārin* (which means the person who studies the *Veda (Brahma* = the Veda or the divine knowledge) occurring only once in the Ṛgveda (X.109.5) : ब्रह्मचारी चरति वेविषत् ।

We have a beautiful hymn on the *brahmcarya* in the Atharvaveda (XI.5).

A householder is expected to produce and earn wealth, but he should not be miser. One who liberally and generously gives food and money to that section of the society which is poor and needy, is highly praised. Those who have wealth, but are miser and non-liberal (अरातयः) are regarded as infidels and non-believers and are looked down upon with contempt. The word *arāti* also means an enemy.

Mind and its Behaviours

The entire human body complex is divided into five sub-bodies: (a) the *annamaya*; i.e. the one made of food that

we take; (b) the *prāṇamaya* or the vital complex; (c) the psychic or mental complex or the *manomaya*; (d) the *vijñānamaya* – knowledge-sheath and (e) the *ānandamaya*, the sheath of bliss. In the Yajurveda, they have been compared with (a) *pṛthivī* (*anna*), earth, (b) *antarikṣa* (prāṇa), (c) the *dyau* (*manomaya*), (d) the celestial region or the *svar*—region; and (e) the region of bliss (*anandamaya*). (Yv. XVII.67; पृथिव्याहमुदन्तरिक्षमारुहम्). The thirty-fourth Book of the Yajuḥ Saṁhitā starts with six beautiful texts (शिवसंकल्प सूक्त) in connection with our mental behaviour. We shall give them here with their translations.

1. यज्जाग्रतो दूरमुदैति दैव तदु सुप्तस्य तथैवैति ।
दूरङ्गम ज्योतिषा ज्योतिरेक तन्मे मन: शिवसङ्कल्पमस्तु ॥

The mind which of a person awake, endowed with divine virtues moves far and high; that of a person asleep moves in the same way; reaching far and wide and the sole enlightener of all the lights – may that mind of mine be always guided by the best of intentions.

2. येन कर्माण्यपसो मनीषिणा यज्ञं कृण्वन्ति विदथेषु धीरा:।
यदपूर्व यक्षमन्त: प्रजाना तन्मे मन शिवसङ्कल्पमस्तु॥

Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures—may that mind of mine be always guided by the best of intentions.

3. यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृत प्रजासु ।
यस्मान्नऽ ऋते कि चन कर्म क्रियते तन्मे मन: शिवसङ्कल्पमस्तु ॥

The mind which is the knowledge Supreme, the awakening as well as the resolution, and which is immortal light embedded within all the creatures; without which no action whatsoever is performed – may that mind of mine be always guided by the best of intentions.

4. येनेदं भूत भुवन भविष्यत्परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मन: शिवसङ्कल्पमस्तु ॥

Wherewith the immortal one, all this that ever existed, that at present exists and that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread – may that mind of mine be always guided by the best of intentions.

5. यस्मिन्नृचः सामयजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिंश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥

Wherein the Ṛks (praise verses), the Sāmans (lyrics) and the Yajuḥs (sacrificial formulas) are placed like spokes in the nave of a wheel; wherein like a warp the thought of all the creatures is woven—may that mind of mine be always guided by the best of intentions.

6. सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनऽइव ।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥

Which like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well-placed within the heart; which is free from decay, and the speediest of all—may that mind of mine be always guided by the best of intentions.

Numerals in the Yajurveda

Numerals are as divine and hence most natural as the letters of an alphabet. The vocal organ of a man consists of a complex starting from throat and ending on lips and hence human speech starts from *a* (अ) and ends in *m* (म) – letters consisting of gutturals, palatals, dentals, linguals, and labials (vowels and consonants). A palm has *five* figers (this has given us a popular *pañcaka*, पञ्चक five elements, five sense-organs, five *prāṇas*, five *yamas*, etc.); total fingers are ten (and hence the popular *daśakas* – groups of ten; ten cardinal points, deci and decimal systems of calculation, leading to the discovery and significance of zero, *kha*, or ख, *śūnya*, (शून्य); and by the groups of two (द्विक), of three (त्रिक), of four (चतुष्क), of six (षट्क), of seven (सप्तक), group of eight (अष्टक) etc. The Yajurveda Saṁhitā, in human history of literature, has been the first and foremost to represent these groups by certain names, also known sometimes as *devatās*. (Yv. IX. 31-34).

Numeral	Devatā	Numeral	Devatā
1	Agni	7	Marut
2	Aśvins	8	Bṛhaspati
3	Viṣṇu	9	Mitra
4	Soma	10	Varuṇa
5	Pūṣan	11	Indra
6	Savitṛ	12	Viśvedevas

On the basis of numericals, other analogies also emerged out:

Two – bipeds, like men,
Three – *triloka* (three regions – earth, midspace and heaven),
Four – *Catuṣpāda,* cattle (four-footed).
Five – five regions, five seasons.
Six – Six seasons (*vasanta, grīṣma, varṣā, śarad, hemanta* and *śiśira*).
Seven – Seven cattle (ox, horse, sheep, goat, mule, ass and man) *sapta-gramyapaśus.*
Eight – Gāyatrī metre with eight syllables.
Nine – Trivṛta Stoma.
Ten – Virāj.
Eleven – Triṣṭup metre with eleven syllables.
Twelve – Jagatī with twelve syllables

Similarly, in the next verse of the Yajurveda are ennumerated the metres of 13, 14, 15, 16 and 17 syllables, associated with the corresponding *stomas* (thirteen-fold stoma to seventeen-fold stoma).

The most astonishing verse of the Yajurveda is the one associated with the name of a seer Medhātithi. It deals with brick-laying (a conceptual term dramatized in brick-laying of five altars). In this context, we have an enumeration from one (*eka*) to *parārdha,* English billion, 10^{12} (American trillion).

इमा मे अग्न इष्टका धेनव सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिल्लोके ॥ (Yv. XVII.2).

एक, eka, $1 = 10^0$, one
दश, daśa, $10 = 10^1$, ten
शत, śata, 10^2, hundred
सहस्र, sahasra, 10^3, thousand
अयुत, ayuta, 10^4, (ten thousand)
नियुत, niyuta, 10^5, (hundred thousand)
प्रयुत, prayuta, 10^6 (million)
अर्बुद, arbuda, 10^7, (ten-million)
न्यर्बुद, nyarbuda, 10^8, (hundred-million)
समुद्र, samudra, 10^9, (billion)
मध्य, madhya, 10^{10}, (ten-billion)
अन्त्य, antya, 10^{11}, (hundred-billion)
परार्ध, parārdha, 10^{12}, (trillion)

The Yajurveda enumerates odd and even numbers also. For odd numerals (1-33), see Yv. XIV. 28-31, and XVIII.24 :

एक, तिस्र, पञ्च, सप्त, नव, एकादश, त्रयोदश, पञ्चदश, सप्तदश, नवदश,
एकविꣳश त्रयोविꣳश, पञ्चविꣳश, सप्तविꣳश, नवविꣳश, एकत्रिꣳश, त्रयस्त्रिꣳश।

It may be noted with interest, that the Vedic text uses the term (*navadaśa*) for nineteen, rather than एकोऽनविंश (*eko-navimśa,* one less twenty), and similarly for twenty-nine, it uses the term navavimśa), and not the modern term एकोनत्रिꣳश (*ekona-trimśa*, or one less thirty). For the term, ekonavimśati for nineteen, see Atharvaveda XIX.23.16).

For a multiplication table of 4, i.e., 4, 8, 12, 16, 20, 24, 28, 32, 36, 40, 44, 48 we have :

चतस्रश्च मे ऽष्टौ च मेऽष्टौ च मे द्वादश च मे......
चत्वारिꣳशच्च मे चतुश्चत्वारिꣳशच्च मेऽष्टाचत्वारिꣳशच्च मे
यज्ञेन कल्पताम् : (Yv. XVIII.25).

In fact, the entire Chapter XVIII of the Yajurveda is rich in terminology: an earliest example of lexicon. A few terms may be illustrated here :

(a) *Pṛthivī, antarikṣa, dyau* – three regions of space; *Samāḥ* (year), *nakṣatra* (constellation), *dik* (directions of

space) –XVIII.18.

(b) A list of sacrificial implements, Soma cups, three sets of oblations called *grahas* (XVIII. 19-21)

उपांशु, अन्तर्याम, ऐन्द्रवायव,
मैत्रावरुण, आश्विन, प्रतिप्रस्थान,
शुक्र, मन्थी, आग्रयण, वैश्वदेव, ध्रुव,
वैश्वानर, ऐन्द्राग्न, मरुत्वतीय,......
स्रुच्, चमस, वायव्य, द्रोणकलश,
ग्रावा अधिषवण, वेदि, बर्हि, etc.

(c) *Tryavi* and *tryavī* (eighteen months steer and heifer); *dityavāṭ* and *dityauhī* (two year bull and cow); *pañcāvi* and *pañcāvī* (thirty months bull and cow), *trivatsa* (three year old), *turyavāṭ* and *turyauhī* (four year old bull and cow), (XVIII.26); *ṣaṣṭthvāt* and *ṣaṣṭhauhī* (six year old bull and cow), bull and barren cow (*ukṣā*, *vaśā*); young bull and calf and slipping cow (*ṛṣabha* and *vehaṭ*); ox and milch cow (*anaḍvān* and *dhenu*). (XVIII.27).

(d) A list of grains and cereals –*vrīhi* (rice), *yava* (barley), *maṣā* (beans), *tila* (sesamum), *mudga* (kidney beans), *khalva* (vitches), *priyaṅgu* (millet), *aṇu* (Panicum Milliaceum), *śyāmāka*, *nīvāra* (wild rice), *godhūma* (wheat), *masūra* (lentil). (XVIII.12).

(e) A list of minerals and metals–Stone, clay, hilly gravel, mountain-rocks, pebbles, trees, gold (*hiraṇya*), bronze (*ayas*), copper (*śyāma*), iron (*loha*), lead (*sīsa*) and tin (*trapu*). (XVIII.13)

Divisions of Time – Years, months and days

The usual term for a year in the Vedic literature is *samvatsara*. We have a very singular passage in the Yajurveda describing units of time in relation to earth going round the sun, and moon going round our earth :

संवत्सरोऽसि, परिवत्सरोऽसि, इदावत्सरोऽसि, इद्वत्सरोऽसि, वत्सरोऽसि
उषसस्ते कल्पन्ताम् । अहोरात्रास्ते कल्पन्ताम् । अर्धमासास्ते कल्पन्ताम् ।
मासास्ते कल्पन्ताम् ऋतवस्ते कल्पन्ताम् ।
संवत्सरस्ते कल्पताम् । (Yv. XXVII.45).

In the five year cycle, the first year is known as *samvatsara*, the second year *parivatsara*, the third year *idāvatsara*, the fourth year *idvatsara*, and the fifth year *vatsara*. (In the later astronomical calculations the cycle of five-years was reckoned as a cycle of four years only, and the each year was known consecutively as *kṛtayuga, tretā, dvāpara*, and *kali* (कृतयुग, त्रेता, द्वापर, कलियुग). In fact, in the vedic age, a *yuga* is a cycle of four years, a caturyugī = 4 · 365 1/4 = 1461 days. As a modified version of the Yajurveda text, we have a mention of a four-year cycle also. Samvatsara, parivatsara, idāvatsara, and anuvatsara, associated with Agni, Āditya, Candramas and Vāyu. Yuga is definitely a cycle of five years as in the Kauṭilīya Artha Śastra (II.20) : पञ्चसम्वत्सरो युगमिति (a yuga consists of five years). Also "पञ्चसंवत्सरमय युगाध्यक्ष प्रजापतिम्"; also युग भवेद् वत्सरपञ्चकेन (ज्योतिःशास्त्र)।

We have an interesting passage in the Aitareya Brāhmana, clarifying the concept of a *yuga* :

कलिश्शयानो भवति, संजिहानस्तु द्वापरः ।
उत्तिष्ठन् त्रेता भवति कृतं सम्पद्यते चरन् ।
चरैवेति चरैवेति । (Ait. Br. VII.15).

The year *kali* is lying down; *dvāpara* is leaving (the bed); standing erect is *tretā*, and *kṛta* happens to walk here and there.

The word *vatsa* means "calf" from which the term *vatsara* is derived for a year. There is a reference to this infant, the calf (*śiśu*, शिशु) in the Ṛgveda :

नक्तोषासा वर्णमामेम्याने धापयेते शिशुमेकं समीची (Ṛv. I.96.5)

Night and dawn, influencing each other's radiance, both together nourish a child.

As each of the succeeding years of every cycle of four years advances, a quarter of a day more and steps beyond the night or day limits of its predecessor before bringing out a complete day, personified as a child here, the verse speaks of

the last nights and days of the three years previous to the fourth as "influencing each other's radiance", or mutually effacing each other's complexion", and bringing forth a child.

> We shall now return to our verse, Yv.XXVII.45 :
> May the *uṣās*, dawns (bright days) be secured for you; may the *ahorātra* (pair of day and night) be secured for you; may the *ardhamāsas* (the half-months) be secured for you; may the *māsas* (months) be secured for you; may the *ṛtus* (seasons) be secured for you; may the *saṁvatsara* (the year) be secured for you.

Thus the year is classified into bright day or dawns, pairs of day and night, half-months, months, seasons, and years.

For the names of six seasons, see *Yv.* XXIV.11; 20 (Vasanta, Grīṣma, Varṣā, Śarad, Hemanta and Śiśira).

Sometimes only five seasons corresponding to five cardinal directions (eliminating Śiśira from the list of seasons and nadir or *dhruva* from the list of directions) are mentioned. (Yv. XIII. 54-58). In one of the verses, Hemanta and Śiśira pair is classified as one (हेमन्तशिशिरावृतू, Yv. X.14), whilst the other four, (वसन्त, ग्रीष्म, वर्षा and शरद्) are dealt with separately. (X. 10-13).

The Yajurveda gives the following names of the twelve months in a year, corresponding to the six seasons of two months each :

Seasons	Pairs of months
Vasanta, spring	Madhu and Mādhava
Grīṣma, summer	Śukra and Suci
Varṣā, rains	Nabhas and Nabhasya
Śarad, autumn	Iṣa and Ūrja
Hemanta, winters	Sahas and Sahasya
Śiśira, frosty season	Tapas and Tapasya

For these Vedic names of twelve months, see Yv. XXII. 31:

मधवे स्वाहा । माधवाय स्वाहा । शुक्राय स्वाहा । शुचये स्वाहा ।
नभसे स्वाहा । नभस्याय स्वाहा । इषाय स्वाहा । ऊर्जाय स्वाहा ।
सहसे स्वाहा । सहस्याय स्वाहा । तपसे स्वाहा । तपस्याय स्वाहा ।
अंहसस्पतये स्वाहा ॥

(See also Yv. VII.30 for these thirteen names).

In these verses, we have the name of an extra-month, or the left-out month, reckoned in Indian astronomy, looked with a little contempt. This month is known in the Vedic terminology as aṁhasaspati, अंहसस्पति (Yv. VII. 30) and also as *malimluca*, मलिम्लुच, now known as *adhimāsa*, अधिमास and *malamāsa*, मलमास (Yv. XXII.30).

The full or expected life of a man as species is hundred years, and as such, we pray to live full hundred years, and a little beyond it. The technical term for a year is *samvatsara* or *vatsara*, and often as *varṣa*, वर्ष, *śarad*, शरद्, and even *hemanat*, हेमन्त; the word समाः for years is also used sometimes in this sense :

1. जिजीविषेच्छतं समाः (XL.2) – Should wish to live a hundred years.
2. जीवेम शरदः शतम् (XXXVI.24) – May we live for hundred autumns.

The word *varṣa*, वर्ष, or *varṣā*, is used only for rains in the Yajurveda, but not in the sense of a year.

वर्षम्, floods of rain, XVI.64
वर्षवृद्धम्, rain grown, I.16
वर्षा, rain-term, X.12; XIII.56
वर्षाभिः, with rains, XXI.25
वर्षाभ्यः, to the rains, XXIV.11; 20

The word *himāḥ*, winters (in the sense of year) is used in the Ṛgveda, but not in the Yajurveda.

तोकं पुष्येम तनयं शतं हिमाः । (Ṛv. I.64.14)

(May we live for hundred winters with a prosperous family of children and grand; children).

शतं हिमा अशीय भेषजेभिः (Ṛv. II.33.2)

(May I enjoy hundred winters with the help of the most blissful medicinal cures).

(See also Ṛv. V.54.15; VI.48.8)

We have two interesting verses in the Ṛgveda (X. 161. 2-4) in this context :

तमाहरामि निर्ऋतेरुपस्थादस्पार्षमेनं शतशारदाय । (2)
सहस्राक्षेण शतशारदेन शतायुषा हविषाहार्षमेनम् ॥
शतं यथेमं शरदो नयातीन्द्रो विश्वस्य दुरितस्य पारम् ॥3॥
शतं जीव शरदो वर्धमानः शतं हेमन्ताञ्छतमु वसन्तान् ।
शतमिन्द्राग्नी सविता बृहस्पतिः शतायुषा हविषेमं पुनर्दुः ॥4॥

Here we have a reference to hundred autumns (शतशारदाय), hundred lives (शतायुषः), hundred winters (शतं हेमन्तम्), hundred springs (शतं वसन्तम्), but not for hundred rains.

2

THE YAJURVEDA INTRODUCED

In our introductory volume to our translation of the Ṛgveda, we have said that the Yajurveda has in all 1975 verses spread over forty chapters, known as *adhyāyas*. The biggest chapter is twelfth with 117 verses, and then the following : XVII (99); XXXIV (98); XXXIII (97); XIX (95); XX (90); XI (83); the shortest chapter is XXXIX with 13 verses, followed by XXXIII (16) and XL (17).

In another classification, what normally we call verse or *mantra* (मंत्र) is called *kaṇḍikā* (कण्डिका) in the Yajurveda, and each *kaṇḍikā* is further subdivided into a number of mantras (मन्त्राः). Some of the *kaṇḍikā*s have only one mantra while some of them have many. The first *kaṇḍikā* of the Yajurveda has thus five mantras; the tenth *kaṇḍikā* of Chapter XXXIX has as many as eighteen mantras.

In the first *kaṇḍikā* of Chapter I, we have the follwing *mantras* :

इषे त्वा । (1)
ऊर्जे त्वा ।(2)
वायवस्थ । (3)
देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या
इन्द्राय भागं प्रजावतीरनमीवाऽअयक्ष्मा मा वस्तेनऽईशत
माघशंꣳसो ध्रुवा अस्मिन् गोपतौ स्यात । (4)
बह्वीर्यजमानस्य पशून् पाहि ॥ (5)

According to this classification, we would say, that the Yajurveda has forty chapters (*adhyāyas*), 1975 *kaṇḍikās*, and 3988 verses (*mantras*). The distribution of *mantras* (verses), *kaṇḍikās* (paras) and *adhyāyas* (chapters) in the Yajurveda is as follows :

Pūrvaviṃśat			Uttaraviṃśat		
(The first twenty chapters)			(The second twenty chapters)		
Adhyāya	Kaṇḍikā	Mantra	Adhyāya	Kaṇḍikā	Mantra
1	31	137	21	61	61
2	34	95	22	34	267
3	63	79	23	65	83
4	37	82	24	40	40
5	43	150	25	47	50
6	37	117	26	26	62
7	48	140	27	45	45
8	63	150	28	46	50
9	40	117	29	60	60
10	34	139	30	22	177
11	83	122	31	22	22
12	117	129	32	16	16
13	58	132	33	97	97
14	31	165	34	58	58
15	65	136	35	22	28
16	66	280	36	24	24
17	99	106	37	21	55
18	77	89	38	28	75
19	95	120	39	13	116
20	90	100	40	17	17
Total	1211	2585	Total	764	1403

Grand total No. of *adhyāyas* 40 No. of *kaṇḍikās* 1975
No. of *mantras* 3988

Ṛk and Yajuḥ in the Śukla Yajurveda

Adhyāya	Anuvāka	Mantra (Kandikā	Ṛk	Yajuḥ
1	10	31	1	117
2	7	34	12	76
3	10	63	63 or 62	34 or 66
4	10	37	21 or 20	65 or 66
5	10	43	17	115
6	8	37	17	83
7	25	48	30	111
8	23	63	43	103 or 104
9	8	40	22	84
10	8	34	12	102
11	7	83	76	26
12	7	117	114	12
13	7	58	52	87
14	8	31	17	154
15	7	65	46	90
16	9	66	33	129
17	9	99	95	11
18	13	77	36	368
19	7	95	94	30
20	9	90	84	14
	202	1211	885 (or 883)	1811 (or 1845)

Adhyāya	Anuvāka	Mantra (Kaṇḍikā	Ṛk	Yajuḥ
21	6	61	28	33
22	19	34	13	113
23	11	65	58	24
24	4	40	0	40
25	15	47	43	0
26	2	26	25	15
27	4	45	44	1
28	4	46	0	46
29	4	60	57	32
30	2	22	3	177
31	2	22	22	0
32	2	16	25	0
33	7	97	119	0
34	6	58	62	0
35	2	22	21	6
36	2	24	20	22
37	2	21	5	31
38	3	28	13 or 14	52
39	2	13	2	107
40	2	17	17	7
	101	764	577 or 578	703
Grand Total	303	1975	1462 (or 1461)	2514 (or 2548)

Grand Total of Ṛk & Yajuḥ 3976 (4009)

There has been a considerable difference of opinion regarding the total number of verses (Ṛk) and the Yajuḥ in the white Yajurveda.

(a) According to the Brahmāṇḍa Purāṇa (Pūrva, 35. 76-77) and the Vāyu Purāṇa (6. 67-68)
Ṛks 1900; with Śukriya and Khila, the total number Ṛks and Yajūṁsi 8880 + ♩ pāda (i.e. Ṛks 1900, and Yajūṁṣi 6980) + 1 pāda.

(b) According to the Caraṇa Vyūha, the Vājasaneyi Saṁhitā has a total of 8820 plus 1 *pāda*.

(c) According to the Pratijñā-Pariśiṣṭa, the total number of verses is 8800, which includes all the Khilas and Śukriya adhyāyas.

Which is older : White or Black?

Usually the Yajurveda is regarded as a ritual Veda, or a guidebook for the Adhvaryu priests who had to do practically everything in the sacrifices excepting reciting the mantras and chanting the melodies. Considering that more variations are very likely to occur in a manual work like this, we have a large number of recensions of the Yajurveda available (two for the White Yajurveda– Mādhyandina and Kaṇva and three for the Black-Taittirīya), Kaṭhaka, Maitrāyaṇī and Kapiṣṭhala.

It has been a difficult problem for scholars to decide which of the two Saṁhitās is really older. A scholar has put the arguments like this:

The fact that the Gopatha Brāhmaṇa (1.29) in citing the first words of the different Vedas quotes in the case of the Yajurveda the beginning of the Vājasaneyi Saṁhitā, may suggest that the White Yajurveda represents the original tradition of which the Black Yajurveda with all its recensions is a later variation. But the truth should rather be just the opposite for it is hardly possible that Mantra and Brahmaṇa mixed up throughout, in order to the White Yajurveda in which the Brahmaṇa was separated from the Saṁhitā perhaps in imitation to the Ṛgveda model. In the Taittirīya Brāhmaṇa too, which is merely a continuation of the Taittirīya Saṁhitā (but not necessarily later than it for that reason) and which, too, owes its tradition, Mantra and Brāhmana have not been

separated. It is a peculiar feature of the Taittirīya texts that the Saṁhitā and the Brāhmaṇa of this school supplement each other in such a way that each seems to presuppose the other.

The Śukla Yajurveda Saṁhitā and the Brāhmaṇa

Do we have in our present text of the Śukla Yajurveda, the Mādhyandina Saṁhitā, some portions which may be called as belonging to the category of Brāhmaṇic literature? The general consensus is that the Śukla Yajuḥ is purely a Veda, without any admixture of "Brāhmaṇa" character. Contrary to this view is the testimony of a text of later date, of which the author is Katyāyana; the name of the text is Sarvānukramaṇī (सर्वानुक्रमणी), with its two redaktions, one following the Mādhyandinī text and the other the Kāṇva text. We have the following passage in this Sarvānukramaṇī :

देवा यज्ञं ब्राह्मणानुवाको विंशतिरनुष्टभः.सोमसम्पत् (एकोनविंशोऽध्यायः),

which means that the twenty anuṣṭup verses of the Nineteenth Chapter, beginning from the verse 12 (which starts as देवा यज्ञ etc.) to the verse 31 (एतावद्रूप) belong to the type with Brāhmaṇa features.

Further, the entire 24th chapter is the Brāhmaṇa portion, i.e., the verses starting from अश्वस्तूपरो॰ (XXIV.1) to खड्गो वैश्वदेवः (XXIV.40).

अश्वस्तूपरो ब्राह्मणोऽध्याय· (चतुर्विंशोऽध्यायः) शादं दद्भिस्त्वचान्तश्च (पंचविंशोऽध्यायः)

and the twenty-fifth starting from the शादं दद्भिः (XXV.1) to त्वचाजुम्बकाय स्वाहा i.e. to the end of the kaṇḍikā 9) (XXV.9).

Further, in the Thirtieth Chapter, the two kaṇḍikās 5 and 6 (beginning from ब्रह्मणे ब्राह्मणम् and the whole anuvāka starting from तपसे कौलालम् (kaṇḍikā 7) to the end of the Chapter—all

these constitute the Brāhmaṇa part (XXX. 5-22).

ब्रह्मणे ब्राह्मणमिति द्वे कण्डिके तपसेऽनुवाकश्च ब्राह्मणम्
(Sarv̄anukramaṇikā, संहिताया त्रिंशोऽध्याय:)

In case, we rely on the Sarvānukramaṇī, we shall have to accept that the Śukla Yajurveda is not entirely the pure Veda but an admixture of the Brāhmaṇa portion also. And then, where would be its superiority over the Black Yajurveda?

Yudhiṣṭhira Mīmāṁsaka, one of our erudite scholars, has discussed this point in details in his paper on

"यजुषां शौक्ल्यकार्ष्ण्य विवेक:"*

According to his testimony, the Sarvānukramaṇī is neither an old text, nor very reliable:

इयं शुक्लयजु: सर्वानुक्रमणी न प्राचीना प्रामाणिकी च.

This Sarvānukramaṇī was not available to Uvaṭa, the commentator of the Yajurveda, who depended entirely on the contents of the Gurūpdeśa-Tarka (गुरूपदेश तर्क) and the Śatapatha Brāhmaṇa for the Ṛṣis, Devatās and the metres of the Yajurveda.

गुरुतस्तर्कश्चैव तथा शतपथश्रुते: ।
ऋषीन् वक्ष्यामि मंत्राणां देवता छान्दसं च यत् ॥
(Uvaṭa in Introduction, Stanza 3)

Evidently, the Sarvānukramaṇī was not available to him, and hence he does not refer to it.

Śabara Svāmī, the commentator on the Pūrva Mīmāṁsā recognizes वसन्ताय कपिञ्जलानालभत "as the mantra of the Yajurveda: तच्चोदकेषु मंत्राख्या (Mīmāṁsā, II. 1.31) —प्रायकमिद लक्षणम् । अनभिधाय अपि केचित्, मन्त्रा इत्युच्यन्ते । यथा "वसन्ताय कपिञ्जलानालभते" —Yv. XXIV.20.

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*See Vaidika Siddhānta Mīmāṁsā,2033 Vik., 235-236; also Sarasvatī Suṣamā, IX.1, 21-22; Vaidika Chando Mimāṁsā.

The author of the Vāsiṣṭhī Śikṣā (वासिष्ठी शिक्षा) also regards the twenty kaṇḍikās (12-13) of Chapter XIX as the Anuṣṭup metres and not the Brāhmaṇa part:

> एकोनविंशेऽध्याये स्वाद्वी त्वा यजुरित्येका,
> परीतत इति चतस्रो, ब्रह्मक्षत्रमिति द्वे, नाना
> हीत्येका, या व्याघ्रमिति आध्यायान्ताश्चतुरशीतिः
> पितृभ्य इत्युद्धृत्य, तत्रेदं हविरिति त्र्यवसाना
> महापंक्तिः, रेतोमूत्रमिति द्वे त्र्यवसाने
> आत्यकरी (?) एकोनविंशे ऋचश्चतुर्णवतिर्यजूंषि त्रिंशत् ।

This means that in Chapter XIX, स्वाद्वी त्वा॰ Kaṇḍikā is Yajuḥ, the next four starting from परीतो (2) are Ṛks (Kaṇḍikās 2-5); (There are 2 Ṛks in Kaṇḍikā 3); ब्रह्मक्षत्र (Kaṇḍikā 5) is Ṛk, then we have 2 Ṛks; नाना (Kaṇḍikā 7) is a Ṛk. Kaṇḍikās 8 and 9 are Yajus; finally, from या व्याघ्र॰ (10) to the end of the Chapter, we have 84 Ṛks (i.e. up to Kaṇḍikā 95). In between, पितृभ्यः (36) and पुनन्तु मा (37) are Yajuṣ; The Kaṇḍikā 48 (इदं हविः) is a Mahāpankti Ṛk of three lines. The Kaṇḍikā 76 (रेतोमूत्र) and 77 (दृष्ट्वारूपे) are the Ṛks of 3 lines each.

Thus in Chapter XIX, we have in all 94 Ṛks and 30 Yajus (several Kaṇḍikās have more than one Yajuḥ).

(In fact, in Chapter XIX, we have in all 95 Kaṇḍikās, with total Ṛks and Yajus 120).

Again, according to the same Vāsiṣṭhī Śikṣā, the entire Chapter XXIV, and the nine Kaṇḍikās of Chapter XXV are the *yajūṁṣi* (the Vaidika prose) and the Brāhmaṇa. In the Chapter XXX, on the same testimony, we have the first three as Ṛks, and the rest of the entire chapter is yajūṁsi, but in no case the Brāhmaṇa (22 Kaṇḍikās and 177 Yajūṁṣi).

(क) चतुर्विंशतितमेऽध्याये अश्वस्तूपर इत्यारभ्य त्वचेत्यन्त सर्वाणि यजूंषि......।

(ख) त्रिंशत्तमेऽध्याये देवसवितर्नारीति तिस्रः [ऋच] पराणि सर्वाण्यध्यायान्तानि सप्तसप्तत्युत्तरशतं यजूंषि । (वासिष्ठी शिक्षा)

The Yajurveda and its Schools

The Veda, as the divine revealed, is one, given to humanity when it was in infancy, and given to the earliest

section of the society, which instinctively had the capacity of responding to the revealed knowledge. The divine speech became the vehicle of culture and civilization, and laid the foundations of the entire history which faced all the impacts of a natural growth. What we find in our present four Saṁhitās is the supreme treasure given to mankind at its inception in the biological history of the divine creation. We have not maintained any record of the history of the impact of the Veda on the life of man in our society. What is preserved for us in the four Vedas is the compact divine (or revealed) knowledge, necessary in man's evolution at various stages. The Veda consists of what I would like to call as first, the *śruti*, the moral divine code of human life, ever-fresh, never changing, and thus independent of time-space parameters in which man would be placed, and secondly, the *śāstra-bīja* or the seed of numerous disciplines of knowledge which could be developed in the course of social evolution. The *śruti* consists of high values of life, which man has to adhere, invoke and abide by. And from the *śāstra-bīja* man has to develop his philosophical details, an answer to his enquiries, his sciences and technology and his arts and aesthetics.

The entire Veda is one from the point of view of the basic philosophy of realism, the purposefulness of human life, the man's relation to creation and the Supreme Creator. Out of the four Vedas, Ṛk, Yajuḥ, Sāma, and Atharva,none is superior and none inferior, none is former, none latter; none is spiritual and none ephemeral. But again, the entire content of the Veda is divided into three major heads, the Ṛk, the Yajus and the Saman. This is what we call *triveda* or *tri-vidyā*. All that we want to know is the Rk, all that we want to do is Yajuḥ, and all that we would like to love, feel or enjoy is the Sāman. This triple classification is also known as the *jñāna kāṇḍa* (the Ṛk), the *karma kāṇḍa* (the Yajuḥ), and the *upāsanā kāṇḍa* (the Sāman). And then we have another classification in respect to the four texts which we possess today—the four big collections in the form of the Ṛk Saṁhitā (with 10,552 verses, 10 Books and 1028 Hymns), the Yajuḥ Saṁhitā (with about 1900 or 1975 Kaṇḍikās), the Sāmaveda Saṁhitā (with 1875 verses) and the Atharvaveda Saṁhitā (with 5977 verses). It is one of the supreme human achieve-

ments, that such a vast literature of about 20,000 verses could come to us well-preserved, facing all hazards of time in human history.

The two Schools of the Yajurveda. The Yajurveda is also known to us as the Adhvara Veda (see Adhvaryave, अध्वर्यवे, Nir. VII.3)

We have a record in history that the sage Vyāsa taught only the Kṛṣṇa Yajurveda (कृष्णयजुर्वेद) to Vaiśampāyana, but the Śukla Yajurveda is traditionally the oldest recension of the Yajurveda. It is not necessary for us to give an account of the legend which is associated with the origin of the Black or Kṛṣṇa Yajurveda; these legends have no historic bearing. The Śukla (or the White) Yajurveda is associated with the name Vājasaneya Yājñavalkya (वाजसनेय याज्ञवल्क्य)।

The Śukla Yajurveda starts with the verse :–

इषे त्वोर्जे त्वा वायवस्थ देवो व सविता प्रार्पयतु श्रेष्ठतमाय कर्मण......

(See also Gopatha Br. Pūrva I.29).

The Gopatha Brāhmaṇa quotes this version of the opening verse of the Yajurveda. The Kṛṣṇa Yajurveda (also known as the Taittirīya Saṁhitā) gives the opening verse with a minor alteration: the words वायव स्थ are followed by words उपायवस्थ, which are not recognized by the author of the Gopatha. This indicates that the Brāhmaṇa recognized the Śukla Yajurveda as the only acceptable Yajurveda.

Kumhan Rājā in his Survey of Sanskrit Literature writes : The main content of the Yajurveda is in the form of *mantras* which are short prose passages addressed to the various objects that are made use of in the rituals. In the White Yajurveda, the entire text is of this nature, while in the Black Yajurveda, these original mantras are mixed up with explanatory passages (p.33; 1962 edition).

We have a passage in the Vāyu Purāṇa which indicates the authority of the White Yajurveda only.

ततः पुनर्द्विमात्रं तु चिन्तयामास चाक्षरम् ।
प्रादुर्भूत च रक्तं तच्छेदने गृह्य सा यजुः ॥ (19)
इषे त्वोर्जे त्वा वायवः स्थ देवो वः सविता पुनः ।
ऋग्वेद एक मात्रस्तु द्विमात्रस्तु यजुः स्मृत. ॥ (20)

This also refers to the popularity and the authority of the white Yajurveda. Of course, there are other sources also which refer to the opening verse as reproduced by the Black Yajurveda. (See Ātharvaṇa, Uttama Paṭala, Pariśiṣṭa 46).

The word "Śukla Yajuṣ" is also of considerable antiquity, for we find the following closing words of the Śatapatha Brāhmaṇa, of the Mādhyandina School:

आदित्यानीमानि शुक्लानि यजूंषि वाजसनेयेन
याज्ञवल्क्येनाख्यायन्ते ।

The Yajurveda or the Śukla Yajuḥ is associated with the Āditya, and the Vājasaneya Yājñavalkya. It may also be argued that if a particular school of the Yajurveda was known as the white one, there must have been present in the contemporary period the black also. This means that the Black Yajurveda was also known during the time of the Śatapatha Brāhmaṇa.

A reputed author Ananta, in his commentary of the Pratijñā Sūtra refers to a quotation of an unknown source as follows :–

शुक्लं कृष्णमिति द्वेधा यजुश्च समुदाहृतम् ।
शुक्लं वाजसनं ज्ञेयं कृष्णं तु तैत्तिरीयकम् ॥

This clearly indicates of the existence of two old schools of the Yajuḥ, one belonging to the Vājasana (therefore known as the Vājasaneya), and the Black one to the Taittirīya school.

The Taittirīya Saṁhitā is known as the Kṛṣṇa or the Black one, since its verses are mixed up with explanatory or ritualistic details :

बुद्धिमालिन्य हेतुत्वाद् यजुः कृष्णमीर्यते ।
व्यवस्थितं प्रकरणं तद्यजुः शुक्लमीर्यते ॥

This refers to the confusion in the Black redaktion and systematic order in the white Yajurveda.

The Branches of the Two Schools

Maharṣi Patañjali in his Mahābhāṣya or the Great

Commentary refers to the hundred and one schools (or branches, Śākhās) of the Yajurveda.

एकशतमध्वर्युशाखाः ।

The sub-schools or branches have been thus described in the Prapañca-Hṛdaya, (Chapter II – the Veda Prakaraṇa).

यजुर्वेद एकोत्तर शतधा...... । यर्जुवेदस्य माध्यन्दिन-कण्व-तित्तिरि-हिरण्यकेश-आपस्तम्ब-सन्याषाढ-बौधायन-याज्ञवल्क्य-भद्रजद-बृहदुक्थ-पाराशर-वामदेव-जातुकर्ण-तुरुष्क-सोशुष्य-तृणबिन्दु-वाजिञ्जय-श्रवस-वर्षवरूथ-सनद्वाज-वाजिरत्न-हर्यश्च-ऋणञ्जय-तृणञ्जय-कृतञ्जय-धनञ्जय-सहञ्जय-मिश्रञ्जय-त्र्यरुण-त्रिवृष-त्रिधामाश्वज्ञ-फलिगु-उखा-आत्रेयशाखाः ।

This means that 36 branches or śākhas of the Yajuḥ were available to the author of the Prapañca-Hṛdaya. This list given by him may, however, not be at all reliable; some of the names of the seers are obviously imaginative.

According to the Divyāvadāna (दिव्यावदान), a Bauddha treatise, we should have 105 redaktions of the Yajurveda, classified as follows :

10	of the school of the Kaṭha, कठ
10	the Kaṇva, कण्व
11	the Vājasaneya, वाजसनेय
13	the Jatūkarṇa, जतूकर्ण
16	the Proṣṭhapada, प्रोष्ठपद
45	other sundry seers.
Total 105	

Bhagavaddatta and Satyaśravā have in their History of the Vedic Literature (वैदिक वाङ्मय का इतिहास) quoted two lists in regards to the Schools of the Yajurveda.

First List :

Branch	Region of popularity
1. Jābālāḥ, जाबालाः	Between Narmadā and Vindhya
2. Baudheyāḥ, बौधेयाः	Khandesh
3. Kaṇvāḥ, कण्वाः	West of Gomatī
4. Mādhyañjanāḥ, माध्यञ्जनाः	On the banks of the Sarjū

Branch	Region of popularity
5. Śāpīyāḥ, शापीया	Amarakanṭaka – Narmadā.
6. Sthāpayanīyāḥ, स्थापयनीया	North of the Narmada
7. Kāpāraḥ, कापारः	Mālava
8. Paunḍravatsāḥ, पौण्ड्रवत्सा	Mālava
9. Āvaṭikāḥ, आवटिकाः	Mālava
10. Paramāvaṭikāḥ, परमावटिका	Gauḍa-deśa
11. Pārāśaryāḥ, पाराशर्या	Maru deśa.
12. Vaidheyāḥ, वैधेया	Gauḍa deśa.
13. Vaineyāḥ, वैनेया	Bauddhya deśa
14. Audheyāḥ, औधेया	Gurjara deśa
15. Gālavāḥ, गालवाः	Saurāṣṭra
16. Baijavāḥ, बैजवा	Nārāyaṇa Lake
17. Kātyāyanāḥ, कात्यायनाः	— —

Second List:

जाबालाः, बौधेयाः, काण्वाः, माध्यन्दिनीयाः, शापेयाः,
तापायनीयाः, कापोलाः, पौण्ड्रवत्साः, आवटिकाः,
परमावटिकाः, पाराशर्याः, वैनधेयाः, गालवाः, कात्यायनाः, and बैजवापिनः, — thus a list of 15 Śākhās of the Vājasaneya Sāṁhitā.

The authors enumerate 26 Sub-groups of the Jābālas and 14 sub-groups of the Gālavas. Another alternative list of the Yajuh – Sākhās has also been quoted (वाजसनेय - याज्ञवल्क्य- कण्वादि पञ्चदश शुक्ल याजुषाः)।

Śākhā	Region
1. Kaṇvāḥ, कण्वाः	Kṛṣna-una
2. Kaṭhāḥ, कठाः	South of Goḍa
3. Piñjula Kaṭhāḥ, पिञ्जुल कठाः	Krauñca-dvīpa
4. Jṛmbhaka Kaṭhāḥ, जृम्भक कठाः	Śveta-dvīpa
5. Audala Kaṭhāḥ, औदल कठाः	Sāka-dvīpa
6. Sapichala Kaṭhāḥ, सपिछल कठाः	Sāka dvīpa
7. Mudgala Kaṭhāḥ, मुद्गल कठाः	Kaśmīra
8. Sṛngala Kaṭhāḥ, शृगल कठाः	Sṛjaya-deśa
9. Saubhara Kaṭhāḥ, सौभर कठाः	Sinhala-deśa
10. Maurasa Kaṭhāḥ, मौरस कठाः	Kuśa-dvīpa
11. Cañju Kaṭhāḥ, चञ्जुकठाः	Yavana-deśa
12. Yoga Kaṭhāḥ, योग कठाः	Yavana-deśa
13. Hasalaka Kaṭhāḥ, हसलक कठाः	Yavana-deśa
14. Dausal Kaṭhāḥ, दौसल कठाः	Sigala Kaṭha

Śākhā	Region
15. Ghoṣa Kathāḥ, घोष कठा	Kraunca-dvīpa

The Taittirīya School has been very popular amongst the Pandits of the South (Āndhra and the like). Their Śākhas are:

Taittirīya, तैत्तिरीया
Kāṇṭikeyāḥ, काण्डिकेया
Baudhāyanīya, बौधायनीया
Hiraṇyakeśi, हिरण्यकेशी
Aukhyāḥ, औख्याः
Āpastambī, आपस्तम्बी
Satyāṣādhī, सत्याषाढी
Śridheyī, श्रीधेयी

Spirit of the Ṛk and the Yajuḥ

In order to understand the true spirit of the text of the Yajurveda, one should have a good grasp of the philosohpy and methodology of the Ṛk Saṁhitā. Not only three to four hundred mantras of the Yajuḥ Saṁhitā are common with the Ṛk Saṁhitā (about 20% in a total of about 2000 Kaṇḍikās or verses), the essential terminology of the Karmakāṇḍa of the Yajurveda is inspired by the terms occurring in the Ṛgveda. The first verse of the Ṛgveda (I.1.1) has the terms *agniḥ, purohitam, yajñasya, devam, ṛtvijam,* and *hotāram,* which later on became the basis of the *yājñika karma* or the ceremonial rituals. In Book II of the Ṛgveda, we have the terms like *hotṛ, potṛ, ṛtvik, neṣṭṛ, praśāstṛ, adhvaryu, brahmā* and *gṛhapati* which speak of the typical priests engaged in the Yajuḥ Karmakāṇḍa.* The three characteristic *agnis,* (the *āhavanīya* the *dakṣiṇa* and the *gārhapatya*), are also mentioned in the Ṛgveda. The three pressings of the Soma (the *Prātaḥ savana,* the *mādhyandina* and the *tṛtīya*) are as familiar to the Ṛk school as to the Yajuḥ. The Āprī hymns are common to both the Vedas. The Puruṣa Sūkta of the Yajurveda (Chapter XXXI) is an elaboration over the Ṛk hymn (X.90) with minor variations. The entire Purīṣya Agnayaḥ hymn of the Ṛgveda (III.22.1-5) is repeated as the five Yajuḥ verses (XII.47-51) –

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*तवाग्ने होत्रं तव पोत्रमृत्वियं तव नेष्ट्रं त्वमग्निदृतायतः ।
तव प्रशास्त्रं त्वमध्वरीयसि ब्रह्मा चासि गृहपतिश्च नो दमे ॥
–Rv. II.1.2 and X.91.10.

the Adhvaryu laying bricks in connection with the construction of the Gārhapatya hearth. The first five verses of the Ṛk (IV.4.1-5) are utilised by the Yajuḥ Saṁhitā (XIII. 11-13 प्रति स्पशो to ऊर्ध्वोभव) in a ceremony connected with the laying down of the Lotus-leaf, then laying on it a piece of gold, and offering oblations of butter on the gold figure. The six verses from the Ṛk (VI.47.26-31) in praise of the chariot, and the drum are repeated in the Yajuḥ (XXIX. 52-57, वनस्पते वीड्वङ्गो to आमूरज; for रथ, chariot, the verses 53 and 54, and for दुन्दुभि, verses 55, 56 and 57). The Viśvakarman hymn of the Ṛgveda (X.81) has 7 verses, and these are repeated as the Yajuḥ also (XVII.17 to 23). These verses speak of the creativity of the Omnific, the universal Father and Generator, the Architect of the Worlds. This hymn of the Ṛgveda is followed by another Viśvakarman hymn (X.82. 1-7) which is also repeated as Yajuḥ verses (XVII. 25-31). Between the hymns 81 and 82 of the Ṛgveda, the Yajuḥ Saṁhitā introduces a new verse, taken from the Yajuḥ VIII.46:

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥

(Yv. VIII.46; and XVII.24)

A common feature of the Ṛk and the Yajuḥ verses is seen in the repetition of the entire Oṣadhi-stuti hymn (X.97.1-23) as the Yajuḥ (XII.75-101; four additional verses, 97, 98, 99 and 100). This is unfortunate that such a fine hymn has been associated with Ukhya Agni (the Agni of the Fire-pan and the preparation of the āhavanīya fire-altar. The Śrauta ritual uses these verses in sowing the seed of various plants and herbs, after having poured fifteen jars of water on the altar site. The same verses in the Ṛgveda have been used for medicinal purposes, inspiring the physician to search for the medicinal herbs and apply them to patients suffering from dyspepsia, or the patients having trouble in mouths, or having abscess or gum boil.

Another hymn of interest is Ṛk. X.103.1-13, which is repeated in entirety as Yv. XVII.33-46; in the Yajuḥ, we have an additional verse (अवसृष्टा परा पत. XVII.45) which occurs as Ṛk. VI.75.16. The verses give a detail of army equipment and

hence are of immense value (army, arrows, shafts, quivers, weapons, steeds, conquering cars). In these verses, it has been shown how Indra goes to a battle and crushes the adversaries.

Thus, there is not the least doubt that the Yajurveda imbibes in it the entire spirit of the Ṛk verses, very often copying the hymns; casually the Saṁhitā quotes the Ṛk verses at relevant places and on some occasions, it even elaborates on the Ṛk verse by appending appropriate *yajūṁṣi.* This may be well illustrated by an example :

तच्चक्षु र्देवहितं शुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतम् ॥ (Ṛk. VII. 66.16)

(12 + 8 + 8 = 28 syllables; metre – Pura-uṣṇik).

तच्चक्षु र्देवहितं पुरस्ताच्छुक्रमुच्चरत् ।
पश्येम शरदः शतं जीवेम शरदः शतं
शृणुयाम शरदः शतं प्रब्रवाम शरदः शतम-
दीनाः स्याम शरदः शतं भूयश्च शरदः शतात् –(Yv. XXXVI.24)

In the Ṛgveda, no verse is preceded with the *mahāvyāhṛtis*; but in the Yajurveda, three verses are preceded with them; (1) भूर्भुवः स्वः तत्सवितुः (XXXVI.3); भूर्भुवः स्वः सुप्रजाः (III.37) and भूर्भुवः स्वर्द्यौरिव॰ (III.5). Any *ṛc* (ऋच्), applied to individual or social life becomes *yajuḥ* (यजुः), and the same when made a lyric to sing the glory of our Lord, becomes a *sāman* (सामन्). Essentially there is no difference in the philosophy of life as propounded by the texts of the Ṛgveda, the Yajurveda, the Sāmaveda and the Atharva-veda. There are certain fundamentals which constitute philosophy of the entire Veda. For simplicity we can enumerate them thus :

1. The world is real, meaningful, orderly and purposeful.

2. Our Life is real, meaningful and purposeful, a continuous one, a cycle of births and deaths within another cycle of bondage and liberation (*janma,* जन्म and *mṛtyu,* मृत्यु and ***bandha,*** बन्ध, and *mokṣa,* मोक्ष).

3 The world is real and changeable; our life is real and changeable (जगत्या जगत्), and this may be given a technical name *dynamic realism*; the creation, including our coming into the body, in no sense is a delusion, a myth, an unreality or a static illusion.

4. Behind the entire activity, is the *tapas*, तपस्, of a dynamic Supreme Reality, the source of our phenomenal existences, enlightenment and bliss.

That Supreme Self is named in the Vedas by numberless technical terms, all referring to a certain function, attribute and nature of the indescribable Self, beyond the concepts of space and time, for, we have in a Yajuḥ verse so said :

Agni is That; Āditya is That; Vāyu and Candramas are That; Śukra is That; Brahma is That; Āpaḥ are That; and so the Prajāpati.

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥

(Yv. XXXII.1)

When we speak of Him, as Agni, as Āditya, as Vāyu or Candramas, Śukra, Brahma, Āpaḥ or Prajāpati, we do not mean that He identifies Himself with the mundane fire, the sun, wind, moon, waters and so on, because in our language these words stand for so many connotations. When used in context with the activity of our Lord, these terms should be taken in their etymological sense : Agni, since He is the Foremost Adorable; Āditya, since He is Infinite and yet a unity, indivisible and uncompoundable; Vāyu, since, though stationary, He moves with terrible speed and possesses infinite vigour; Candramas, as being the only source of real delight and bliss; Śukra, since He is without a blasphemy, bright and shining, – of course, not in the optical sense; Brahma, being Supreme and the only source of knowledge; Āpaḥ, being omnipresent and all-pervading, and Prajāpati, being the Lord Supreme of His people.

The Chapter XXXII may well be regarded as an

Upaniṣad (Tadeva Upaniṣad) of divine nature. It is difficult to render the following lines in a spoken language of the present day :

(a) वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदꣳ सं च वि चैति सर्वꣳ स ओतः प्रोतश्च विभूः प्रजासु ॥
(Yv. XXXII.8); also Av. II.1.2, Tait. Ār. X.1.3 with variations).

The wise beholds Him as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures.

(b) प्रतद्वोचेदमृत नु विद्वान् गन्धर्वो धाम विभृत गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥
(Yv. XXXII.9; also Av. II.1.2; and Tait. Ār. X.1.3)

Let this enlightened scholar, who knows, disclose in detail about that Immortal one; who is, as if in a secret cave, divided in different forms. Three of his feet are hidden in the cave. He who knows them, is father of the father even.

The Supreme Reality in the Veda is known by various names. The Yajurveda uses almost all those names which are used in the Ṛgvedic texts. These names occur as small invocations also in the Yajuḥ.

अग्नये स्वाहा । सोमाय स्वाहा । इन्द्राय स्वाहा ।
चन्द्राय स्वाहा । सूर्याय स्वाहा । वसुभ्यः स्वाहा ।
रुद्रेभ्यः स्वाहा । आदित्येभ्यः स्वाहा । (Yv. XXII.27)
गणपतये स्वाहा । अधिपतये स्वाहा । (Yv. XXII.30)
भुवनस्य पतये स्वाहा । अधिपतये स्वाहा । प्रजापतये स्वाहा । (Yv. XXII.32)

Of course, this Chapter (XXII.23-32) of the Yajuḥ gives a big list of terms (over 130) of a variety of classes.

During the Vedic Period (particularly in the Saṁhitās), the most popular name of our Lord is Indra; next in popularity are the terms Agni, Soma, Varuṇa, Pūṣan, Mitra, Aditi and Aditya; very often our Lord is known by the dual names : Indra-Agni, Mitra-Varuṇa, Agni-Soma and few others. The

celestial sun is also known by almost all those names which are attributed to our Lord. The famous phrase : एकं सद् विप्रा बहुधा वदन्ति (Ṛk. I.164.46) is, in certain context, more applicable to the sun, which has so many names (Ādityas, usually twelve in number).

In the Brāhmaṇa period, God came to be popularly known as Prajāpati; and in Upaniṣadic period, He is known as Brahman and as Ātman. In the post-Upaniṣad periods, the names as Īśvara, Bhagavān and many others became more popular.

The symbolic undeclinable (*avyaya*) name of our Lord as A.U.M., and its popularity has no accountable history. This is the first alphabetic symbol in human vocabulary. *A* (अ) the guttaral, is the first letter of phonetic alphabet; *u* (उ), the labial, the last phonetic pure vowel in the list (अ, इ, ऋ, ऌ and उ); *m* (म्) is the last letter in the entire phonetic alphabet and thus अ, a; उ, u; म्. m are the integral limits of sounds which we use in our language (and in this sense : ओमित्येतदक्षरं सर्वं तस्योप-व्याख्यानम् —MāṇḍŪkya upaniṣad. [अह विसर्जनीयाः कण्ठे। उवोपोपध्मा ओष्ठे Kātīya, Yajuḥ Prātiśākhya, (I.70; 71).

The Yajurveda uses the symbol AUM in two of the verses (i) ओम् क्रतो स्मर (XL.15) and (ii) ओं खं ब्रह्म (XL.17). In the Īśa Upaniṣad, we do not have ओं खं ब्रह्म।

Usually the syllable AUM (or OM) is recommended to be used in the beginning of every Vedic verse, and at the end of it (ओमभ्यादाने । प्रणवष्टेः । —Aṣṭādhyāyī); ओङ्कारः स्वाध्यायादौ । ओङ्कारायकारौ। ओङ्कारं वेदेषु । अथकारं भाष्येषु । (Kātīya Vajasaneyi Prātiśākhyam, I.16-19).

ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा।
क्षरत्यानोङ्कृत पूर्वं परस्ताच्च विशीर्यति ॥ —Manu

(quoted from Uvaṭa's commentary on Yujaḥ —Prātiśākhya I.16; 17). *Om* is an auspicious symbol, and a similar auspicious term is *atha* (अथ) to be used in other literatures, particularly while introducing a Sūtra text, like, अथ लिंगानुशासनम्। अथातो ब्रह्म जिज्ञासा etc. Om is also known as *praṇava* (प्रणव) and *udgītha* (उद्‌गीथ).

3

MORPHOLOGY OF THE TEXT

We are traditionally told that the revealed divine knowledge of the Vedas came to humanity through the Ṛṣis, greatest among the great, known as Agni, Vāyu, Āditya and Aṅgiras, and the knowledge that dawned to us was respectively known as the Ṛks (the poems of *jñāna* or enlightenment), the *yajuṣ* (the prose of Karma or the instructions regarding actions), the Sāmans (the lyrics of Upāsanā, devoted to love, joy and dedication), and finally the prose and poem of the household life, known as the Atharvaveda or the Brahma Veda.

The entire Veda passed through five stages:

(1) the stage of collection and classification, the *saṁhitī-karaṇa* into the *saṁhitās,* classified into *maṇḍalas, aṣṭakas, anuvākas, adhyāyas, kāṇḍas, ārcikas, daśatis, prapāṭhakas, sūktas* etc.

(2) The *pada pāṭhas* (पदपाठ), with each word (पद) or term spoken clearly, distinctly and with proper accents, and when these padas are compounded together according to the rules of euphony or *sandhi,* we get the *saṁhitā pāṭha* (संहितापाठ). In fact, *sandhi* is the euphonic function of final and initial letters in grammar, every sentence in Sanskrit being regarded as a euphonic chain, a break in which occurs only at the end of a sentence.

We are not sure whether the *pada pāṭha* existed prior to the *saṁhitā pāṭha* or the vice versa. There are clear indications substantiating both the views. There are definite rules of accounting the vowels or accents of the *padas* (terms) in the *pada pāṭha* in consistency with the accents in the *saṁhitā pāṭha.*

(3) The third stage in the history was to assign *devatās* (देवता) and *ṛṣis* (ऋषि) to the verses, and to name the metre (छन्द) of the verse also. What we mean by *devatā* has been very well discussed by Yāska in his Nirukta. The Vedic texts existed prior to the Science of Metres, or prosody. The names of the metres occur at several places in the Vedic texts, but their connotations and classifications must have developed much later on in our history. Finally, we come to a complete and excellent treatise, known as the Chandas Śastra (one of the six *Vedāṅgas*) of Ṛṣi Piṅgala. We have in the Yajurveda following verse:

> गायत्री त्रिष्टुब् जगत्यनुष्टुप्पङ्क्त्या सह । बृहत्युष्णिहा
> ककुप्सूचीभिः शम्यन्तु त्वा । (XXIII.33)

In this verse, we have the names of all the seven prominent metres:

> गायत्री (24), उष्णिक् (28), अनुष्टुप् (32), बृहती (36), पंक्ति (40) and त्रिष्टुप् (44), and जगती (48). Kakup (ककुप्) means prominent, summit, a musical note, even a metre.

In Chapter XIV.9 and 10, we have the following names of metres :

> बृहती, ककुप्, सतोबृहती, पंक्ति, जगती, त्रिष्टुप्, विराट्, गायत्री, उष्णिक्, अनुष्टुप (of course, there are other terms called छन्द as प्रजापति, मयन्द, अधिपति, परमेष्ठी, विवल, विशाल, तन्द्र, अनाधृष्ट, छदि (XIV.9). Similarly, elsewhere we have 24 *chandas:* मा, प्रमा, प्रतिमा, अस्त्रीवय., पंक्ति, उष्णिक्, बृहती, अनुष्टुप्, विराट्, गायत्री, त्रिष्टुप्, जगती, पृथिवी, अन्तरिक्ष, द्यौ, समा, नक्षत्र, वाक्, मनस्, कृषि, हिरण्य, गौ, अजा and अश्व। (Yv. XIV. 18 and 19) (Here the word हिरण्य is a synonym of अवि or sheep).

(4) The fourth stage in respect to the popularization of the Yajurveda consists in the elaboration and appreciation of the *ṛks* and *yajūṁṣi*, which we now possess as the *brāhmaṇas*. The main *brāhmaṇa* of the White Yajurveda is the Śatapatha. These *brāhmaṇas* have two functions · (1) They help in the interpretation of the Vedas (ब्राह्मणा वेदानामिमानि व्याख्यानानि ब्राह्मणानि – *Dayānanda*); and (2) They give the details of the *yajñas* in

which the Vedic texts are used with *viniyogas*. The Vedic texts (the Ṛks and Yajūṁṣi) are primarily not meant for the *yajñas*; they are meaningful in their own way, but in the Yājñika period they were used as suggestive of rituals or as invocations. The *brāhmaṇa* texts suggest the details of rituals to be performed, and at the same time the mantra (appropriate or otherwise even) is recited. This is known as the *viniyoga*; this happens in Karma Brāhmaṇa (कर्म ब्राह्मण) । Opposed to it is the Kalpa Brāhmaṇa, in which only mantra is recited and ritual is performed with it. (द्विविध ब्राह्मणम् । कर्मब्राह्मण कल्प ब्राह्मण चेति (Bhatta Bhāskara in his introduction to the commentary on the Taittirīya Saṁhitā).

The Mādhyandinīya Śatapatha Brāhmaṇa, as the name signifies has 100 chapters — शत पन्थानो यत्र स शतपथः. It has 14 *kāṇḍas*, 100 chapters or 68 *prapāṭhakas*, 438 *brāhmaṇas* and 7624 *kaṇḍikās*. The teacher of this Brāhmaṇa is the great Yājñavalkya, but his name does not occur in the four *kāṇḍas* (6-9), and instead, we have the name of Śāṇḍilya (शाण्डिल्य).

We have a Kāṇva Śatapatha Brāhmaṇa also having 104 *adhyāyas*, 446 *brāhmaṇas*, and 5865 *kaṇḍikās*.

Among the extinct *brāhmaṇas* of the Yajuḥ school, the prominent one is the Caraka Brāhmaṇa, चरक ब्राह्मण about which we have a reference in Sāyaṇa's commentary of the Ṛgveda (VIII.77.10) —ऐतिहासिक पक्षे चरकब्राह्मणे इतिहास आम्नायते.

Uvaṭa also mentions about it in his commentary on the Yajurveda :

चरकाणां मंत्रविकल्पाः (VII.23).
चरकश्रुतौ पूष्णे ललाट इति पठ्यते
तदभिप्रायमेतत् (XXV.27).

Ṛk, Yajuḥ, Sāman, and Atharva in the Ṛgveda

ऋचो — I.36.11; V.44.14; 15; X.90.9; 91.12
ऋचः — I.164.39; II.3.7; V.6.5; 27.4; 64.1; 4; VI.16.47; VIII.27.1; 5; IX.73.5; X.105.8; 165.5.
ऋचाम् — X.71.11.
यजुः — VIII.41.8; X.12.3; 90.9; 106.3; 181.3.
यजुषा — V.62.5.

साम — I.62.2; 164.24; 173.1; II.43.2; IV.5.3; VIII.29.10; 81.5; 98.1; IX.96.22; 111.2; X.93.8; 99.2; 135.4.
सामगाःऽइव — II.43.1.
सामऽगाम् — X.107.6.
सामन् — I.147.1; VIII.89.7; X.59.2.
सामंभिः — I.107.2; VIII.16.9; X.36.5; 78.5.
सामऽभृतम् — VII.33.14.
सामऽविप्रम् — V.54.14.
सामानि — V.44.14; 15; X.90.9; 130.2.
अथर्वणः — VI.16.14; X.48.2.
अथर्वणा — X.21.5.
अथर्वाणि — VIII.9.7.
अथर्वऽभ्यः — VI.47.24.
अथर्वऽवत् — VI.15.17; X.87.12.
अथर्वा — I.80.16; 83.5; VI.16.13; X.92.10; 120.9.
अथर्वाणः — IX.11.2; X.14.6.

Ṛk and Yajuḥ in the Yajurveda

I am using the terms *ṛk, yajuḥ* and *brāhmaṇa* in a special sense. By *ṛk*, we understand the Vedic poems or verses, which not only abound in the Ṛgveda, but also occur in the Yajurveda and the Atharvaveda (of course, in the Sāmaveda Saṁhitā also). They are the metred lines in *chandas* like Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pankti, Triṣṭubh, Jagatī and even in the longer measures. Sāman includes lyrics, not only confined to the Sāmaveda, with a highly developed music characteristics of the Sāman schools, but also widespread in the Atharva Saṁhitā also. The primitive prose, including sacrificial formulae, which is not *ṛk* or *sāman*, is *yajuḥ*. (यजुः).

Jaimini, the author of the Pūrva Mīmāṁsā, also takes these terms in this sense, for he says :

तेषामृग्यत्रार्थवशेन पादव्यवस्था ।
गीतिषु सामाख्या ।
शेषे यजुः शब्दः । (II.1.35-37)

The Vājasaneya Śukla Yajurveda entirely consists of *ṛks* (i.e. metred poems) and the *yajuṣ*, the liturgical fragments of the earliest prose in human possession. We have in the

Atharvaveda also the *ṛks* and the *yajuḥs* of this type. For which rituals and ceremonies, or for what purposes of life, these ṛks and *yajuḥs* are to be employed is the sphere of the *brāhmaṇas*.

The customary *brāhmaṇa* of the Ṛgveda school is the Aitareya, of the White Yajurveda is the Śatapatha, of the Atharvaveda is the Gopatha, and of the Sāmaveda is the Sāma brāhmaṇa or the Tāṇḍya. The Taittirīya Saṁhitā is known as the Kṛṣṇa Yajurveda in the sense that it has besides *ṛks* and *yajuhṡ*, the *brāhmaṇa* portion also (the prose relating to instructions and details of varied nature). Some authorities differentiate between *nigada*, निगद and *yajuḥs*, since *yajuḥs* are pronounced in low voice (*upāṁśu*, उपांशु), while *nigada* are in loud (uccaiḥ, उच्चैः) – उच्चैः ऋचा क्रियते, उच्चैः साम्ना, उपांशु यजुषा, उच्चैर्निगदेन ।

The Yajurveda has *yajuḥs* of various types :

(i) Svāhā type :

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षात् स्वाहा,
द्यावा पृथिवीभ्याᳬस्वाहा वातादारभे स्वाहा ॥ (Yv. IV.6)

(ii) Refrain type :

उपयामगृहीतोऽसि मधवे त्वा,[1]
उपयामगृहीतोऽसि माधवाय त्वा,[2]
उपयामगृहीतोऽसि शुक्राय त्वा,[3]
उपयामगृहीतोऽसि शुचये त्वा,[4]
उपयामगृहीतोऽसि नभसे त्वा,[5]
उपयामगृहीतोऽसि नभस्याय त्वा,[6]

and so on along with the thirteen names of months in a year, with a common refrain उपयामगृहीतोऽसि । (Yv.VII.30)

(iii) Enumeration or lexicon type :

(a) मा छन्दः[1], प्रमा छन्दः[2], प्रतिमा छन्दो[3], अस्रीवयश्छन्दः[4], पंक्तिश्छन्दः[5], उष्णिक् छन्दो[6], बृहती छन्दो[7], ऽनुष्टुप् छन्दो[8], विराट् छन्दो[9], गायत्री छन्द[10], स्त्रिष्टुप् छन्दो[11], जगती छन्दः[12] । (Yv. XIV.18)

(b) तपसे कौलाल मायायै कर्मार ᳬ रूपाय मणिकार ᳬ शुभे वप ᳬ शरव्या ऽइषुकार ᳬ हेत्यै धनुष्कारं कर्मणे ज्याकार दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम् । (Yv. XXX.7)

(c) *Ca me* (च मे) type enumeration :

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च मे ऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे त्रपु च मे यज्ञेन कल्पताम्। (Yv. XVIII.13)

(iv) Pada-type with Svāhā or Svāhā-vāṭ :

(a) स्वर्ण घर्मः स्वाहा[1], स्वर्णार्कः स्वाहा[2], स्वर्णशुक्रः स्वाहा[3], स्वर्णज्योतिः स्वाहा[4], स्वर्णसूर्यः स्वाहा[5]। (Yv. XVIII.50)

(b) भुज्युः सुपर्णो यज्ञो गन्धर्व[1] स्तस्य दक्षिणा अप्सरस स्तावा नाम[2]। स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट्[1] ताभ्यः स्वाहा[2]। (Yv. XVIII.42)

Also see XVIII.38-43.

(v) Daivata-type :

होता यक्षदश्विनौ छागस्य वपाया मेदसो जुषताᳬंहविर्होतर्यज।
होता यक्षत्सरस्वतीं मेषस्य वपाया मेदसो जुषताᳬंहविर्होतर्यज।
होता यक्षदिन्द्रमृषभस्य वपाया मेदसो जुषताᳬंहविर्होतर्यज।
(Yv. XXI.41)

(vi) Adjectival type .

उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च सासह्वांश्चाभियुग्वा च विक्षिपः स्वाहा। (Yv.XXXIX.7)

(vii) Association type :

कृष्णग्रीवाऽआग्नेया बभ्रवः सौम्याः श्वेता वायव्याऽअविज्ञाताऽ अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः॥ (Yv. XXIV.9)

(viii) Ca (च) type :

इमा मे अग्न इष्टका धेनवः सन्त्वेका च
दश च दश च शतं च शतं च सहस्रं च
सहस्रं चायुतं चायुतं च नियुतं च प्रयुतं चार्बुदं
च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता मे
अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिं ल्लोके। (Yv. XVII.2)

(ix) Namaḥ type :

नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च
गेह्याय च नमो हृदय्याय च निवेष्प्याय च
नमः काट्याय च गह्वरेष्ठाय च। (Yv. XVI.44)

(x) Attributable type :

प्रतिपदसि प्रतिपदे त्वा[1], अनुपदसि अनुपदे त्वा[2],

सम्पदसि सम्पदे त्वा[3], तेजोऽसि तेजसे त्वा[4] । (Yv. XV.8)

(xi) Yajuḥ appended to ṛk :

यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्य्याणि सरस्वति तमिह धातवेऽकः ॥
उर्वन्तरिक्षमन्वेमि ॥ (Yv. XXXVIII.5)

In this the part उर्वन्तरिक्षमन्वेमि is the Yajuḥ, added to a verse of the Ṛgveda (I.164.5; यस्तेस्तनः... धातवेऽकः).

(xii) Saṁhitā type or type of sets : The Yajurveda abounds in *yajuṣ* of the Saṁhitā type, i.e. two or more items set in parallels. We shall give a simple illustration: we have in Yv. IX.31–

अग्निरेकाक्षरेण प्राणमुदजयत् तमुज्जेषम् ।

In its strain, we have the following lines one by one–

अश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयताम्, तानुज्जेषम्[2]
विष्णुस्त्र्यक्षरेण त्रीं ल्लोकानुदजयत्तानुज्जेषम्[3]
सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्जेषम्[4] (31)

This goes up to प्रजापतिः सप्तदशाक्षरेण सप्तदशꣳस्तोममुदजयत्तमुज्जेषम् ।[17] (34)

The Saṁhitā or the set may be tabulated as follows :–

Devatā	No. of letters	अक्षरेण उदजयत्	
Agni	one	प्राण	breath
Aśvinau	two	द्विपद मनुष्य	biped-man
Viṣṇu	three	त्रिलोक	three worlds
Soma	four	चतुष्पद पशु	quadruped cattle
Pūṣan	five	पञ्च दिशः	five quarters
Savitṛ	six	षट् ऋतु	six seasons
Maruts	seven	सप्त ग्राम्य पशु	seven cattle (domesticated)

Devata	No. of letters	अक्षरेण उदजयत्	
Bṛhaspati	eight	गायत्री	Gāyatrī (eight syllables)
Mitra	nine	त्रिवृत स्तोम	Trivrta Stoma
Varuṇa	ten	विराज्	Vīrāj
Indra	eleven	त्रिष्टुप्	Triṣṭup (with eleven syllables)
Viśve devāḥ	twelve	जगती	Jagatī (with twelve syllables)
Vasus	thirteen	त्रयोदश स्तोम	Trayodaśa Stoma
Rudras	fourteen	चतुर्दश स्तोम	Caturdaśa Stoma
Ādityas	fifteen	पंचदश स्तोम	Pañcadaśa Stoma
Aditiḥ	sixteen	षोडश स्तोम	Ṣoḍaśa Stoma
Prajāpati	seventeen	सप्तदश स्तोम	Saptadaśa Stoma

Morphology of the Yajuḥ Texts

The entire *Veda*, the divine knowledge, revealed to the first men through the medium of a divine speech, *vāc*, is one, and is the most ancient and eminent possession of mankind. The entire literature, known as the Veda, or the Āmnāya, the Śruti, the Śāstra, the Vāc, and the Śabda, is often classified under the three heads : Ṛk, Yajuḥ and Sāman, meaning poem, prose and lyric respectively, so far as the expressions are concerned, and the same terms are used in the sense of the fundamental or pure knowledge, the applied knowledge and lastly, the personal experiences arising from the contact of the Supreme Knowable and the knower – the devotional, the spiritual, the transcendental (the Ṛk, or the *jñānakāṇḍa*, the Yajuḥ or the *karmakāṇḍa*, and the Sāman or the *upāsanā kāṇḍa*). The entire Veda has again been classified as the edited texts, compiled and arranged as the four *saṁhitās*, the Ṛk Saṁhitā, the Yajuḥ Saṁhitā, the Sāma-Saṁhitā, and the Atharva Saṁhitā. All the four have in them the literature concerning the fundamental knowledge, the applied knowledge and the personal experiences, the *jñāna*, the *karma*,

and the *upāsanā*. The Ṛgveda and the Sāmaveda are entirely in verse, with very few broken remnants of the appearance of the *yajūṁṣi* (ritual formulae). Some of the verses in both these texts are lyrics also in the sense that they have *refrains* (or the lines or phrases) of chorus repeated over several stanzas or verses). The Yajurveda and the Atharvaveda, in their morphology, have the texts of three categories : (i) the verses (or the *ṛks*) in metres, (ii) the *ṛks* or the verses appended with one or more the *yajūṁṣi* or the phrases in prose form, and (iii) the pure *yajūṁṣi* or the primordial prose or the formulae. Again, the verses or the *ṛks* belong to two stocks : those common with the verses of the Ṛk Saṁhitā, and the others which do not occur in the Ṛgveda. Sometimes two or more verses of the Ṛgveda go to form one *kaṇḍikā* (in popular sense, one *mantra)* of the Yajurveda. We shall not discuss here the morphology of the Yajuḥ texts in details, but shall give a few illustrations.

(i) The *ṛks* occuring in the Rgveda and the Yajurveda both :

वनस्पते वीड्वङ्गो हि भूयाऽअस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धोऽअसि वीडयस्वास्थाता ते जयतु जेत्वानि ॥

This verse occurs as Yajuḥ XXIX. 52, and the Ṛk VI. 47.26. The accents, *anudātta svarita* etc. are the same, and metre is the same (as Ṛk, we have वीळय, whilst as Yajuḥ, we have वीडय, since the latter ळ is not used in the Yajuḥ texts).

(ii) The Ṛk text with verbal variations in the Yajurveda:

(a) उपह्वरे गिरीणा ꣳसङ्गमे च नदीनाम्
धिया विप्रोऽअजायत ॥ Yv. XXVI.15.

This occurs in the Ṛgveda, VIII. 6.28, with गिरीणाꣳसंगमे changed to गिरीणा सङ्गथे ।

(b) मुह्यन्त्वन्ये अभितो जनास इहास्माकं मघवा सूरिरस्तु ।
—Ṛk. X.81.6

मुह्यन्त्वन्ये अभितः सपत्ना इहास्माकं
मघवा सूरिरस्तु —Yv. XVII.22.

(iii) The Puruṣa Sūkta of the Yajurveda (XXXI) has in all 22 verses; its parallel hymn in the Ṛgveda is X.90 with 16 verses only with verses of the Ṛk 6 (यत् पुरुषेण) and 7 (त यज्ञं बर्हिषि) occuring as 14th and 9th respectively in the Yaurveda.

The first verse of this hymn has also a verbal difference. According to Ṛk: स भूमिं विश्वतो वृत्वाऽत्यतिष्ठद् दशाङ्गुलम् and according to the Yajuḥ: स भूमिꣳसर्वतः स्पृत्वाऽत्यतिष्ठद् दशाङ्गुलम्. There are a large number of verses in the Yajurveda (in perfect metres) which do not occur in the Ṛgveda. For example, the *triṣṭups* of the Yajurveda : वेदाहमेत पुरुषं० (XXXI.18, with syllables 11 + 11 + 11 + 10); प्रजापतिश्चरति गर्भे० (XXXI.19, with syllables 12 + 11 + 11 + 11), do not occur in the Ṛgveda.

(iv) The following *kaṇḍikā* of the Yajurveda (Yv. XV. 48) derives the three lines from the Ṛgveda (V.24. 1, 2, 4), whilst one is missing).

The Yajuḥ version :

अग्ने त्वं नोऽअन्तमऽउत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवाऽअच्छा नक्षि द्युमत्तमꣳरयिन्दाः ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥

(Yv.XV.48; Ṛv. V.24, 1,2,4)

The Ṛgveda gives one more Bhūrik-bṛhatī line :

स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ।

(v) The Yajurveda, verse XXIII.16, runs as follows :

न वाऽ उ ऽ एतन्म्रियसे न रिष्यसि देवाँ २ ऽइदेषि पथिभिः सुगेभिः ।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥

(The entire *kandikā* constitutes one *mantra*).

The first line is a repetition of the first line of Rv. I. 162.21 (न वा...सुगेभिः). The second line (यत्रासते... दधातु) occurs as the second line of Ṛv X.17.4). The lines हरी ते युञ्जा...रासभस्य, I.162, 21—the second-half, and आयुर्विश्वायुः...पुरस्तात् —X.17.4, the first half, do not occur in the Yajuḥ-text.

(vi) Here we give an illustration where the Ṛgvedic verse has been appended with a yajuḥ-formula:

The Ṛk verse is :

ऊर्ध्वो भव प्रति विध्याध्यस्मदा विष्कृणुष्व दैव्यान्यग्ने
अव स्थिरा तनुहि यातुजूना जामिमजामि प्र मृणीहि शत्रून् ॥
(Ṛv. IV.4.5; Yv. XIII.13)

In the Yajurveda text, a *yajuḥ* has been appended to it; अग्नेष्ट्वा तेजसा सादयामि. Similarly, in the next Yajuḥ *kaṇḍikā* (XIII.14) a Yajuḥ-formula "इन्द्रस्य त्वौजसा सादयामि" has been attached to the Gāyatrī metre: अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्याऽअयम् अपां रेतांसि जिन्वति ।
(Ṛv. VIII. 44. 16; Yv. XIII.14)

Similarly, we have the illustrations where the *yajūṁṣi* have been appended to the Ṛk verses.

To Ṛv. II.23.15 (बृहस्पते अति यदर्यो०), the appendages are : उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वा ।
–Yv. XXVI.3

To Rv. I.98.1 (वैश्वानरस्य सुमतौ स्याम०) the *yajūṁṣi* appended are : उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा – Yv.XXVI.7.

To Ṛv. IX.66.20 (अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः तमीमहे महागयम्, the appendages are : उपयामगृहीतोऽस्यग्नये त्वा वर्चसऽएष ते योनिरग्नये त्वा वर्चसे –Yv. XXVI.9

(vii) Sometimes the verse from the Ṛgveda has been modified to a closely allied parallel verse in the Yajurveda : For example, we have in the Ṛgveda (X.82.3)

यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।

This line may be compared with the Yajuḥ line :

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
–Yv. XXXII.10.

Similarly, a parallelism is seen in the two texts: one of the Ṛgveda X.15.14 and the other of the Yajurveda, XIX.60.

ये अग्निदग्धा ये अनाग्निदग्धा मध्ये दिव: स्वधया मादयन्ते ।
तेभि: स्वराळसुनीतिमेता यथावश तन्व कल्पयस्व ।

(Ṛv. X.15.14).

ये ऽअग्निष्वात्ता ये ऽअनग्निष्वात्ता मध्ये दिव: स्वधया मादयन्ते ।
तेभ्य: स्वराडसुनीतिमेता यथावश तन्व कल्पयाति ।

(Yv. XIX.60).

The word अग्निदग्धा of the Ṛgveda becomes अग्निष्वात्ता in the Yajurveda.

(viii) There appears to have been a confusion in the textual readings of the Yajurveda verse and the verse occurring in the Upaniṣads. I would refer to the first three verses of Chapter XXXII of the Yajurveda which in our redaktions occur as follows :

तदेवाग्नि स्तदादित्यस्तद्वायुस्तदु चन्द्रमा: ।
तदेव शुक्र तद् ब्रह्म ता आप: स प्रजापति: —Yv. XXXII.1

The same verse occurs as such in the Śvetāśvatara Upaniṣad IV.2.

This verse is followed by two verses in the Yajurveda :

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
नैनमूर्ध्व न निर्यञ्च न मध्ये परिजग्रभत् ॥ (Yv. XXXII.2)
न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भऽइत्येष मा मा हिꣳसीदित्येषा यस्मान्न जातऽइत्येष: ॥

(Yv. XXXII.3).

Obviously, the verse, "न तस्य प्रतिमाऽअस्ति०" by itself is incomplete, because the *pratīkas*, हिरण्यगर्भ, or the *anuvākas* (XXV.10-13) (मा मा हिꣳसीत् (XII.102); यस्मान्न जात: (VIII. 36-37) are mere appendages. We have in the Śvetāśvatara Upaniṣad its more relevant reading :

नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ॥ Śv. IV.19.

The combination of the two lines is very appropriate.

Now what about the first half of the verse 2 (सर्वे निमेषा जज्ञिरे विद्युत: पुरुषादधि)? This line is perhaps neither appropriate along with नैनमूर्ध्व० nor with the न तस्य प्रतिमा अस्ति. A plausible answer or

clue is available from the text available in a minor Upaniṣad, known as the Mahānārāyaṇa Upaniṣad : The verses I.7-10 of this Upaniṣad are:

> तदेवाग्नि स्तदादित्यस्तद्वायुस्तदु चन्द्रमाः ।
> तदेव शुक्रं तद् ब्रह्म ता आपः स प्रजापतिः ॥ (I.7)
> सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि ।
> कला मुहूर्ताः काष्ठाश्चाऽहोरात्राश्च सर्वशः ॥ (I.8)
> अर्धमासा मासा ऋतवः संवत्सरश्च कल्पताम् ।
> स आपः प्रदुघे उभे इमे अन्तरिक्षमयो सुवः (I.9)
> नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परिजग्रभत् ।
> न तस्येष कश्चन तस्य नाम महद्यशः । (I.10)

From this also, as from the text of the Śvetāśvatara Upaniṣad, it appears that the line belongs to the verse ending in the words तस्य नाम महद्यश . As to the anomaly of the line सर्वे निमेषा जज्ञिरे, I leave it to the consideration of our scholars. It appears that the author of the Mahānārāyaṇa Upaniṣad has made an honest attempt to elaborate the sense of the line.

Mahīdhara and Uvaṭa regard न तस्य प्रतिमा अस्ति यस्य नाम महद्यश as the *dvipadā gāyatrī* (syllables 8 + 8), if combined with नैनमूर्ध्व न तिर्यञ्च न मध्य परिजग्रभत्, the whole verse becomes *anuṣṭup* (8 + 8 + 8 + 8).

We shall now talk about the hymns of the Ṛgveda which appear as intertwined in the chapter of the Yajurveda with some verbal alterations and occasionally with an altered order of the verses. For example, the Ṛk-hymn VII.41.1-7 is entirely incorporated as verse XXXIV.34-40 in the Yajurveda. The first four verses of the Ṛgveda X.9.1-4 occur as Yv.XXXVL. 14-16, 12. The Āprī hymn (Ṛv. X.110. 1-11) occurs as Yv. XXIX. 25-36, with one नराशंसस्य (27) missing in the Ṛk. text. Similarly, the Ṛk-verses I.163.1-13 occur as Yv. XXIX.12-24. The Ṛk verses X.81.1-7 occur as Yv. XVII.17-23; and the Ṛk verses X.82.1-7 as Yv. XVII.25-31; the Ṛk verses IV.4.1-5 as Yv. XIII. 9-13; the Ṛk verses X.97 1-22 (the Oṣadhi-hymn) is almost entirely quoted as Yv. XII.75 to 96, with one verse 23 of Ṛk (त्वमुत्तमास्योषधे) missing in the Yajurveda, and the order of the verses 20-21 reversed in the Yv. XII.94-95.

The White and Black Yajuh Schools

The 101 Schools or Branches (Śākhās) of the Yajurveda are divided under two major heads : the White (the Śukla or Śauklya, शौक्ल्य) and the Black (the Kṛṣṇa or Kārṣṇya). Here we have a legend of old traditions. The Sage Vaiśampāyana had a number of pupils, Tittira, तित्तिर, Yājñavalkya and others. On account of a certain neglect, Vaiśampāyana was charged of brahmahatyā, i.e. a crime of killing a Brahmin. On this, Vaiśampāyana wanted all his pupils to go on a penance. Yājñavalkya protested and said that he alone would go on penance on behalf of other pupils, who were not strong enough to go through the ordeal. This enraged Vaiśampā yana, and the great teacher asked Yājñvalkya to vomit out all that has been taught to him and go out of the Academy. Yājñavalkya gladly did so, and he vomited out all that he had picked up at the feet of his great teacher. The pupils assumed the form of francolin partridge, and picked up the vomited knowledge. The *yajuḥs* or *yajūṁṣi* picked up in this manner came to be known as the Black Yajūṁṣi,* Since they were polluted – "तानि यजूंषि बुद्धिमालिन्यहेतुत्वात् कृष्णानि जातानि" – Mahīdhara in his introductory remarks to the commentary of the Yajurveda. The same is supported by Vidyāraṇya Svāmī: बुद्धिमालिन्य-हेतुत्वात् तद्यजुः कृष्णमीरितं. Based on the same legend of the Purāṇas, Dviveda Ganga, the commentator on the Śatapatha also says:

कथं भूतानि यजूंषि? शुक्लानि शुद्धानि;
यद्वा ब्राह्मणेन मिश्रित मन्त्रात्मकानि कृष्णानि ।

In the Taittirīya Saṁhitā, we have thus a mixture of *mantra* and the *brāhmaṇa* portion both. Being thus polluted, Kṛṣṇa Yajurveda assumed this name. The Śukla Yajurveda has no brāhmaṇa ingredient in it.

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*याज्ञवल्क्य स्ततः प्राह भक्त्यैनत्तं मयोदितम् ।
ममाप्यलं त्वयाधीतं यन्मया तदिदं द्विज ॥
इत्युक्त्वा रुधिराक्तानि सरूपाणि यजूंषि सः ।
छर्दयित्वा ददौ तस्मै ययौ च स्वेच्छया मुनिः ॥
यजूंष्यथ विसृष्टानि याज्ञवल्क्येन वै द्विज ।
जगृहुस्तित्तिरा भूत्वा तैत्तिरीयास्तु ते ततः ॥(Viṣṇu Purāṇa, III. 5.1-15)

On account of the lack of clarity in the Taittirīya Saṁhitā, it is also known as Black recension:

यज्ञकर्मानुष्ठान मार्गस्य दुर्विज्ञेयत्वात्
कृष्णत्वमिति (Bhatta Yajñeśvara, Āryavidyā - Sudhākara)

बुद्धिमालिन्य हेतुत्वात् तद्यजुः कृष्णमीर्यते ।
व्यवस्थित प्रकरणत्वात् तद्यजुः शुक्लमीर्यते ॥
(Anantadeva, Pratijñā Sūtra, Pariśiṣṭa 1-3)

There is also a basic difference in the performance of certain sacrificial rituals. The adherents of the White School start the upākarma (उपाकर्म) on the full moon day on the *caturdaśī* (14th of month) side. The adherents of the Black School perform the same upākarma on the Full Moon day on the *kṛṣṇa pratipadā* (1st of the month) side.

वेदोपक्रमणे चतुर्दशी युक्त पौर्णिमा ग्रहणात् शुक्ल यजुः ।
प्रतिपदा युक्त पौर्णिमा ग्रहणात् कृष्णयजुरिति वा ॥
(Mahīdāsa in his commentary of Caraṇavyūha)

Another technical difference between the start of the two rituals among the two schools has also been emphasized. The question is as when to start the Darśa – Paurṇamāseṣṭi (दर्शपौर्णमासेष्टि); it can start on the *amāvasyā* (new moon or *darśa*) or it may start on the Full Moon day. According to the Śatapatha Brāhmaṇa and the Pūrva Mimāṁsā School the Full Moon sacrifice (पौर्णमासेष्टि) should precede the New Moon Sacrifice (दर्शेष्टि). This is the practice among the followers of the Śukla Yajurveda. On the contrary, the Maitrāyiṇī Saṁhitā (the follower of the Kṛṣṇa Yajurveda School) sanctions the performance; in a reverse order; the New Moon Sacrifice (दर्शेष्टि) is performed first and then it is followed by the Full Moon sacrifice (पौर्णमासेष्टि).

There may be one more reason for calling one as the Kṛṣṇa Yajurveda, since this School was led by no less a person than Kṛṣṇa Dvaipāyana and his pupils (and hence the word "Kṛṣṇa" attached to it). The White School was led by Yājñavalkya and his pupils. –Yudhiṣṭhira Mīmāṁsaka.

Only two Śākhās (branches or redaktions) of the Śukla

Yajurveda (or the Vājasaneya Samhitā) are available these days, the Mādhyandinīya and the Kāṇva.

There are two groupings of the Vājasaneya Carana (वाजसनेय चरण) taught by Yājñavalkya—one belongs to the school of the Adityāyanas (आदित्यायन) and the other to the school of Āngirasāyana (आंगिरसायन), for we have the following passage to this effect in the Śatapatha Brāhmaṇa.

तस्मात् षड्जाहुतयो भवन्ति एतदादित्यानामयनम् । आदित्यानां-
मानि यजूंष्यान्याहु.... विराड् वै यज्ञ , तदांगिरानमेवैतद्
यज्ञमभिसम्पादयति । एतदांगिरसानामयनम् । (SBr.IV.4.5.18-20)

The Pratijña Parisiṣta also holds the same view : द्वयान्येव यजूंषि आदित्यानामंगिरसानाम् (31.4).

The Sage Yājñavalkya had two distinguished disciples : Madhyandina (मध्यन्दिन) and Kaṇva (कण्व). Kaṇva was the son of Aṅgiras Ghora, belonging to the Ṛgveda school of thought. It was he who introduced certain alterations in the original Samhitā as told by Āditya. In the Kāṇva Śākhā, we have everywhere ळ and ळ्हfor ड and ढ, as is so common in the Ṛgvedic text. This clearly speaks of some influence of the Ṛgvedic phonetics on the Kāṇva Śākhā. Since Kaṇva belonged to the family line (गोत्र) of Aṅgiras, the branches and sub-branches of this school came to be known as Āngirasāyana (आंगिरसायन), or the path of Āngirasas). On the other hand, Madhyandina retained his Samhitā as the original one, and therefore, his branches and sub-branches came to be known as Ādityāyana (आदित्यायन), named after the most ancient Āditya-Yajuḥ.

Katyāyana, the son of Yājñavalkya, distinguished for his specialization on the subject of *yajñas*, left the path of Ādityāyana, and became a follower of Āngirasāyana. We have a passage to this effect in the Pratijñā-Pariśiṣṭa :

एव वाजसनेयानामांगिरसाना वर्णाना, सो ऽह कौशिक पक्ष ।
शिष्य पार्षद पञ्चदशसु तत्रच्छायामु साधाय क्रम ॥ (31.5.1)

These days, we were in possession of one Samhitā of the group of Ādityāyanas (known as the Mādhyandinī, माध्यन्दिनी) and one Samhitā only of the group of Aṅgirasāyanas (known as the Kāṇvi, काण्वी) The other 13 Samhitās of the *vāja-*

saneya-carana are extinct. We have reasons to believe that out of these two, the Mādhyandinī was most popular and perhaps the old and original one (माध्यन्दिनी तु या शाखा सर्वसाधारणी हि सा). Usually, this is the Samhitā, to which naturally such a colophon is attached :

यजुर्वेद संहिता समाप्ता or वाजसनेय संहिता समाप्ता ।

Of the Mādhyandinī Samhitā also, we had in the past two variations, the Dīrgha Pāṭha (दीर्घ पाठ or the long one) and the Laghu Pāṭha (लघु पाठ or the short one). What was actually the difference between the Dīrgha and Laghu Pāṭhas is now not known.

Symbolic addendum to a verse

The Mādhyandinī Samhitā of the Yajurveda, as handed to us today has certain features to show that it could not have been as such in the original form. In the ecclesiastical period, the priestly sages did try to introduce certain innovations for the guidance of others. The *pratīkas* (प्रतीक) or Symbolic Addenda were added to certain verses in a way that they may look to be the original part of the verse. These *pratīkas* are the opening words of some verses already quoted before some-where in the Samhitā. This was a suggestion of the Seer to priest to repeat these verses having pronounced the principal verse. We are giving these examples below.

(1) The Verse XIII.58 as it occurs in the Mādhyandina Samhitā is thus :

इयमुपरिर्मतिस्तस्यै....त्रिणवत्रयांस्त्रिꣳशौ त्रिणवत्रयस्त्रिꣳशाभ्याꣳ शाक्वररैवते विश्वकर्मऽऋषिः प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यः लोकं ता इन्द्रम् ।

In fact the verse finishes at प्रजाभ्यः; the three words लोकम्, ता, इन्द्रम् are the opening of three verses XII.54 (लोकं पृण छिद्र etc.) XII.55 (ताऽअस्य सूददोहस etc.) and XII.56 (इन्द्रं विश्वाऽअवीवृधन् etc,). The priests are instructed hereby to repeat these verses after pronouncing the verse XIII.58. For this reason, Svāmī

Dayānanda has not commented on these three words in his commentary on XIII.58 in the Yajurveda, arguing that these addenda have no sanction in the Śatapatha Brāhmaṇa. They did not constitute the part of the verse during the days of the Śatapatha*.

> अत्र लोकं ता इन्द्रम् इति द्वादशाध्यायस्थानां (54-56) त्रयाणा मंत्राणा प्रतीकानि सूत्र-व्याख्यानं दृष्ट्वा केनचिदुद्धृतानि । शतपथे अव्याख्यातत्वात् अत्र न गृह्यन्ते । — *Dayānanda.*

2. लोकं (XII.54),ता (XII.55),इन्द्रम् (XII.56) these addenda (प्रतीक) also occur at the close of verses XIV.10 (अनड्वान् वयः etc.), XIV. 22 (यन्त्री राड् यन्त्र्यसि etc.) and XIV.31 (नवविꣳशत्याऽस्तुवत etc.).

3. The verse XXXII.2 runs as follows in the present Yajurveda mādhyandina Saṁhitā:

> न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ।
> हिरण्यगर्भ इत्येष मा मा हिꣳसीदित्येषा
> यस्मान्नजातऽइत्येषः ।

Here the Symbolic addenda are (1) XXV.10-13; हिरण्यगर्भः समवर्त्तताग्रे (XXV.10); यः प्राणतो (XXV.11); यस्येमे हिमवन्तो (XXV.12) and यऽआत्मदा बलदा (XXV.13) in the first instance, followed by the verse मा मा हिꣳसीत् (XII.102), and यस्मान्न जातः (VIII.36) ar इन्द्रश्च सम्राड् वरुणश्च राजा (VIII. 37).

4. We have the verse XXXII.7 as follow

> यं क्रन्दसीऽअवसा तस्तभानेऽअभ्यैक्षेतां मनसा रेजमाने ।

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*Mahīdhara explains the utility of these verses in the *yajña karma* as follows :

> लोकंपृणा दक्षिणाꣳ सादध्यामध्यात् । आत्मनो
> दक्षिणकोणादारभ्यामध्यात् अधि स्वयमातृण्णा पर्यन्तं
> लोकंपृणा उपदधाति तासां लोकं पृणेत्यभिमन्त्रणम् ।
> ता अस्येति सूददोहःसंज्ञमंत्रेणाधिवदनम् स्पृष्ट्वा
> पठनमिति सूत्रार्थः । "मध्ये पुरीष निवपति पूर्ववत्"
> (का० 17.6.9) । स्वयमातृण्णोपरीन्द्र विश्वेति मंत्रेण
> मृत्क्षेपः । तिस्र ऋचः प्रतीकोक्ताः पूर्वमुक्तत्वात् ।

यत्राधि सूर ऽउदितो विभाति कस्मै देवाय हविषा विधेम ॥
आपो ह यद् बृहतीर्यश्चिदापः ॥

In this the symbolic addenda (प्रतीक) are आपो ह यद् बृहतीः (XXVII.25) and यश्चिदापो महिना etc. (XXVII.26); these two verses are to be repeated with due *vi-.yoga*, The words आपो ह यद् बृहतीर्यश्चिदापः do not constitute the main verse.

5. The verse XXXIII.21 reads in the present Saṁhitā as follows :

आसुते सिञ्चत श्रियᳬरोदस्योरभिश्रियम् ।
रसा दधीत वृषभम् ॥ तं प्रत्नथा । अयं वेनः ॥

In this, the symbolic addenda तं प्रत्नथा and अयं वेनः, refer to the verses VII.12 and VII.16. In fact this verse आसुते सिञ्चत श्रियम् has been taken from the Ṛgveda VIII.72.13, free from the symbolic addenda तं प्रत्नथाऽयं वेनः ।

6. We have the verse XXXIII.27 as follows :

कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं तऽइत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते ऽअस्मे ॥
महाँ२ऽइन्द्रो यऽओजसा कदा चन स्तरीरसि कदा चन प्रयुच्छसि ॥

Here the symbolic addenda represent the pronouncement of three verses of which the *pratīkas* are महाँ२ऽइन्द्रो यऽओजसा (VII.40), कदा चन स्तरीरसि (VII.2) and कदा चन प्रयुच्छसि (VIII.3).

The verse महाँ२ऽइन्द्रो (VII.40) is taken from the Ṛgveda VIII.6.1, the verse कदा चन स्तरीरसि and कदा चन प्रयुच्छसि constitute the Vālakhilya (VIII.51.7; 52.7)—the two verses of the Yajuḥ are fused into one verse of the Vālkhilya VIII.52.7. The verse कुतस्त्वमिन्द्र माहिनः itself occurs in the Ṛgveda as I.165.3, free from addenda.

7. The verse XXXIII.33 reads as follows :

दैव्यावध्वर्यूऽआगतᳬ रथेन सूर्यत्वचा । मध्वा यज्ञᳬसमञ्जाथे ।
तं प्रत्नथा । अयं वेनः । चित्रं देवानाम् ॥

Whilst the first XXXIII.21 (आसुते सिञ्चत) had two addenda

(तं प्रत्नथा VII.12, and अय वेन VII.16), this verse has three addenda तं प्रत्नथा (VII.12), अय वेनः (VII.16) and चित्रं देवानां (VII.42). These three verses are to be recited after completing the main verse ending at मध्वा यज्ञं समञ्जाथे. Mahīdhara writes in this connection : तं प्रत्नथा (VII.12), अय वेनः (VII.16) चित्रं देवानां (VII.42) तिस्रः प्रतीकोक्ताः । आद्ये द्वे शुक्रमन्थि पुरोरुचौ तृतीयाग्रयणस्य, the first two are of Śukramanthin (शुक्रमन्थिन्) and Puroruc (पुरोरुच्) and the third of Āgrayaṇa (आग्रयण)।

8. Again in the verse XXXIII.47, we have as many as six symbolic addenda :

अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतोऽअश्विना ।
तं प्रत्नथा । अयं वेनः । ये देवासः, आ न ऽइडाभिः ।
विश्वेभिः सोम्यं मधु । ओमासश्चर्षणीधृतः ॥

After pronouncing the verse अधि न... अश्विना (taken from the Ṛgveda VIII.83.7), the six mantras to be recited are with the *pratīka* (symbolic addenda) as follows : तं प्रत्नथा (VII.12), अयं वेनः (VII.16), ये देवासः (VII.19), आ न ऽइडाभिः (XXXIII.34), विश्वेभिः सोम्यं मधु (XXXIII.10), ओमासश्चर्षणी धृतः (VII.33).

9. We have another verse XXXIII.58, reproduced from the Ṛgveda I.3.3 with two addenda :

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातꣳरुद्रवर्तनी । तं प्रत्नथा । अयं वेनः ॥

The addenda are तं प्रत्नथा (VII.12) and अयं वेनः (VII.16) as in several others mentioned above.

The same addenda are with verse XXXIII.73

दैव्यावध्वर्यू आ गतꣳ रथेन सूर्यत्वचा । मध्वा यज्ञं समञ्जाथे ।
तं प्रत्नथा । अयं वेनः ॥

The symbolic addenda are तं प्रत्नथा (VII.12) and अयं वेनः (VII.16).

10. The last verse of the same Chapter (XXXIII.97) has four addenda :

अस्येदिन्द्रो वावृधे वृष्ण्यꣳ शवो मदे सुतस्य विष्णवि ।

अद्या तमस्य महिमानमायवोऽनुष्टुवन्ति पूर्वथा ॥
इमाऽ उ त्वा । यस्यायम् । अयꣳसहस्रम् । ऊर्ध्वऽऊ षु णः ॥

The principal verse is taken from the Ṛgveda VIII.3.8 and the addenda are इमाऽउत्वा (XXXIII.81), यस्यायम् (XXXIII.82), अयं सहस्रम् (XXXIII.83), and ऊर्ध्वऽऊ षु णः (XI.42) : इमाऽउत्वा॰ is taken from the Ṛgveda VIII.3.3; यस्यायं विश्व॰ from the Vālakhilya (VIII.51.9); अयं सहस्रम् from the Ṛgveda VIII.3.4 and ऊर्ध्वऽऊ षु णः from the Ṛgveda I.36.13.

11. The last verse 58 of Chapter XXXIV also has four symbolic addenda :

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यदवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥
यऽइमा विश्वा । विश्वकर्म्मा । यो नः पिता । अन्नपतेऽन्नस्य नो देहि ॥

The verse itself is taken from the Ṛgveda II.23.19 and the *pratīkas* are य इमा विश्वा (XVII.17), विश्वकर्म्मा (XVII.26), यो नः पिता (XVII.27) and अन्नपतेऽन्नस्य (XI.83). The first three of them occur in the Ṛgveda as या इमा विश्वा (X.81.1), विश्वकर्मा (X.81.6), यो नः पिता (X.82.3).

4

THE PADA-PĀṬHA OF THE MĀDHYANDINA SAṀHITĀ

The published editions of Uvaṭa and Mahīdhara's commentaries on the Sukla Yajurveda Saṁhitā give only the *saṁhitā pāṭha* (संहिता पाठ) of the Yajurveda, but not the *pada pāṭha* (पद पाठ), in which the words compounded by the rules of *sandhi* are split up into the components, and the accents are also given to the syllables, along with a few more traditional disciplines as prescribed by the *prātiśākhyas*. The Ṛk-Prātiśākhya is more elaborate than the Yajuḥ-Prātiśākhya, and both of them have their own pecularities and special features.

How does the *saṁhitā pāṭha* differ from the *pada-paṭha* is illustrated below :

Saṁhitā pāṭha—

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि (1)

वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि (2)
बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि । (3)

(Yv. II.1)

Pada-Pāṭha

कृष्णः । असि । आखरेष्ठः । आखरेस्थऽइत्याखरे स्थः ।
अग्नये त्वा । जुष्टम् । प्र । उक्षामि ॥
वेदिः । असि । बर्हिषे । त्वा । जुष्टाम् । प्र । उक्षामि ।
बर्हिः । असि । स्रुग्भ्यऽइति स्रुक् भ्यः । त्वा । जुष्टम् । प्र । उक्षामि ॥

Svāmī Dayānanda has given the *pada-pāṭha* in his commentary on the Yajurveda, which is very much the same as given by traditional manuscripts. With the help of several manuscripts, Yādhiṣṭhira Mīmāṁsaka has very ably edited

the Mādhyandina-Saṁhitāyāḥ Padapāṭhaḥ (1971, published by Ram Lal Kapur Trust, Bahalgarh, Sonipat, Haryana, one script from Ajmer, three from the Bhandarkar Oriental Research Institute, Poona, three from Vārāṇaseya Sanskrit Viśva-Vidyālaya, Sarasvati Bhavan, and one from the Viśveśvarānanda Research Institute, Hoshiarpur). The learned editor has also taken help from the printed editions of the *pada-pāṭha* (one from Gaurish Press, Varanasi, and one from the Tatva-vivechak Press, Bombay), and from Dayānanda's *pada-pāṭha* as given in his Commentary on the Yajurveda.

Difference between the Ṛk Padapāṭha and the Yajuḥ Padapāṭha

Normally, the *padapāṭha* depends on the breaking of the *sandhis* of the *saṁhitā pāṭha*, and in that respect, there should not be any difference between the *padapāṭhas* of the two Saṁhitās, the Ṛk and the Yajuḥ. The way of recitations of the two Saṁhitās differ in essential features, and yet the placings of the *udāttas, anudāttas* and *svaritas* on the syllables is the same. The basic difference in the *padapāṭhas* are in respect to the use of *avagraha* (अवग्रह), which we shall illustrate below, by taking the examples of verses, which occur in both the Saṁhitās, the Ṛk and the Yajuḥ. *Avagraha* is designated by a sign (ऽ), placed between two conjoining terms.

Avagṛhyamāṇa Pada, अवगृह्यमाण पद — e.g. Purohitam, पुरोहितम्
Sāvagraha Pada, सावग्रह पद – पुरः ऽहितम् (Ṛv. I.1.1)
Avagṛhyamāṇa Pada, त्रिषप्ताः
Sāvagraha Pada, त्रिऽसप्ताः (Av. I.1.1)

The following verse occurs in the Ṛgveda and the Yajurveda both (*anudāttas* and *svaritas* are exactly at the same places):

स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः ।
वरिवोवित्परि स्रव ॥ (Ṛv. IX.61.12; Yv. XXV 1.17)

The *avagṛhyamāṇa padas* in this verse are मरुद्भ्यः and वरिवोवित्, which on *avagraha - pravacana* become the *sāvagraha padas* मरुत्ऽभ्यः and वरिवःऽवित्.

Clearing the *sandhis*, we have (i.e. after the inter-*sandhi viccheda*) :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यः ।
वरिवोवित् । परि । स्रव ॥

Now the Ṛk *padapāṭha*, using the process of *avagraha – pravacana*, becomes :

सः । नः । इन्द्राय । यज्यवे । वरुणाय । मरुत्ऽभ्यः ।
वरिवःऽवित् । परि । स्रव ॥

Sāvagraha padapāṭha is also followed by the School of the Atharvaveda. For example, we have the following verse of the Atharva common with the Ṛk.

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन ।
महे रणाय चक्षसे । (Av. I.5.1; Rv. X.9.1)

The accents on the *saṁhitā pāṭhas* in the two Vedas are exactly the same, and the *avagṛhyamāṇa pada* in this verse is मयोभुवः, which after the *avagraha - pravacana* would give the *sāvagraha-padas* मयःऽभुवः, and now the *pada-pāṭha* of this verse would be :

आपः । हि । स्थ । मयःऽभुवः । ताः । नः । ऊर्जे । दधातन ।
महे । रणाय । चक्षसे ॥

In the Yajurveda, instead of *avagraha-pravacana* (i.e. instead of using the *avagraha* sign (ऽ) between root term (मयः) and the particle (भुवः), or root-term मरुत् and the particle भ्यः, we use the *iti* (इति) term, and the *pada-pāṭhas* are represented as follows :–

मयोभुवः becomes मयोभुवऽइति मयः भुवः ।
मरुद्भ्यः becomes मरुद्भ्यऽइति मरुत् भ्यः ।
वरिवोवित् becomes वरिवोविदिति वरिवः वित् ।

The *pada-pāṭhas* of the verses quoted above in the "*iti*" –style (इति) are given below (शुक्ल-कृष्ण यजुः पदपाठेषु अवगृह्यमाणं पदम् "इति" ना पूर्व निर्दिश्य पश्चादवगृह्यते) । –Yudhiṣṭhira Mīmāṁsaka.

स । न । इन्द्राय । यज्यवे । वरुणाय । मरुद्भ्यऽइति मरुत्ऽभ्यः ॥
वरिवोविदिति वरिवःऽवित् । परि । स्रव । (Yv. XXVI.6)

आपः । हि । स्थ । मयो भुवऽइति मयः । भुवः ।
ता । न । ऊर्जे । दधातन । महे । रणाय । चक्षसे ॥ (Yv. XI.50).

What is the Pragṛhya Category ? – Pāṇini in his Aṣṭādhyāyī, an immortal treatise on the Vedic and Sanskrit grammars, gives a few *sūtras* to illustrate PRAGṚHYAM (प्रगृह्यम्) : (1) ईदूदेद् द्विवचनं प्रगृह्यम् (I.1.11). Such terms in *dual* number as end in ईत् = ई; ऊत् = ऊ and एत् = ए are known as *pragṛhya;* e.g. अग्नी, *agnī* (dual of *agniḥ,* अग्निः); *vāyū* वायू (dual of *vāyuḥ,* वायुः); माले, *māle,* (dual of mālā); बाहू (Rv. X.121.4); जिगत्नू (X.120.7). In the *pada-pāṭha* in the Ṛgveda, they are expressed as अग्नी इति, वायू इति, बाहू इति and so on (i.e. followed by the word *iti* (इति).

2. अदसो मात् (I.1.12) – when अदस् is declined, and the term ends with ई, ऊ or ए after म, then such words are also *pragṛhya,* e.g. अमी अत्र, अमी आसते, अमू अत्र, अमू आसते (there is no form of अदस् ending in ए, and hence in the Ṛgvedic *pada-pāṭha,* we shall have अमी इति, अमू इति ।

(3) शे (I.1.13) – whenever शे is introduced in the place of सुप्, we have a term of *pragṛhya* category, e.g. अस्मे (as in अस्मे इन्द्राबृहस्पती, (Ṛv. IV.49.4). In the Ṛgvedic *pada-pāṭha,* अस्मे would be expressed as अस्मे इति (see Ṛv. X.24.1, अस्मे रयिं नि); Similarly, we shall have युष्मे इति; त्वे इति; मे इति.

(4)(a) निपात एकाजनाङ् (I.1.14) – The lone अच् *nipāta* i.e. अ, इ and उ) is also of *pragṛhya* category, with the exception of आङ्, for e.g. अ अपेहि (hush, get away), अ अपक्राम, इ इन्द्रं पश्य (Oh, see Indra), उ उत्तिष्ठ (well, get up).

In such cases, the *sandhi*-rule (अकः सवर्णे दीर्घः) is not imposed, i.e. अ + अपेहि does not become आपेहि, nor उ + उत्तिष्ठ become ऊत्तिष्ठ.

(b) Similarly, we have a *sūtra* ओत् (I.1.15) which means that the *nipāta* ending with ओ is also *pragṛhya,* and as *pragṛhya* the *sandhi* rule (एचोऽयवायावः) is not applied, i.e., आहो + इति, उताहो + इति (or thus), नो + इदानीं (not now), अथो + इति (after this), अहो + अधुना (oh, now).

(c) We have a *sūtra*, उञ् ऊँ (I.1.17) i.e. उञ् is also known as *pragṛhya*; and this becomes ऊँ (according to Śakalya), उ + इति remains उ + इति (the *sandhi* rule इको यणचि. is not applicable); (according to other authorities, the *sandhi* rule can be applied to give ऊ + इति = विति; again replacing उ with ऊँ, it becomes ऊँ इति. (Ṛv. X. 2.3)

We shall give a few illustrations of the *saṁhitā pāṭha* and the *pada-pāṭha* from the Ṛgveda, Book IX. involving *pragṛhya* terms.

Ṛgveda, Book IX

Saṁhitā Pātha		Pada-Pātha
1. इन्दो त्वे न आशसः ।	(1.5)	इन्दो इति त्वे इति । नः । आशसः ।
2. गिरस्त इन्द ओजसा ।	(2.7)	गिरः । ते । इन्दो इति । ओजसा ।
3. तं त्वा मदाय घृष्वय		तम् । त्वा । मदाय । घृष्वये । ऊँ इति ।
उ लोक कृत्नुम् ।	(2.8)	लोकऽकृत्नुम् ।
4. एष उ स्य	(3.10)	एषः । ऊँ इति । स्यः ।
5. पवमानः शृङ्गे शिशानः ।	(5.2)	पवमानः । शृङ्गे इति । शिशानः ।
6. महान् मही ऋतावृधा ।	(9.3)	महान् । मही इति । ऋताऽवृधा ।
7. पवित्रे सोमो अक्षाः ।	(18.1)	पवित्रे । सोमः । अक्षारिति ।

The *pragṛhya* terms are expressed with the term इति in the *pada-pāṭhas* of the Ṛgveda, as well as in the *padapāṭhas* of the Sāma and the Atharvaveda; in the Taittirīya and the Maitrāyaṇa Śākhās also;

वायो इति, Atharva, VI.68.1.
त्वे इति, Sāmaveda. I.1.1.13.
अस्मे इति, Sāmaveda, 1.2.1.3.
विष्णो इति, Taittirīya, I.1.3; Mait. Saṁhitā I.1.3.

The style of expressing the *pada pāṭha* of the *pragṛhya* class in the Yajurveda is different in the respect that the *pragṛhya* term is repeated again after writing it. Thus विष्णो becomes विष्णो इति विष्णो । (Yv. I.4)

Saṁhitā Pāṭha	*Pada-Pāṭha*

Saṁhitā Pāṭha		Pada-Pāṭha
1. विष्णो हव्य रक्ष ।	(1.4)	विष्णोऽइति विष्णो । हव्यम् रक्ष ।
2. धाम्ने धाम्ने मे भव यजुषे । यजुषे	(1.30)	धाम्ने धाम्नेऽइति धाम्ने धाम्ने । मे भव, यजुषे यजुषेऽइति यजुषे यजुषे ।

The General Principles of the *pada-pāṭha* as in the Mādhyandina Saṁhitā

1. The simple cases, where the *sandhis* of the Saṁhitā-pāṭha are cleared and the accents given :

Saṁhitā-pāṭha — इषे त्वोर्जे त्वा वायवं स्थ । (1.1)
Pada-pāṭha — इषे । त्वा । ऊर्जे । त्वा । वायवं । स्थ ।

2. Wherever we have a term of the *pragṛhya* category according to the rules of grammar (Pāṇini, I.1.11-17), in the *padapāṭha*, we use the term इति and then repeat the *pragṛhya* term :

(a) *Saṁhitā-pāṭha* — अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायः । (IV.22)

Pada-pāṭha — अस्मेऽइत्यस्मे । रमस्व । अस्मे इत्यस्मे । ते । बन्धुः । त्वेऽइति त्वे । रायः । मेऽइति मे । रायः ।

(b) *Saṁhitā-pāṭha* — विष्णों हव्यꣳ रक्ष । (1.4)
Pada-pāṭha — विष्णोऽइति विष्णों । हव्यम् । रक्ष ।

3. In the *pada* (or term where) *avagraha* (अवग्रह, ऽ) is to be shown, in that case the *saṁhitā-pada* is put as such, followed by the term and then the separation is accomplished.

(a) *Saṁhitā-pāṭha* —
श्रेष्ठतमाय कर्मणे । (1.1)

Pada-pāṭha —
श्रेष्ठतमायेति श्रेष्ठ तमाय । कर्मणे ।

(b) *Saṁhitā-pāṭha* —
प्रजावतीरनमीवा । (1.1)

Pada-pāṭha –
प्रजावतीरिति प्रजा वतीः । अनमीवाः ।

4. Where *pragṛhyatva* and *avagrahatva* both are to be shown, in that case the term इति is introduced at the end of the former term, then *pragṛhyatva* is shown, and ओऽइति *avagraha* (separation) is shown : –

(a) *Samhitā-pāṭha* –
बृहद्भानो शवसा (XII.106)

Pada-pāṭha –
बृहद्भानोऽइति बृहत् भानो । शवसा । (XII.97)

(b) *Samhitā-pāṭha* –
इषमूर्जꣳ शतक्रतो (III.49)

Pada-pāṭha –
इषम् । ऊर्जम् । शतक्रतोऽइति शत क्रतो ।

5. When in the *samhitā-pāṭha*, in the *avagṛhya* portion, if we have in the text an anomalous (छान्दस) *dīrgha*, or anomalous ष, स or ण, in that case, at first, we place the anomalous reading as such, and then we remove the anomaly and introduce the term इति; and perform the *avagraha* (separation).

We give one illustration of each of the four anomalies :

(i) of *dīrghatva*, (ii) of ष, (iii) of स and (iv) of ण.

(a) *Dīrghatva* –
Samhitā-pāṭha – अग्नेऽदब्धायोऽशीतम पाहि । (II. 20)
Pada-pāṭha – अग्ने । अदब्धायोऽइत्यदब्ध आयः । अशीतम ।
अशितमेत्यशि तम । पाहि ।

(b) ष् to be modified to स्
Samhitā-pāṭha – दक्षिणामा रोह त्रिष्टुप् (X.11)
Pada-pāṭha – दक्षिणाम् । आ । रोह । त्रिष्टुप् ।
त्रिस्तुबिति त्रि स्तुप् ।

(c) स् to be modified to *visarga* (:)
Samhitā-pāṭha – वयस्वन्तो वयस्कृतꣳ सहस्वन्तः सहस्कृतम् ।
(III.18)

Pada-pāṭha — वयस्वन्तः । वयस्कृतम् । वयः कृतमिति वयः कृतम् । सहस्वन्तः । सहस्कृतम् । सहः कृतमितिसहः कृतम् ।

(d) ण् to be modified to न्
Saṁhitā-pāṭha — प्रणिनाय महते सौभगाय (V.43)
Pada-pāṭha — प्रणिनाय । प्रनिनायेति प्र निनाय ।

6. Sometime a term is not *avagṛhyamāṇa* (i.e. it is not to be broken into parts), and it has the *anomalous* (छान्दस) *dīrghatva,* or anomalous ष्, स् or ण्, in such a case, first it is to be written as such in the *pada-pāṭha* and then the anomaly is removed; इति added and repeated; For example:

(a) Anomalous dīrghatva (long vowel for short)·
Saṁhitā-pāṭha — हविः शमीष्व सुशमि शमीष्व । (1.15)
Pada-pāṭha — हविः । शमीष्व । शमिष्वेति शमिष्व ।

(b) Anomalous ष्– i.e. ष् has been used for स्.
Saṁhitā-pāṭha — सुषुवुर्मदम् । (XX.63)
Pada-pāṭha — सुषुवुः । सुसुवुरिति सुसुवुः । मदम् ।

(c) Anomalous ण्, i.e. ण् has been used for न्.
Saṁhitā-pāṭha : त्रिणवत्रयस्त्रिंशौ । (X.14).
Pada-pāṭha : त्रिणव त्रयस्त्रिंशौ । त्रिनवस्त्रिंशाविति त्रिनवत्रयस्त्रिंशौ ।

7. Unless there is a very special reason, ordinarily, in the *pada-pāṭha,* the accents of the original pāṭha are maintained.

इषे । त्वा । ऊर्जे । त्वा । वायवः । स्थ ।

8. Whenever, the term of the *saṁhitā-pāṭha* with an imposed इति added to it is again repeated, all the three terms abide by the rules of accent and *sandhi* of the *saṁhitā-pāṭha.*

विष्णोऽइति विष्णो । (I.4)
अस्मेऽइत्यस्मे । (IV. 22 : 26)

9. Whenever in the *saṁhitā-pāṭha, avagraha* is to be shown,

the latter part of the *avagraha* term bears the same accent as of the *saṁhitā-pāṭha*.

(a) *Saṁhitā-pāṭha* — श्रेष्ठंतमाय । (I.1)
Pada-pāṭha — श्रेष्ठंतमायेतिश्रेष्ठं तमाय ।
(b) *Saṁhitā-pāṭha* — प्रजावंतीः ।
Pada-pāṭha — प्रजावंतीरिति प्रजा वंतीः ।

5

PHONETIC AND SCRIPT PECULIARITIES OF THE YAJURVEDA SCHOOL

The pronouncement of several consonants in the Mādhyandina Saṁhitā of the Yajurveda differs from the pronouncement in the other Saṁhitās, and the corresponding difference we have in writing or inscribing these texts. A similar type of difference we have in the *pada-pāṭhas* also. We shall indicate here in brief these differences. The use of *dvitva* (doubling) of certain consonants like ज् (j), व् (v), प् (p), द (ṭ) before ठ् (ṭh), म् (m), क् (k), i.e. ज् becomes ज्ज; व् becomes व्व्; प् becomes प्प्; ठ् becomes ट्ठ, द् becomes, द्द; ध् becomes द्ध; घ् becomes ग्घ्; and so on, and further म् becomes म्म्; क् becomes क्क् – we shall illustrate it with an example.

Ordinary *Saṁhitā-paṭha* –

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय
कर्मण, आप्यायध्वमघ्न्या इन्द्राय भागं प्रजावतीरनमीवा
अयक्ष्मा मा व स्तेन ईशत माघशꣳसो ध्रुवा अस्मिन्
गोपती स्यात बह्वीर्यजमानस्य पशून्पाहि । (Yv. I.1)

With doubling of several consonants –

इषेत्त्वोर्ज्जेत्त्वाव्वायवस्थ देवो व्वः सविताप्प्रार्पयतु श्श्रेष्ट्ठ-तमाय
कर्म्मणऽआप्यायाय द्ध्वमघ्न्याऽइन्द्रायभागम्प्रजावतीरनमीवाऽअयक्क्ष्माव्वस्तेन
ईशत माघशꣳसोद्ध्रुवा अस्म्मिन् गोपती स्यात बह्व्वीर्य्यजमानस्य पशून्पाहि ॥

The corresponding changed Pada-Pāṭha is as follows :

इषे । त्वा । ऊर्ज्जे । त्वा । व्वायवः । स्थ । देवः । व्वः । सविता ।
प्र । अर्प्पयतु । श्रेष्ट्ठतमायेति श्श्रेष्ट्ठ तमाय । कर्म्मणे । आ ।
प्यायद्ध्वम् । अग्घ्न्याः । इन्द्राय । भागम् । प्रजावतीरितिप्प्रजा
व्वतीः । अनमीवाः । अयक्क्ष्माः । मा । व्वः । स्तेनः । ईशत ।

मा । अघशꣳस ऽइत्यघ शꣳस । ध्रुवा । अस्मिन् । गोपताविति गो-
पती । स्यात । बह्वीः । यजमानस्य । पशून् । पाहि ॥

The Kātyāyana Prātiśākhya has given the general rule as follows :

रेफहकारोत्तरवर्तिनां व्यञ्जनानाम्, अनत्स्वराणां च उत्तराणां
यराम्, यणः पराणां मयाम्, मयः पराणां वा यणाम्,
शरं पराणां खयाम्, खयः पराणां वा शरां, अन्येषां च
वर्णानां यथालक्षणं द्वित्वं विलिख्यते ॥

Such consonants as have र् and ह preceding, or following, such य as have अच् (अ, इ, उ, ऋ, लृ, ए, ओ, ऐ, औ) following, and अनच् (non-अच्), i.e. consonants preceding, such म's as follow यण् (य्, व्, र्, ल्), such म's as follow य, such ख's as follow शर् (श्, ष्, स्), such शर (श्, ष्, स्) as follow ख's – in such cases, we have *dvitva* or doubling.

Two or three types of *anusvāra* in the Mādhyandina Saṁhitā

With the exception of रेफ and ऊष्म, the *anusvāra* following the other consonants assumes the *savarṇa* (सवर्ण) form, i.e. the *anusvāra* (ṁ) becomes ङ before कवर्ग (k, kh, g and gh); it becomes ञ् before च वर्ग (c, ch, j, and jh); it becomes ण् (ṇ) before टवर्ग (ṭ, ṭh, ḍ, ḍh); it becomes न् (n) before तवर्ग (t, th, d and dh); and it becomes म् (ṃ) before पवर्ग (p, ph, b and bh) :

पंक = पङ्क; पंच = पञ्च; कंटक = कण्टक; खंड = खण्ड;
अंत = अन्त; अंब = अम्ब; दंभ = दम्भ etc.,
(माध्यन्दिन संहितापाठेऽनुस्वारस्य रफोष्मवर्जं सर्वत्रैव परसवर्णत्व नित्यं भवति ।)

But *anusvāra* is not *savarṇa* before रेफ and ऊष्म consonants. In the Yajurveda, these *anusvāras* are depicted by special symbols ꣳ and ꣴ ; among the two, ꣳ is *dīrgha* (or long one) and ꣴ is *hrasva* (or short one).

The *dīrgha* Symbol

The *anusvāra*, appended to a *hrasva* (or short vowel) and followed by र्, श्, ष्, स्, and ह is represented by *dīrgha*

symbol ◌̐ just as :

(i) यज्ञसुकृतम् is written as यज्ञ ँ सुकृतम् ज्ञ has short vowel अ and hence the dīrghā (*anusvāra* is followed by स्, an *ūṣma varṇa).*

(ii) ससुजंथामयम् is written as स ँ सृजेथामयम्—here again the *anusvāra* is on *hrasva* vowel, अ of स, and hence *dīrgha anusvāra*(ँ).

(iii) प्रयुजं स्वाहा = प्रयुज ँ स्वाहा (*anusvāra* is followed by स् and preceded by hrasva vowel अ of ज).

(iv) (a) संरराण = स ँ रराण (anusvāra is followed by रेफ) and is preceded by a hrasva अ of स).

(b) तं रक्षस्व = त ँ रक्षस्व

(v) मैनं हिंसी = मैन ँ हि ँ सीः (the *ūṣmas* which follow the *anusvāra* are ह and स्, and are preceded by the hrasva vowels अ of न and इ of हि).

(vi) उज्ञैषं सविता = उज्ञैष ँ सविता ।

(vii) भारं हरन्निव = भार ँ हरन्निव ।

(viii) अस्मभ्यं शिवः = अस्मभ्य ँ शिवः ।

(ix) (a) दृंहन्ताम् = दृ ँ हन्ताम्; (b) सिंहासि = सि ँ ह्रासि ।

(x) विष्णुं सूर्यम् = विष्णु ँ सूर्यम् ।

The *hrasva* Symbol

The *anusvāra*, appended to a *dīrgha svara* (or long vowel) followed by र् and श्, ष्, स् and ह is represented in script by a *short* symbol ꣳ, for which we shall quote a few examples from the Mādhyandina Yajuḥ Saṁhitā. It should be emphasized here that both the *dīrgha* (दीर्घ, ँ) and hrasva (ह्रस्व, ꣳ) symbols are merely for script in the literature of the Yajurveda School (Kṛṣṇa and Śukla, both), but there is no distinction in their pronouncements, and for that matter, they are merely just as any other *anusvāra* in the most natural form. According to the usage, it is not necessary to indicate a difference between the *dīrgha* (दीर्घ ँ) and *hrasva* (ꣳ) before a रेफ and *ūṣma* (श्, ष्, स् and ह). Many of the scribes indiscriminately and invariably use only one symbol ꣳ. We shall now illustrate the *hrasva* symbol (appended to a *dīrgha* vowel)

(i) गृहपतीनां सोमः = गृहपतीनाꣳसोमः ।

(ii) तेषा सहस्रयोजनेव = तेषाꣳसहस्रयोजनेव ।

(iii) आयूषि पवस आ = आयूꣳषि पवस आ ।

(iv) ऋषीणां स्तुतेन = ऋषीणाꣳस्तुतेन ।

This also needs emphasisation that these two *script* symbols of *anusvāra* are only used in writing the *saṁhitā-pātha* but *never* in the *pada-pāṭhas.*

A Third Obsolete Symbol

Besides the *hrasva* (ꣳ) and *dīrgha*(ꣴ) there was a third *guru* symbol also, now nowhere found. We find its mention in the following lines of the Pratiśākhya Pratijñā-Pariśiṣṭa :

तस्य त्रैविध्यमाख्यातं ह्रस्व-दीर्घ-गुरु-भेदैः ।
दीर्घात् परो ह्रस्वो ह्रस्वात् परो दीर्घो गुरो परो गुरुः ॥ (312)

In fact, between *dīrgha* and *guru,* there is no difference at all, as has been clarified by Anantabhaṭṭa, a commentator :

वस्तुतस्तु गुरुदीर्घयोर्भेदो नास्ति, तथाप्युपाधि भेदाद् भेदो मन्तव्यः ।
अस्ति चात्रोपाधिः । संज्ञाभेदो लिपि भेदश्च ।
तृतीयस्त्विदानी प्रायशः, परिभ्रष्टः, तथापि प्राचीन सम्प्रदायानुरोधाज्ज्ञायते ।

Some of *veda-pāthīs*, erroneously, (may be even supported by a tradition) differently pronounce the *anusvāra* followed by र, ष, स, and ह by a sound. The symbol, in fact, is meant for script only, and not for pronouncement.

In script, the symbols ꣳ or ꣴ (only mostly one symbol ꣳ) are used in the Śulba Sūtras of the Yajuḥ school (White as well as Black), for we have –

(i) दीर्घचतुरस्र ꣳसमचतुरस्रं चिकीर्षꣳस्तिर्यङ्मानींकरणी कृत्वा ।
(Baudhāyana Sūtra 54)

(ii) वेद्यꣳसावुन्नयति (Āpastamba, Kāṇḍa IV, Sūtra 12)

These symbols have also been used in the Śatapatha Brāhmaṇa. The Ṛk, the Sāma and Atharva Saṁhitās do not use them.

Three modes of Yakāra,y (य्)

In the *saṁhitā-pāṭha*, and the *pada-pāṭhas*, we have three modes of (य्) in script with finer shades of differentiation in pronouncement too. These details have been given in the Prātiśākhyas and I would briefly indicate it.

According to the Mādhyandina School, we have three modes of yakāra, y, (य्): (i) long or *guru*, गुरु, (ii) short or *laghu*, लघु and (iii) shorter, *laghutara*, लघुतर.

Long Yakāra – The long or guru yakāra is written usually as ॺ i.e. with a diagonal stroke in the body of य. It is written or scribed (a) in the beginning of a *pāda* (पाद, or a quarter of the metre), (b) in the beginning of a *pada* (पद or term), (c) when r (repha र्), h (ह्), y (य्), ṛ (ऋ) occur mid between in a compound syllable (पादादिः, पदादिः, रेफहयऋ वर्णे संयुक्त मध्यगः; आम्रेडने पूर्वपदादिश्च यो यकारः स गुरुः स्मर्यते).

Illustrations – 1. *Pādādi*, पादादि – In the *saṁhitā-pāṭha*, in the beginning of a quarter or *pāda*–

यज्ञेन यज्ञमयजन्त (XXX 1.16), the quarter starts with the word यज्ञेन, of which the first letter is य, so it becomes ॺ, *guru* or long, and hence

ॺज्ञेन यज्ञमयजन्त

2. *Padādi*, – In the beginning of a term, but not, if y, य्, is in the middle of the term –

ॺज्ञमयजन्त (XXX 1.16)

Here the first य् is guru and not the middle one of अयजन्त.

3. Combined with र् (repha or r) – सूर्यः would be scribed as सूर्य्यः of the double y's, the first one following repha, र् is *guru* not the second one.

4. Combined with ह् (hakāra, h)–

गेह्याय becomes गेह्याय. (XVI.44)

5. Combined with य् (yakāra, y)–

    घाय्यारूपम् becomes घाय्यारूपम्. (XIX. 24)

6. Combined with ऋ (ṛkāra, ṛ)

    सामान्यृग्भिः becomes सामान्यृग्भिः. (XXIX. 12)

7. आम्रेडने पूर्वस्य

    यत्र यत्र becomes यत्रयत्र. (XXIX. 43)

We have similar long *yakāras* in the *pada pāṭha* also.

(1) पदादौ–यज्ञेन । यज्ञम् (XXXI.16)

(2) Combined with repha, ṛ र्-सूर्य (III. 9)

(3) Combined with *hakāra*, (h).

    गेह्याय (XVI. 44)

(4) Combined with *yakara* (y).

    घाय्यारूपमिति घाय्या रूपम्

    (XIX. 24; Pada-pāṭha XIX. 22)

(5) In the case of *avagraha*, not the former but the latter one (अवग्रहे परभागादिः)

    देवयजनमितिदेव यजनम्

(6) In the *āmreḍita*, both of them are *gurus* (पदादावग्रहे च)

    यत्र यत्रेतियत्र यत्र (XXIX. 43)

Short Yakāra – The usual current way of writing य्,y, is the *laghu* or short yakāra. The rest of the *yakāras* (not covered under the rules of *guru-yakāras*) are usually short *yakāras*. The illustrations of such y's are given here.

(i) यकार(occuring only in the middle of the term (पद मध्यगः केवलः) – देवयजनम् (IV.1)

Here य is short *yakāra*.

(ii) Combined with letters other than रेफ, r.

    रेवान्यो॰ (III.29)

(iii) the य् which occurs after the fifth letter of a *varga* (पंचमात्परः पदादिः) :

    रेवान्यो॰ (III.29)

(iv) y (य्) occuring in the middle of a quarter or pāda, but after an *upasarga* (prefix) is short –
व्यियत् (XXXIV.34); अनुयं० (XXXIII.80)

(v) आम्रेडन उत्तरस्य–the latter one in *āmreḍana* is short y–
यत्रयत्र (XXIX.43)

We have similarly short *yakāra* in the *pada-pāṭhas*. If y (य्) occurs in the middle of the term and is not the *guru-yakāra*, then it is the short or *laghu yakāra*. For examples,

(i) देवयजनमिति देव यजनम् । (IV.1)

y, य्, occuring after *iti*, इति, in the *pada-pāṭha* is also laghu or short –
यज्ञपतिरिति यज्ञ पतिः (I.2)

In some of the old manuscripts, the *laghu yakāra* is designated by a dot placed at the bottom of य i.e. य़–
देवयजनमिति देव यजनम् (IV.1)

Laghutara or Shorter Yakāra – In case we have, as a result of *sandhi* (euphony), a *yakāra* at the end of the term, like अय् - आय्, it is called *shorter* or *laghutara yakāra*; but this type of *yakāra* has now become obsolete.

Three modes of Vakāra

Just like y (य्), we have three modes of v (व्) also in the *saṁhitā-pāṭha* and the *pada-pāṭha* of the Yajurveda, (i) the long or *guru vakāra*, (ii) the short or *laghu vakāra*, and (iii) the shorter or *laghutara vakāra*.

Guru or Long Vakāra – The *vakāra*, which occurs in the beginning of term is *guru-vakāra* and it is expressed in writing by just doubling it, व्व् –
वायवस्थ becomes व्वायवस्थ (1.1).

Laghu or Short Vakāra – In writing, the *laghu vakāra*, is expressed in its unmodified form, i.e. व् means laghu or short

vakāra. Of all the v's, which is *laghu* or short, may be indicated thus:

(i) One occuring in the middle of a term (पदमध्यगः) - प्रजावतीः (I,1)
(ii) Used in the sense of a second person (युष्मदादेशः) देवो वः (I.1); या वाङ्कशा (VII.11)
(iii) Vā as *nipāta*. For example वा as *nipāta* – वातो वा (IX.7); न वाऽउ (XXIII.16)
(iv) वा in the sense of alternative (or *vikalpa*) मित्रावरुणनेत्रा वा मरुन्नेत्रा वा (IX.36)

Laghutara Vakāra – It occurs at the end of terms as a result of *sandhi*, as अव्–आव्
वायू + ऋतस्पते = वायवृतस्पते (XXVII.34) here व् of वृ is laghutara or shorter.

(See *Aṣṭādhyāyī*, व्योर्लघु प्रयत्नतरः शाकटायनस्यैव –VIII.3.18)

Here are given several illustrations of these long and short vakā*ras* from the *pada-pāṭha* also –

Long – व्वायवः । व्विष्णोः । व्वः । व्वोम्
देववीतयऽइतिदेव । व्वीतये । (I.15)
व्व्रतपतऽइतिव्व्रत पते । (1.5)

Short – In the *pada-pāṭha*, both the *vakāras* (one occuring in the middle of the term and also the one following the term *iti*, इति) are *laghu* or short –

पदमध्यग – देवयजर्नामिति देव यजनम् (IV.1)

Following *iti* - व्विष्णोऽइति विष्णो (1.4)
व्व्रतपतऽइति व्रत पते (1.5)

Shorter–as Vakāra of अव् and आव्, arising out of a *sandhi*–

त्रिनव त्रयस्त्रिंशाविति त्रिनव त्रयस्त्रिंशौ

(here व् in त्रिशाविति is shorter or *laghutara*) :

त्रिंशौ + इति ——त्रिंशाविति

(here व् has arisen as a result of *sandhi* औ + इ= आव्).

6

COMMENTATORS ON THE YAJURVEDA

Of the old commentators on the Mādhyandina Saṁhitā of the Yajurveda, the only two are such whose commentaries on the entire Yajurveda are available in Sanskrit, Uvaṭa and Mahīdhara. During our own days, a remarkable exposition of the Yajurveda was made available to us on quite different lines which gave us altogether a new vision in regards to the subject matter of the Vedas. This commentary has been by Maharṣi Dayānanda Sarasvatī (1824-1883), completed in the Vikram era, Mārga Śīrṣa, Kṛṣṇa 1, Saturday Samvat 1939 (or 1882 A.D.) and printed in full on Vaiśākha, Śukla 11, Saturday, Samvat 1946 (1889 A.D., i.e. after the death of the author). This has been further commented upon by Brahmadutta Jijñāsu and Yudhiṣṭhira Mīmāṁsaka. On the basis of this commentary, several other Hindi commentaries and translations in Indian languages have been made available to public.

Three chapters of the Yajurveda have traditionally gained special popularity, Chapter XVI (Rudrādhyāya), Chapter XXXI (Puruṣa Sūkta) and Chapter XL (Īśāvāsyopaniṣad), and a large number of old and new commentaries are made available on these Chapters under various names. Chapter XXXII is also known as Tadeva Upaniṣad.

The Śatapatha Brāhmaṇa is not a regular commentary on the Yajurveda, and still it stands for all times the most important exponent of the school of the Yajurveda. This appears to be a joint work of two scholars, Yājñavalkya and Śāṇḍilya.

Perhaps, the oldest name of a commentator of the Mādhyandina Saṁhitā is Śaunaka (शौनक). Uvaṭa does not give his commentary on the Puruṣa Sūkta (Chapter XXXI). He is pleased to reproduce the commentary of Śaunaka on these twenty-two verses (from सहस्रशीर्षा॰ to श्रीश्च ते॰). The colophony

at the end of verse 22 in Uvaṭa's commentary has the words "इति शौनकप्रणीत पुरुषसूक्तभाष्यं समाप्तम्". In several manuscripts, available at Vārāṇasī, Uvaṭa's commentary on Chapter XXXI is altogether missing.

In the commentary of the first verse of this Puruṣa Sūkta, we have the following words :

पुरुषसूक्तस्य नारायणऋषिः पुरुषो देवतानुष्टुप् छन्दः अन्त्यात्रिष्टुप्
मोक्षो विनियोगः ।
अस्य भाष्यं शौनको नाम ऋषिरकरोत् ॥
प्रथम विच्छेद क्रियाकारकसम्बन्धः समासः । प्रमेयार्थव्याख्येति
सर्वमेतज्जनकाय मोक्षार्थं कथयामासेति ।

It is clear from this that Uvaṭa had seen the commentary of Śaunaka on the Puruṣa Sūkta (Śaunaka might have also commented on the other *adhyāyas* or Chapters of the Yajurveda). Nārāyaṇa is the traditional Ṛṣi of this *sūkta*. *Puruṣa is the devatā*; for the first twenty-one verses, the metre is Anuṣṭup, and for the last one is Triṣṭup. The *viniyoga* is *mokṣa*, the final emancipation from the bondage of life and death. The subject matter of the entire Chapter is *adhyātma*, metaphysical or spiritual knowledge.

Śaunaka in his commentary starts with his *pada-vic-cheda*, i.e. he decompounds the words (this means that perhaps the *pada-pāṭha* of the Yajurveda was not available to him), and gives other grammatic clarifications. It is difficult to say whether Śaunaka was a Vedic seer or a scholar of Vaiṣṇavite age (he uses the term *Vāsudeva*), यथा इन्द्रादयो देवाः यज्ञेन ज्योतिष्टोमाख्येन यज्ञपुरुष वासुदेवं विधिना अयजन्त (Verse 16). Śaunaka is very liberal in his interpretations. Even *yogins* are *devatā* to him, for he says :

यत्र पूर्वे साध्याः प्रथमे सुराः सन्ति विद्यन्ते देवाः तेजसा देदीप्यमानाः ।
एव योगिनोऽपि दीपनाद् देवा यज्ञेन समाधिना नारायणाख्यं ज्ञानरूपम्
अयजन्त । यतः तानि समाधिरूपाणि धर्माणि प्रथमान्यासन् । ते तु
नाकं सनकादीनां स्थानं गच्छन्ति । ये तु योगिनो महिमानः
जन्मान्तरे निर्धूतगुणाः शुद्धाः ते नारायणाख्यं पुरुषमाविशन्ति ।
मुक्तिं गच्छन्तीत्यर्थः (Verse, 16)

Date of Śaunaka, however, remains undetermined.

Next to him, in certain respects is the name of some Hari Svāmī of Kali-Samvat 3740 (638 A.D.); his commentary in the form of a handscript is available (in the Sarasvatī Bhaṇḍāra, Vārāṇasī) on the Haviryajña Chapter of the Śatapatha Brāhmaṇa (first Kāṇḍa). He was the grandson of certain Guha-Svāmī (गुहस्वामी) and son of Nāga Svāmī (नागस्वामी), his *gotra* was Parāśara (पराशर), and he was resident of Puṣkara. He is known to be a commentator of the Śatapatha Brāhmaṇa :

नागस्वामी सुतोऽवन्त्यां पाराशर्यो वसन् हरिः ।
श्रुत्यर्थं दर्शयामास शक्तितः पौष्करोश्च कः ।
श्रीमतोऽवन्तिनाथस्य विक्रमार्कस्य भूपतेः ।
धर्माध्यक्षो हरिस्वामी व्याख्याच्छतपथी श्रुतिम् ॥

(Colophony at the end of the Seventh chapter on the first Kāṇḍa of the Śatapatha).

We are, however, not sure whether Hari Svāmī Commented on the Yajurveda.

Uvaṭa – Uvaṭa is one of the most notable commentators of the White Yajurveda; two readings of his commentary are available. In the Kāśī recension, we have Uvaṭa's own commentary on the Puruṣa Sūkta, whereas in the Mahārāṣṭra recension, Śaunaka's commentary on the Sūkta has been given instead. Uvaṭa opens his commentary with the following lines :

हृदयं दक्षिणं चाक्षिमण्डलं चाधिरुह्य यः ।
चेष्टते नमहं नौमि ऋग्यजुःसामविग्रहम् ॥ १ ॥
आदित्याल्लब्धवान्यस्तु शाखाः पञ्चदशापराः ।
तं याज्ञवल्क्यं वन्देऽहं मन्त्रभाष्य प्रसिद्धये ॥ २ ॥
गुरुतस्तर्कतश्चैव तथा शातपथ श्रुतेः ।
ऋषीन्वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ॥ ३ ॥
ऋचो यजूंषि सामानि तथार्थः पदवाक्ययोः
श्रुतयश्चात्र याः प्रोक्ता योऽर्थवादश्च कर्मणः ॥ ४ ॥

There are hundred and one Adhvaryu Śākhās or the Yaju's recensions of which the Mādhyandina Śākhās are fifteen, handed down from the time of Āditya, Uvaṭa pays tribute to the great sage Yājñavalkya, author of the Śatapatha Brāhmaṇa, but he does not introduce himself. At the end of

the Fortieth Chapter, Uvaṭa however gives the following lines :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
उवटेन कृतं भाष्यं पदवाक्यैः सुनिश्चितैः ॥ १ ॥
ऋष्यादींश्च नमस्कृत्य अवन्त्यामुवटोऽवसन् ।
मन्त्राणां कृतवान्भाष्यं महीं भोजे प्रशासति ॥ २ ॥

This means that Uvaṭa was the son Vajraṭa, resident of Ānandapura, and he wrote his commentary from a reliable text in Avanti during the reign of Rājā Bhoja. The Baroda Text of the Commentary gives the colophony with verbal alterations :

आनन्दपुरवास्तव्य वज्रटाख्यस्य सूनुना ।
मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

The Poona manuscript gives the following lines at the close of chapter 10 –

ऋष्यादींश्च नमस्कृत्य अवन्त्यां उवटो वसन् ।
मन्त्रभाष्यमिदं चक्रे भोजे राज्ये प्रशासति ॥

It is difficult to say whether these colophonies were composed by Uvaṭa, or later on by some one belonging to his school. Since Bhoja was the head of the State of Ujjayanī during the Vikrama era 1075-1117, we can rightly place Uvaṭa near about 1100 Vikramī or 1050 A.D.

Uvaṭa उवट, sometimes also spelt as U-aṭa (उ-अट) was a Nāgara, नागर, Brāhmaṇa; his father Vajraṭa was an *upādhyāya* or of teaching profession, since we have also a line inscribed at the close of Uvaṭa's commentary of the *Īśavāsyopaniṣad* (Ānandāśrama, Poona) –

इति श्रीमद् वज्रट भट्टोपाध्यायात्मज सकलनिगमविद्चूडामणि
श्रीमदुवटभट्टार्य विरचिते... चत्वारिंशत्तमोऽध्यायः ॥ ४० ॥

In several published editions of Uvaṭa's commentary on the Yajurveda, we find merely Mahīdhara's commentary reproduced by oversight or negligence. Uvaṭa quotes

copiously from Yāska's Nirukta and Nighaṇṭu without naming the sources. He refers to the Bṛhaddevatā in his preface to the commentary. Most of his commentary is devoted to the *yajñas* and their details, but at places, he also subscribes to the school of metaphysical and spiritual interpretations.

There are several minor points in his commentary which have important historical value. His quotation from the Nirukta, Chapter XIII. 12 in his commentary on the verse Yv. XVIII.77 shows that the Chapter XIII constituted a part of the Nirukta in his times as a *pariśiṣṭa*, His quotation रेप इति पाप नाम (Yv.V.3), shows that the word *repa* is a synonym of *pāpa*, पाप, or sin, but the word does not occur in the Nighaṇṭu in this context :

अरेपसी = अपापी (उवट); पापरहिनी (महीधर)।

Uvaṭa does not prefer to quote from the Sarvānukramaṇī, which was either not available to him, or which he did not value; he writes :

गुरुतस्तार्कतश्चैव तथा शातपथश्रुतेः ।
ऋषीन् वक्ष्यामि मन्त्राणां देवताश्छन्दसं च यत् ।

For assigning *ṛṣi, devatās* and metres, he relied on what he traditionally learned from his preceptor, or on reasoning, or on the authority of the Śatapatha Brāhmaṇa.

In the Fifth Chapter of the White Yajurveda, we have three *yajus* : उर्वश्यसि, आयुरसि, पुरूरवाऽअसि (V.2) : In the beginning, Uvaṭa comments like this:

उर्वश्यसि उत्तरारण्याज्यविलापनीमुपस्पृशति ।
आयुरसि उत्तरारणिं निदधाति ।
पुरूरवा असि इतिहासपक्षेण मन्त्रत्रय व्याख्यातं
श्रुत्या । "उर्वशी वा अप्सराः पुरूरवाः पतिरथ यत् तस्मिन्
मिथुनादजायत तदायुः" इति ।

Thus Uvaṭa gives the mythology of the birth of Āyu from the union of Urvaśī and Purūravā. Purūravā, the husband, is upper fire-stick, *uttarāraṇi,* and both of them couple and produce the child Āyu (Kātyāyana Śrautasūtra).

Mahīdhara – Mahīdhara makes Uvaṭa's commentary as his base, and in a scholarly way, he supplies a good deal of details. Mahīdhara was a great *ācārya*, versed in the traditional lore, a resident of Kāśī (Vārāṇasī); he is also the author of the Mantra-Mahodadhi (मन्त्रमहोदधि), a Tantra-text, and he commented on it also. Whilst Uvaṭa was basically a Vaiṣṇava, Mahīdhara appears to be belonging to the Tantra School.

Mahīdhara's commentary on the White Yajurveda is known as the Veda-Dīpa (वेददीप). Mahīdhara bases his commentary on the Uvaṭa's, but he supplies the commentary with the large number of quotations from the *śrauta sūtras* of Kātyāyana (Kātīya Śrautasūtra). For this purpose, he completely utilized the commentary of Sāyaṇa-Mādhava also on the Kāṇva Saṁhitā (काण्व संहिता) of the White Yajurveda. The opening lines of Mahīdhara's commentary, the Veda-Dīpa, are :

प्रणम्य लक्ष्मीं नृहरिं गणेशं भाष्यं विलोक्यौवट-माधवीयम् ।
यजुर्मनूनां विलिखामि चार्थं परोपकाराय निजेक्षणाय ॥ १ ॥
दूरादसूयां निर्धूय कृपां कृत्वा ममोपरि ।
त्रिलोक्यो वेददीपोऽयं बुद्धिमद्भिर्द्विजोत्तमैः ॥ २ ॥

Mahīdhara quotes verbatim from Mādhava's commentary (See XIII.45). Some of us think Mādhava, to whom Mahīdhara refers, is the same Veṅkaṭa Mādhava, whose commentary formed the basis of Sāyaṇa's commentary on the Ṛgveda, but others hold the view that Mādhava referred to by Mahīdhara is Sāyaṇa-Mādhava, the commentator of the Kāṇva Saṁhitā of the Yajurveda.

Mahīdhara is the author of several works, e.g. Mantra Mahodadhi, his commentary on the Kātyāyana Śulbasūtra, etc. The author introduces himself in the Mantra-Mahodadhi as follows :

प्रणम्य लक्ष्मीं नृहरिं महागणपतिं गुरुम् ।
तन्त्राण्यनेकान्यालोक्य वक्ष्ये मन्त्रमहोदधिम् ॥

The opening lines of the Veda-Dīpa and Mantra-Mahodadhi are very much the same and hence, it appears to be a fact that the author of both the texts is the same. In the

Mantra-Mahodadhi, we have :

अब्दे विक्रमतो जाते बाणवेद नृपैर्मिते ।
ज्येष्ठाष्ट्यां शिवस्याग्रे पूर्णो मन्त्रमहोदधि ॥ (१३२)

Commenting on these lines, Mahīdhara himself writes : पञ्चचत्वारिंशदुत्तरषोडशशततमे विक्रम नृपादगते सति; i.e. the treatise was finished on the Jyeṣṭha, Aṣṭamī (8th day) of the Vikram era 1645 (or 1588 A.D.). The commentary on the Yajurveda also must have been of 1588 ± 10 of the Christian Era. The oldest manuscript of the Veda-Dīpa available is probably of 1600 A.D.

Apart from being scholarly in unnecessary deatils, there is nothing remarkable in Mahīdhara's commentary; for his clarity and concepts he entirely depends on Uvaṭa.

Commentators on the Kāṇva Recension

Sāyaṇa (1315-1387 A.D.) wrote his commentary on the Kāṇva Saṁhitā (Chapter 1-20 only) under the patronage of King Bukka. Ananta, another commentator on the Kāṇva Saṁhitā is of the view that Sāyaṇa-Mādhava wrote commentary only on the first twenty chapters of the Saṁhitā :

व्याख्याता कण्वशाखीय संहिता पूर्वविंशतिः ।
माधवाचार्यवर्येण स्पष्टीकृत्य चोत्तरा ॥

In his Introduction to the commentary, Sāyaṇa enumerates 15 recensions of the White Yajurveda. Other commentaries on the Kāṇva Saṁhitā are :

Commentator	Name of Commentary	Probable age
1. Ānandabodha, son of Jātaveda Bhaṭṭopādhyāya	Kaṇva-Veda-Mantra-Bhāṣya-Saṁgraha	1200-1297 A.D.
2. Ananta (Ananta Bhaṭṭa), of Kāśī, Vāgeśa Bhaṭṭa, mother	Bhāvārtha-dīpikā (also Veda-Dīpa)	1650 A.D.

Commentator	Name of Commentary	Probable age
Bhāgīrathī; author of Kāṇva-Kāṇṭhābharaṇa Yājuṣa Prātiśākhya. Bhāṣikā Sūtra Bhāṣya etc.		
3. Kālanātha, patronised by Rājā Mahārāja Deva, of a Pañcanada city, named Ucca.	Yajurmañjarī based on Uvaṭa's commentary	1200 A.D.
4. Murari Miśra, son of Veda Miśra	Pāraskara-Mantra-Bhāṣya, based on Gṛhya Bhāṣya of his father.	1350 A.D.
5. Halāyudha, patronised by Raja Lakṣmana Sena Deva.	Brāhmaṇa Sarvasva	1200 A.D.

Yajurveda and Western Scholars

Among eminent Western Vedic Scholars, one of the most outstanding name is of Prof. Albert WEBER (1825-1901) who at the age of twenty presented a "Yajurveda Specimen cum Commentario" to the Breslau University. This thesis was accepted for the award of their Ph.D. degree by the University authorities in the same year 1845. After that preliminary study, Weber completed his edition of the "Vājasaneyi Saṁhitā (in the Mādhyandina – and Kaṇva Śākhā with the commentary of Mahīdhara)" – this job took him full seven years. Prof. Weber has been one in the line of German Vedic Savants, who during the second half of the Nineteenth Century published in Europe most of the *editions*.

1848, the Sāma Veda, edited by Theodor Benfey.
1849-74, the Ṛgveda, by F. Max Müller.
1856, the Atharvaveda by Rudolf Roth and his American colleague William D. Whitney and from 1852.

onwards the different versions of the Yajurveda.
1852, the Vājasaneyi Saṁhitā by Albrecht Weber.
1871-72, the Taittirīya Saṁhitā by Albrecht Weber.
1881-86, the Maitrāyaṇīya Saṁhitā by Leopold Von Schroder.
1900-10, the Kaṭha Saṁhitā by Leopold Von Schroder.

Prof. Weber did not content himself with the publication of the Vājasaneyi Saṁhitā (together with Mahīdhara's commentary), he continued his enormous work, editing in 1855, the Śatapatha Brāhmaṇa (with extracts from three commentaries), and in 1859, the relevant Śrauta-sūtra of Katyāyana (with extracts from two commentaries – of Karka and Yājñikadeva).

Griffith's Translation – The metric translation of the White Yajurveda by the Sanskrit scholar, Ralph T.H. Griffith was completed and prefaced by the author in May 1899 at Kotagiri, Nilgiris, and is perhaps the only good translation of a modern Western Scholar available to us today. He gives copious notes to his translation of the other three Vedas: the Ṛk, the Sāman and the Atharva. He derives the word *yajuḥ* from the root *yaj*, √यज्, to sacrifice or worship, and *vid*, √विद् to know, and thus to him, this Veda is the knowledge of sacrifice or Sacrificial Texts and Formulas, *yajus* (यजूंषि) as distinguished from the Ṛgveda or knowledge of Recited Praises, the Sāmaveda or Knowledge of chanted Hymns and the Atharva Veda or the Brahma-veda, which is the knowledge of Prayer, Charm and Spells.

Griffith introduces the *Saṁhitā* thus – "The Saṁhitā of the White Yajurveda consists of forty Adhyāyas, or Books, containing, with frequent repetitions of the same text, about two thousand verses. A large portion of these are Ṛcs (ऋक्) or Strophes borrowed – frequently with variations – from the Ṛgveda, and sometimes from the Atharva; these of course are metrical. Nearly equal in quantity are the Yajuṣ texts (यजूंषि) or sacrificial formulas – the most characteristic portion, from which the Veda derives its name, composed in *measured prose*, "which rises now and then", as Professor Weber observes, "to a rythmical swing and long passages, such as the

lists of victims, to be tied up, and dedicated at the Aśvamedha and the Puruṣamedha, which are necessarily in the simplest prose."

Griffith's translation, as he himself acknowledges in the preface, follows the edition of the White Yajurveda or Vājasaneyi-Saṁhitā, in the two recensions – the Mādhyandina and the Kaṇva–, with Mahīdhara's commentary, the Veda-dīpa, or Lamp of knowledge, written towards the close of the Sixteenth Century, published under the patronage of the Honourable Court of Directors of the East India Company in 1849, at Berlin by Dr. Albrecht Weber, at that time Doyen of the Sanskrit language at that university. This excellent edition consisting of three parts, the latter two of which contain the Śatapatha Brāhmaṇa, in the Mādhyandina recension with extracts from the commentaries of Sāyaṇa, Harisvāmin, and Dvivedaganga and the Śrautasūtras of Kātyāyana, with extracts from the commentaries of Karka and Yājñikadeva, has not been reprinted and is now practically unobtainable. In India, the text of the Mādhyandina recension with Mahīdhara's commentary has been issued in a cheap form at Calcutta by Pandit Jībananda Vidyasagara, B.A., Superintendent of the Free Sanskrit College, of which a second edition appeared in 1892; and a lithographed edition of the text with a Hindi translation of Mahīdhara's commentary was published in 1874, at Besma in the North Western Provinces by Rājā Giri Prasāda Varman of that place. A cheap edition of the text in unbound MS form, has been published at Bombay.

To this Griffith also adds that 'no separate translation of the whole Saṁhitā or collection of texts and Formulas has appeared in an European language.' It was Professor Weber's intention, as signified in his History of Indian Literature, to bring out a translation giving the ceremonial belonging to each verse, together with a full glossary, but 'this promise has not been fulfilled, owing to the pressure of other labours'. Weber had previously published a Latin translation, with annotations in the same language, of Book IX and X, in his Vājasaneya-Saṁhitāe Specimen (Breslau, 1846); and more recently a German version of Book XVI, in Indische Studien II. pp. 14 ff. and of the list of men and women to be dedicated

at the Puruṣamedha in his treatise on Human Sacrifice among Indians of the Vedic Age, reprinted in his Indische Streifen I, pp. 76-84. Of Book XL as an Upaniṣad, there are several translations into English.

Griffith thus refers to the Śatapatha Brāhmaṇa : "Moreover, nearly the whole of the first Eighteen Books (*Adhyāyas*) has been incorporated – dissected and explained clause by clause—in the first nine Books of the Śatapatha Brāhmaṇa, and an admirable translation of this vast work by Professor Jullius Eggeling is now nearly completed in the Sacred Books of the East, four volumes (XII, XXVI, XLI, XLIII of that series) having already appeared, and the concluding volume (XLV) being in the Press." (Griffith in his Preface, 1899). Griffith has taken a good deal of help from Eggeling's annotations in the Śatapatha Brāhmaṇa.

Svāmī Dayānanda's commentary on the White Yajurveda was available (in Sanskrit and Hindi) during the period Griffith wrote his translation to this Text, but he took no notice of this work, which since then has become more popular in India than Mahīdhara's or Uvaṭa's Commentary on the Yajurveda.

Dayānanda's Commentary on the Yajurveda

After the lapse of a thousand of years, a new era started in Indian scholarship, when Svāmī Dayānanda Sarasvatī (1824-1883) wrote his epoch-making treatise, the Ṛgvedādi-bhāṣya-bhūmikā (ऋग्वेदादिभाष्यभूमिका) and started commenting on the verses of the Ṛgveda and the Yajūṁṣi of the Śukla Yajurveda. The commentary on the Yajurveda commenced on Thursday, the thirteenth of the Śukla Pakṣa of Pauṣa in Saṁvat 1934 of the Vikrama Era, i.e. 1877 A.D., and was completed on Saturday, the first of the Kṛṣṇa Pakṣa, of Mārga Śirṣa in Saṁvat 1939 of the Vikram Era, i.e. 1882 A.D. in a period of about five years. Unfortunately for us, Svāmī Dayānanda died in 1883, before he could complete his commentary on the Ṛgveda. As he himself has indicated, he commented on the Yajurveda with a full support from the old treatises like the Śatapatha Brāhmaṇa of Yājñavalkya and the Nirukta of Yāska. He starts his commentary with his own two

verses.

यो जीवेषु दधाति सर्वसुकृतज्ञानं गुणैरीश्वर-
स्तं नत्वा क्रियते परोपकृतये सद्यः सुबोधाय च
ऋग्वेदस्य विधाय वै गुणगुणिज्ञानप्रदातुर्वरं
भाष्यं काम्यमथो क्रियामययजुर्वेदस्य भाष्यं मया ॥
चतुस्त्र्यङ्करङ्करवनि संहिते विक्रम सरे (१९३४)
शुभे पौषे मासे सितदलभाविश्वोन्मित तिथौ ।
गुरोर्वारे प्रातः प्रतिपदमतीष्टं सुविदुषा
प्रमाणैर्निर्बद्धं शतपथनिरुक्तादिभिरपि ॥

The Nirukta has about 137 references of the *kaṇḍikās* of the Yajurveda, most of which appear also in the Ṛgveda with or without verbal alterations; this leaves only a few references of the Yajurveda which have nothing in common with the Ṛgveda.

Dayānanda's commentary is based on certain fundamental assumptions, recognized by our oldest traditions. The word *veda* is derived from the root √*vid*, meaning to exist, to know, to get and to ponder over (विद् ज्ञाने, विद् विचारणे, विद् सत्तायां, विद्लृ लाभे). The word Veda stands for the Supreme knowledge, the divine knowledge, eternal and unchanging. It exists concomitant with our Lord, the creator. In the form of divine words, it was given to a group of the earliest men in man's natural language which could be communicated and heard in terms of *alphabet* (analytic phonetic vowels and consonants) for which our Lord provided to each human individual vocal organ and two ears, the hearing aids. These organs are divine (non-man-made, *apauruṣeya*, अपौरुषेय), the alphabet is equally divine. The alphabet manifests itself in terms of sound waves; —the audible sounds, articulate and inarticulate, evolved in a divine way as a part of the creation. The sounds, when grouped, sifted and harmonized, gave rise to music and metres in the most natural form. In the Vedic language, the entire process of evolution of cosmos, inclusive of the creation of suns, planets and satellites, vegetation, and animal species is regarded as the *cosmic yajña*, or the cosmic sacrifice, planned and executed by the Cosmic Man (Sahasra-Śīrṣa Puruṣa, Yv. XXXI). In this *yajña* or sacrifice, Nature's all bounties, the *devas*, take part. We have a verse in the Ṛgveda :

Who can say, of what sort was the form; of what measures it was; what were the causal factors, *nidāna*; and what

were the substantial materials (*ājyam*); how big was its circumsphere (*paridhi*); and what were the metres and groups of syllables (*chandas* and *pra-u-ga*), and what were the divine compositions (*uktha*)?

> कासीत्प्रमा प्रतिमा किं निदानमाज्यं किमासीत्परिधिः क आसीत् ।
> छन्दः किमासीत् प्रउगं किमुक्थं यद्देवा देवमयजन्त विश्वे ॥ (Rv. X. 130.3)

The first man appeared on this earth some four millions of years ago (4,000,000), say at the beginning of the present *caturyugī*, (*satya-yuga* + *tretā* + *dvāpara* + 5082 years of *kali*) i.e. 1,728,000 + 1,296,000 + 864,000 + 5082 = 3,893,082 years ago. (The earliest human skeleton which Prof. Leaky has discovered on Tanzania-Kenya borders is of 2 million years of age). (The four *yugas* of these dimensions are conceptual, non-Vedic and without astronomical basis).

There were three types of persons which came to our earth in the earliest batch; the (i) underdeveloped and undeveloped, (ii) instinctively evolved to receive the divine revelation, to follow the language, and to transmit the knowledge to future generations, and (iii) a batch of a few selected and choicest Ṛsis, through whom the knowledge was revealed. According to Indian tradition, they were four in number, who have been given the names : Agni, Vāyu, Āditya and Aṅgiras. They became a *via media* of knowledge which came to be known as the Ṛk, the Yajuḥ, the Sāman, and the Atharva respectively. This is the traditional concept of the divine revelation of the Vedas, supported by several texts, from the Vedas, the Brāhmaṇas and the Manusmṛti.*

Tradition also vaguely says that Brahmā was the person

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*1. तस्माद्यज्ञात् सर्वहुतऋचः सामानि जज्ञिरे ।
छन्दांᳫसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ —Yv. XXXI.7

2. यस्माद् ऋचो अपातक्षन् यजुर्यस्मादपाकषन् ।
सामानि यस्य लोमान्यथर्वांगिरसो मुखं । स्कम्भं तं ब्रूहि
कतमः स्विदेव सः ॥ —Av. X.7.20

3. स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः
समाभ्यः । —Yv. XL.8

4. अग्नेर्ऋग्वेदो वायोर्यजुर्वेदः सूर्यात्सामवेदः । Ś.Br. XI.5.8.3

5. अग्निवायुरविभ्यस्तु त्रयं ब्रह्म सनातनम् ।
दुदोह यज्ञसिद्ध्यर्थमृग्यजुः सामलक्षणम् ॥ —Manu. I.23

who received the entire revealed knowledge from the four primary Ṛṣis, and he later on passed it on to the successive generations. The entire literature was oral in the beginning; later on it was systematized, edited, and finally it assumed the form of the four *saṁhitās* which now consist of the Ṛgveda with 10482 verses, the Yajurveda of 1975 *kaṇḍikās*, the Sāmaveda of 1873 verses and the Atharvaveda of 5977 verses with a total of 20,307 verses. A large number of verses from the Ṛgveda have passed on to the other *saṁhitās* also.

To Dayānanda, as to the other Ṛṣis, the Veda constitutes the supreme, self-authoritative, infallible knowledge, with everything in it as true and in consistency with divine creation, the universe, the cosmos in which we live in, a cosmos rich in macro and micro-parameters both. Just as this cosmos or divine creation is the primary and ultimate source of all branches of knowledge — the sciences, the philosophies, the art and the aesthetics, exactly in the same sense, the Vedas are the primary source of all true knowledge. This has been the theme of Dayānanda's new way of thinking about the Vedas. His entire efforts of life were devoted towards this end, and in a way, once more in the line of our oldest traditions he brought the Vedas into light from oblivion. A *śāstra* should be in consistency with *sṛṣṭi* and *śruti* both. Multiplicity of interpretations exist in *sṛṣṭi* (creation) and *śruti* (Divine Word) both. A flower, though one, has in itself the sciences of physics, chemistry, biology, aesthetics and philosophy. Similarly a divine word in the Vedic Saṁhitās is capable of being interpreted *differently* in different *contexts*. A word in its restricted usage is called *rūḍhi*, रूढि; the same word in its original form has multiplicity of connotations, and then it is called *yaugika*, यौगिक. The words of the *śruti* have the maximum plasticity; in the course of time, the same words in a *śāstra*, or a discipline of particular science, become rigid and restricted. The nearer you are in your interpretation of a Vedic term to the *yaugika* meaning (the natural causal meaning), nearer you are indeed to the divine interpretation. A departure or drift from *yaugika* towards the *rūḍhi* indicates your drift from the Vedic connotation. Multiplicity of interpretation of a technical term in science (a particular *śāstra*) is highly objectionable. Contrary to it would be the

case of a word in *śruti*. The words of *śruti* are capable of wide and most general connotations; one ought to go to the root meaning of a word in *śruti*. Yāska has been the greatest exponent of this concept. He is the pioneer figure of the school of etymologists, whose fundamental doctrine is that all words are derived from original roots (Nir. I.12). Śākaṭāyana holds that nouns are derived from verbs. Numerous etymologists also hold the same view. Of course, Gārgya and a few others are not so emphatic for all names or nouns — in their opinion, some of the nouns are conventional, and hence underivable. Some of the words, according to some authorities including Yāska, are onomatopoeic, that is, they are derived on the basis of some sounds; they are formed by the mere imitation of sounds of nature; we have the names for crow and partridge, the words like *kitava* (gambler) Nir. V.22, *dundubhi* (drums) Nir. IX.12, *Ciścā kṛṇoti* (it makes a *ciścā* sound, Nir. IX.14), *Kṛka* in kṛkavāku (a cock, Nir. XII.13) are such Vedic words. But, according to Yāska, onomatoposia does not play any important part in the *formation* of a language. Yāska, for the major part, is an exponent of the root-theory. Dayānanda, in his interpretations, has further extended the scope of this theory. The older commentators, in a restricted sense, also favoured the root-theory, and whenever they found themselves in awkward situations, they took to the root-meanings.

The Veda is not a historical document; it is a book of "divine knowledge", and hence, according to Dayānanda, no human history is to be sought in the Veda. The Vedic terms are in no case the *proper nouns* in the grammatical sense. In the Vedic literature, there is no reference to any particular Ṛṣi, a mythological deity or demon, the name of a country, or the name of a river or of a mountain. Dayānanda has been more particular in this respect than any of our mediaeval interpreters. While permitting the multiplicity of interpretation in the case of the Vedic verses, he gives caution on some points:

(1) The Vedas, being of divine origin, propound the pure and simple monotheism. God has numerous attributes, numerous functions to perform and numerous aspects of our relations to Him, and hence He has numerous meaningful names, though He is one and only one. He is the Supreme

deity. Nature's bounties, the sun, the wind, the fire, the clouds, the lightning, are all in his supreme subordination. Though active and energetic, they themselves are not *living*, not *cetana* (चेतन) ; they are devoid of enlightenment and devoid of bliss. They have only induced activity in them.

(2) No interpretation of the Veda should be in contradiction to what we observe in Nature, the divine creation. And hence, no conflict can occur between what we learn through science or philosophy and what we find in the *śruti*. As one progresses in the pursuit of knowledge, he learns more and more; from concrete, his knowledge becomes more abstract and more precise. There is no end to this pursuit. The more one learns, the more he loves God; the more one loves God, purer he becomes as if he imbibes divinity in himself. There is no conflict between science and religion either. Man's religion is natural and divine. It is the antithesis of knowledge (the nescience, the *avidyā* or the *superstition*) that brings religion to disrepute, disrespect and blasphemy.

(3) The creation is divine, the Veda is divine and similarly, the concepts of morality or high values in human life, are divine; they did not come to us through a process of evolution. The different *śāstras*, or law-books, the books of morals, have classified them differently but the moral concept is universal. The interpretation of any Vedic text that goes against *morality* is not to be accepted. The Vedic religion is a way of life that depends on high values of life, a religion compatible with morality—individual and social. The Vedic concept of God is also an ethical concept and so are the Vedic prayers and the Vedic praises.

(4) To Dayānanda, the Veda is a supreme source of getting inspiration of life in diverse fields. To him, the life is a purposeful reality; it is meant to be lived in fullness; neither the world is a dream, a myth, or an *idea;* it has the reality of existence. The Vedic philosophy is a philosophy of *dynamic realism.* For that sake, we live and shall continue to live through the cycles of births and rebirths. The Vedas do not discriminate between the *ephimeral* world and the *transcendental* one. Through this world-complex and our bondage in the body-complex, one seeks to attain the final emancipation. The Veda refers to the harmonizing of what appears to

be ephimeral and what is transcendental, the *sambhūti* and the *asambhūti*, the *vidyā* and the *avidyā*,—the *parā* (परा) and the *aparā* of the Upaniṣads also. The Veda thus inspires us for physics and metaphysics both, for the material sciences and the spiritual sciences, for piety and polity.

(5) The supreme effort to evolve one's personal life, and leave behind himself or herself, a better evolved society is known as *yajña* in the Vedic terminology. *Yajña* is an act *par excellence*, the dedication of the highest type, the most benevolent selfless act. Our Supreme Lord, the resplendent Indra, the Śatakratu, the accomplisher of cent per cent selfless benevolent acts, is the Cosmic Yajamāna. Our fire-rituals are symbolic dramatic performances of that *yajña* in miniature to avoid the environmental pollutions and for demonstrating the divine glory. Dayānanda has thus elaborated his concept of the *yajña* :

> The *yajña* is a term covering all the actions done for showing reverence to the men of learning, all scientific inventions and their application, all chemical processes, all educational activities and charities, all performances of Agnihotra, *homa* etc. for the purification of air, rain, water, herbs etc. for increase of happiness—I regard *yajñas* as excellent undertakings.

To Dayānanda, all good actions are *yajñas*. To take a raw material from the earth, and to transfer it to a useful machine or a synthetic product of utility (from an iron ore, a sewing machine, or from petroleum products synthesizing a plastic material for everyday use) is also a *yajña* in Dayānanda's terminology.

Special features of Dayānanda's Commentary.— Dayānanda's commentary on the Śukla Yajurveda Saṁhitā is available in four volumes, and consists of (i) the *saṁhitā pāṭha* of the verse; (ii) the *pada-pāṭha*, (iii) the *padārtha*, which are Dayānanda's notes on the terms or *padas* occuring in the text, (iv) the *anvaya*, or the prose order, and lastly (v) the *bhāvārtha*, or a short note in the words of the commentator, indicating his reaction on commenting the verse.

In the *padārtha* or the short notes, Dayānanda occasionally gives all the plausible meanings of a particular term;

often he gives the details of etymology, very close to the etymology of Yāska in his Nirukta; here he copiously quotes from the Nighaṇṭu also. In his etymological derivations, sometimes he refers to the Śatapatha Brāhmaṇa also; on a very few occasions, he refers to the Grammar of Pāṇini. After the *anvaya*, he sometimes indicates the rhetoric or *alaṅkāra* also, mostly the *vācaka-luptopamā*, where the metaphor (or similie) - indicating particle is also implicit (not indicated).

Prior to the giving of the text of the Mantra, Dayānanda also indicates (i) the *pratīka* or the initial words, the *ṛṣi* of the Mantra, the *devatā* of the Mantra, the metre, and finally, the *svara* (as suggested by Piṅgala in his book on prosody). The *svara* follows the metre, for example all Gāyatrī metres (24 syllables) are in *ṣadja*; all Uṣṇik (28) in *ṛṣabha*; all Anuṣṭup (32) in *gāndhāra*; all Bṛhatīs (36) in *madhyama*; all Paṅkti (40) in *pañcama*; all Triṣṭubh (44) in *dhaivata* and all Jagatī (48) in *niṣāda*.

The first *kaṇḍikā* of Chapter I of the Yajurveda has five mantras in it. From इषे to भाग, the kaṇḍika has 38 syllables,

इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु
श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या इन्द्राय भागम् —38 syllables

and hence Dayānanda calls this part of the verse as having Svarāṭ-Bṛhatī metre. The rest part of the *kaṇḍikā*, i.e. from प्रजावती to पशून्पाहि, he calls ब्राह्मयुष्णिक्, Brāhmyuṣṇik metre – 42 (14 × 3) syllables. Dayānanda does not rigidly follow Sarvāṇukramaṇikā (सर्वानुक्रमसूत्रम्) for these details. A glaring instance is in the following Mantra :

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः
हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जातऽइत्येषः ॥ (XXXII.3)

Of this Adhyāya, the first two mantras (1, 2) are in the Anuṣṭup metre (32 syllables each), but regarding this mantra, the Anukramaṇī says.

एतस्मादाद्ये द्वे अनुष्टुभौ न तस्य द्विपदा गायत्री हिरण्यगर्भश्चतस्रो
मा मा हिंसीद्यस्मान्न द्वे एताः । (Anukramaṇī, para 16)

In this Mantra, we have a reference to the three other Mantras, of which the initial words are : –

> हिरण्यगर्भ॰ (XXV. 10-13), मा मा हिंसीत्॰ (XII.102) and यस्मान्नजातः (VIII.36-37)

(in fact 7 mantras, to be recited after completing the Mantra). Dayānanda considers all the *pratīkas* also as the part of the *kaṇḍikā* or verse, and since in all, the *kaṇḍikā* has 39 syllables, he assigns the term Nicṛt Paṅkti to this metre. Of course, in his *anvaya*, he accepts that these seven may be regarded as *anuvāka*. His prose order to his Mantra is :

> हे मनुष्या! यस्य महद्यशो नामास्ति यो हिरण्यगर्भ इत्येषो, यस्य
> मा मा हिंसीदित्येषा यस्मान्न जात इत्येष उपासनीयोस्ति, तस्य
> प्रतिमा नास्ति । यद्वा पक्षान्तरम् – हिरण्यगर्भ इत्येष (२५.१०-१३)
> उक्तोऽनुवाको मा मा हिंसीदित्येषा (१२.१०२) ऋग्, यस्मान्नजात
> इत्येष (८.३६-३७) उक्तोऽनुवाकश्च । यस्य भगवतो नाम महद्यशोऽस्ति,
> तस्य प्रतिमा नास्ति ।

However for the verse (XXXIV.58) ब्रह्मणस्पते त्वमस्य यन्ता॰ etc., which has 43 syllables up to विदथे सुवीराः, he regards the metre as Nicṛt-Triṣṭup; he does not count the *pratīkas* य इमा विश्वा॰ (XVII.17), विश्वकर्मा॰ (XI.26), यो नः पिता॰ (XVII.27) and अन्नपतेऽन्नस्य नो देहि॰ (XI.83), for naming the metre.

At the close of each chapter, Dayānanda, in a few lines, gives the gist of the chapter. For example, at the close of Chapter XXXIV, he gives the following gist:

> अस्मिन्नध्याये मनसो लक्षणं, शिक्षा, विद्येच्छा, विद्वत् संगः,
> कन्या-प्रबोधो, विद्वल्लक्षणं, रक्षायाचनं, बलैश्वर्येच्छा,
> सोमौषधि-लक्षणं, शुभेच्छा, परमेश्वर-सूर्य-वर्णनं, स्वरक्षा,
> प्रातरुत्थानं, पुरुषार्थेनर्द्धि-सिद्धि प्रापणमीश्वरस्य जगन्निर्माणं,
> महाराजवर्णनमश्विगुणकथनमायुर्वर्द्धनं, विद्वत्प्राणलक्षणमीश्वरकृत्यं
> चोक्तमतोऽस्याध्यायार्थस्य पूर्वाध्यायोक्तार्थेन सह संगतिर्वेद्या ।

Thus he gives a vivid list of topics of general importance in life which have been explicitly or implicitly dealt with in the sacred texts of this chapter. He always tries to establish a continuity between the preceding chapter and the following,

when he repeats his favourite words : पूर्वाध्यायोक्तार्थेन सह सङ्गतिर्वेद्या.

Dayānanda has given the details of his concept of the Vedas, and the scope of the Vedic texts in his epoch-making treatise, the Ṛgvedādibhāṣyabhūmikā, which is much more comprehensive than any of the introductions appended by other scholiasts of the Vedas, including Sāyaṇa (of course Veṅkaṭa Mādhava in his work on the Ṛgveda has given more details regarding the external features, such as the *devatās, ṛṣis, chandas,* and *svaras*).

Dayānanda has completely set aside the traditional lines followed by Katyāyana in his Śrauta Sūtras, so far as the *viniyoga* of the *mantras* in the yajñas was concerned. This has been an event of great courage and initiative. The text has to be studied independent of the conventional *viniyogas.* The Vedas were given to men millennia earlier than they coulu be used in the *karmakāṇḍa* of the mediaeval period. By *viniyoga*, we mean the use of the text on a particular occasion during a ritual. In a way, these *viniyogas* have been imposed upon the texts by persons who elaborated these ceremonies. They have, of course, shown great ingenuity in their efforts in this field. But these *viniyogas* have taken us very much away from their original connotations. It goes to the credit of Dayānanda, that he has taken out the texts from the clutches of the traditional ecclesiasts and made them available to all of us in their pristine glory.

We shall give only one example to elaborate Dayānanda's view point. The Yajurveda starts with two simple phrases: इषे त्वा and ऊर्जे त्वा, which mean "(O Lord we invoke) you for food, and you for engergy". According to Mahīdhara and others, the twig of a plant like *palāśa* is to be cut with the repetitions of the words इषे त्वा and it has to be made straight and cleansed with rain water by repeating the words ऊर्जे त्वा. A good deal of arguments are given in the commentary to justify the *viniyoga*— पर्णशाखा छिनत्ति शामीली– पलाशशाखा शमीशाखा वात्र विकल्पिता। तच्छेदने इषेत्वोर्जेति द्वौ मंत्री विकल्पितौ।... ऊर्जे त्वा। शाखैव देवता। हे शाखे। त्वा त्वा संनमयामि ऋजू करोमि।

Dayānanda and Devatās. Dayānanda has assigned non-traditional *devatās* to the *mantras* also on various occasions. *Devatā* indicates the *subject-matter* of the text. In terms of the

Nirukta, *devatās* or deities are whom the panegyrics are primarily addressed (तद् यानि नामानि प्राधान्य स्तुतीनां देवतानां तद् दैवतमित्याचक्षते Nir.–VII.1). A particular stanza is said to belong to a deity, to whom a seer addresses his panegyrics with a particular desire, and from him, he wishes to obtain his object. The stanzas, to which reference is made, are of three kinds; (i) indirectly addressed, (ii) directly addressed and (iii) self-invocations. (Nir. VII.1)

For the cases, where *devatās* are not assigned, Yāska says : Such stanzas belong to the same deity to whom that particular sacrifice, or a part of the sacrifice is offered. Now else-where than the sacrifice, they belong to Prajāpati according to the ritualists, and to *Narāśaṁsa* according to the etymologists (Nir. VII.4).

Dayānanda goes several steps ahead of Yāska. To him, stanzas or *mantras* are not merely panegyrics – they are suggestive of knowledge, necessary for men; they are to inspire us in all spheres of our activities. Life has to be lived in all its parameters. It has to be lived for the sake of an individual and for the sake of society also. Dayānanda is an etymologist *par excellence* and as such, in his commentary, he sees much more than what a traditionalist could see. We are told that for his personal use, he drew a type of suggestive concise list, indicating the *devatās* of the stanzas of the Yajurveda and the Ṛgveda.

As regards the extensive field covered in the Vedic Mantras, we shall, as an illustration take Chapter XXXVII of the Yajurveda. The devatās assigned to 21 stanzas by him are as follows :

Verse	Devatā	Theme	
1.	Savitā	मनुष्यैः किं कर्त्तव्यम्	Duties of men
2.	Savitā	योगाभ्यास	Practice of Yoga
3.	Dyāvā-Pṛthivī	यज्ञ	Yajña or sacrifice
4.	Yajña	विदुषी स्त्री	Learned woman
5.	Yajña	अध्यापक	A teacher
6.	Yajña	मनुष्याः किं कुर्युः	Duties of men

Verse	Devatā	Theme	
7.	Īśvaraḥ	स्त्रीपुरुषाः कीदृशाः स्युः	Men and Women
8.	Yajña	मनुष्या विदुषा सह कथं वर्तेरन्	Man's attitude towards learned people
9.	Vidvān	के मनुष्याः सुखिनः	Who are happy?
10.	Vidvānsaḥ	के महद्राज्यं प्राप्नुवन्ति	Who secure large empires?
11.	Savitā	सज्जनाः कीदृशाः	What sort of men of virtue are.
12.	Pṛthvī	मनुष्यैः किं कर्त्तव्यम्	Duties of men.
13.	Vidvān	- do -	- do -
14.	Īśvara	ईश्वरोपासना	God's worship
15.	Agni	- do -	- do -
16-21.	Īśvara	- do -	- do -

(Yajurveda, XXXVII)

Whilst Dayānanda in his Veda-Bhāṣya, or the commentary on the Yajurveda has given translation and his interpretation, he is liberal enough in accepting that the stanzas can be interpreted on other lines also. The Upaniṣads and the Vedānta Sūtras represent the *adhyātma* aspect (spiritual) of the philosophy of the Veda. The Brāhmaṇa literature, the Purvamīmāṁsā, and the Gṛhya Sūtras are the liturgical and ecclesiestical, that is, the *yājñika* exposition of the Veda. He approves both these aspects, but since, no commentary is evailable which represents the mundane aspects, necessary for the growth of an individual and society, he himself undertook this stupendous task.* Indra, as the Supreme Sovereign of the creation, possesses certain attributes and as the head of the creation, has certain functions to perform and certain responsibilities to bear; exactly the same responsibilities and functions on a miniature scale are of a head of a State, Chairman of a Society, the elder member of a family, hence the

* एतैर्वेदमन्त्रैः कर्मकाण्डविनियोजितैर्यत्राग्निहोत्राद्यश्वमेधान्ते
यद् यत् कर्तव्यं तत्तदत्र (= वेदभाष्ये) विस्तरेण न वर्णयिष्यते।
कुतः? कर्मकाण्डानुष्ठानस्यैतरेय-शतपथ-ब्राह्मण पूर्वमीमांसा श्रौतसूत्रादिषु
यथार्थं विनियोजितत्वात्। —Ṛgvedādibhāṣyabhūmikā.

word *Indra* stands for all such elders.

Dayānanda's commentary on the Yajurveda is available in Hindi also. Dayānanda himself got the Hindi translation done, and this translation was published along with the Sanskrit commentary from the Vedic Yantrālaya, established at Allahabad and later on transferred to Ajmer. These translations have been reprinted from other sources also. Brahma Datta Jijñāsu, and his disciple, Yudhiṣṭhira Mīmāṁsaka, elaborately worked on Dayānanda's commentary, stressing further on the grammatical details and recorrecting and editing Dayānanda's text. The monumental work remains still incomplete. Dayānanda and his institution, the Arya Samaj, have done a lot in the popularization of the Vedic studies in spite of the opposition from the orthodoxy.

Dayānanda's viewpoint is gaining ground; it has given freshness to the Vedic studies, and the old Karmakāṇḍa, for which the Yajuḥ texts were used by traditional ritualists is almost extinct now.

7

LITURGICAL CONTENTS OF THE YAJURVEDA

My personal contention is that none of the four Vedas (including the *ṛcs*, ऋचः; and *yajūṁṣi* or *yajus*) has come down to us for the performance of rituals and ceremonies. They constitute the earliest divine knowledge dawned on the earliest man for the entire mankind for its needs and for the purposefulness of human species. Later on, as human community marched along the periods of history, the already existing Vedic verses and formulas got currency as usage in rituals and ceremonies. This in our literature is known as *viniyoga* (विनियोग). These *viniyogas* are of two kinds, the *appropriate* which have the *rūpa-samṛddhi*, (रूपसमृद्धि) or appropriateness in them. The *rūpa-samṛddha viniyogas* are those in which the lines or words of the *mantra* or verse have some direct reference to the function for which the verse is being recited, spoken or repeated. Often, this indication is very minor, usually only verbal, and insufficient. Contrary to it, we have another class of wholly inappropriate *viniyogas*, where the words of the spoken verse have no reference to the function which is to be performed. In the degraded period of our ecclesiastical decadence, we indulged in the offensive *viniyogas* also. So long as in our community, we would continue to have ceremonies and rites, the *viniyogas* would exist, and new *viniyogas* would be introduced for new rituals, and this is why that even today we are innovating new Vedic *viniyogas* for our new social ceremonials.

Starting from the period of the Aitareya Brāhmaṇa, the Satapatha Brāhmaṇa, the Taittirīya Saṁhitā, down to the period of the Śrauta Sūtras, the Vedic culture has passed through a variety of strata, and under these traditions, in the mediaeval period, Uvaṭa and Mahīdhara wrote their commentaries, and Yājñavalkya and Śāṇḍilya introduced their tradi-

tions of expounding the sense of the Vedic verses in the earliest Vedic age.

According to the traditions followed by Uvaṭa and Mahīdhara, the verses and *yajus* of the Yajurveda, from Chapter to Chapter, had the *viniyogas*, connected with the great ceremonies as outlined below.

Adhyāya I and II – दर्शपौर्णमास मन्त्राः, verses and formulas for performing the New and Full Moon Sacrifices–milking cows, vow, rice-cake, altar, sacred grass, kindling fire, sacrificial sticks, Viṣṇu-strides.

Adhyāya III – अग्न्याधानोपस्थानश्चातुर्मास्य मन्त्राः ।
Formulas for the Agnihotra, morning and evening, with burnt oblations of milk, a daily duty which is obligatory on the householder during (with some exceptions) the whole of his life, and for the four-monthly sacrifice at the beginning of the three seasons (Spring, Rains and Autumn).

Adhyāya IV – अग्निष्टोमे सर्त्विग्यजमानस्य शालाप्रवेशमारभ्य क्रीतसोमस्य शालाप्रवेशपर्यन्ता मन्त्राः ।
The *yajamāna* and the *ṛtvik* (priest) enter together the premises of the *yajña*, praise Agni, and negotiate for the purchase of Soma–the verses and formulas for this type of ceremony. (The beginning of the Soma sacrifice, which continues up to Adhyāya VIII).

Adhyāya V – सौमिकवेदिप्रधाने आतिथ्यमारभ्य यूपनिर्माण-पर्यन्ता मन्त्राः ।
Verses in connection with the Soma fire-altar, selection of the place, shed etc., starting from the reception of guests, to the building of *yūpas* (the sacrificial posts).

Adhyāya VI – अग्निषोमीये यूप-संस्कारादि सोमाभिषवपर्यन्ता मंत्राः ।
The sacrificial stake, which may be of any length from 5 cubits to 17 or even more, is then brought to the enclosure,–formulas for its erection; and also the formulas for the morning Soma-pressing.

Adhyāya VII – उपांशु ग्रहादि सवनद्वयगता दक्षिणादानान्ता मन्त्राः ।

Formulas for the *graha-grahaṇa* or drawing cups or libations of Soma juice. He first presses and draws the *upāṁśu graha* or draught, so named from the *upāṁśu-savana*, or low-voiced press-stone used for the purpose. Similar formulas for numerous other *grahas* – Maitrā-varuṇa, Aśvins, Śukra, Āgrayaṇa, Ukthya, Dhruva, Viprud-Homa, Ṛtu grahas. After the morning-pressing, formulas start for the midday-pressing and various cups drawn. Then we have formulas for giving gifts of cows and gold to priests (guerdon or *dakṣiṇā*).

Adhyāya VIII – तृतीय सवनगता आदित्यग्रहादि मन्त्राः ।

After midday Soma-pressing, begins the *third* Soma-pressing (i.e. of the evening). Various cups are drawn for this ceremony, like the Ādītya-graha, Sāvitra-graha, Pātnīvata-graha, Hari-yojana cup. A mention of nine offerings called Samiṣṭa yajūṁṣi, the final sacrificial texts and oblations, sixteen-hymned libations to Indra (षोडशी), formulas for the *dvādaśāha* (twelve-day ceremonial); Gavāmayana for the Garga-trirātra, a festival of three days, with a gift of food and cows. Expiatory formulas.

Adhyāya IX – वाजपेय-राजसूय यज्ञमन्त्राः ।

Verses dealing with the Rājasūya Yajña (inauguration of consecration of a king) and the Vājapeya Yajña (draught of strength or cup of victory). These *yajñas* or sacrifices are the necessary modes of Soma-Sacrifice. (For the Vājapeya, see Sacred Books of the East, XLI, pp. 1-10; Hillebrant, Ritual Literature, pp. 141-143; Weber, Über den Vājapeya (Sitzungs berichte derk. Preussichen Akademie der Wissenchaften, pp. 765-813).

Adhyāya X – अभिषेक जलादानादि राजसूयगत चरक-सौत्रामणी मन्त्राः ।

The Rājasūya ceremony is continued with formulas for the collection and mixing of waters from different streams and sources for the *abhiṣeka*, aspersion or consecration of a king. For details of the Rājasūya sacrifice, see Weber, Über den Ṛājasūya; Hillebrandt,

Ritual Literature, pp. 143-147.

Adhyāya XI — उखा-सम्भरणादि मन्त्राः ।

In fact, Adhyāyas XI to XVIII contain formulas for the construction of altar or hearths (उखा) for the various sacrificial fires, and first and chiefly for building up with about 10,000 bricks, all laid with special consecrating texts, the *uttaravedi* or High Altar which represents the universe and is identified with Agni itself. The ceremony called Agni-cayana requires a year for its complete performance and is of corresponding importance (see Sacred Books of the East, XLIII, Introduction — Eggeling). The High Altar is constructed in the shape of an outspread bird, *vyasta-puccha suparṇa*, probably an eagle or falcon.

In Chapter XI, you would find a reference to spade (*abhri*, अभ्रि) used for digging up earth and clay for the construction of the altar (verse 8), verses addressing the animals, like horse, ass, he-goat, (12-16, 18), reference to a hollow-anthill (*valmīka*, वल्मीक, 17), lump of clay, representing Agni-Purīṣya, अग्नि पुरीष्य (16), putting of the horse's fore-foot on the lump of clay (19-21), drawing of a line with the spade round the lump of clay (25-28), spreading a black entelope's skin (Kṛṣṇājina, कृष्णाजिनम्), putting on this a lotus-leaf (पुष्कर पर्ण, 28), representing the sky (28-30), pouring water into the hole from which the lump of clay was taken (38), fanning air into the hole (वात-अपक्षेपण, 39), taking up of the edges of corners of the antelope - skin and the lotus-leaf tying them together, and wrapping them round the lump of clay (40-41), addressing the ass (43, 44) and goat (45), holding the clay-lump over the animal (46-47) and other details of mixing clay with hot water, goat-hair, gravel, iron-filing or rust, and small stones (पर्णकषाय, पक्व उदक, 50, अजलोम, शर्करा, अयोरस, अश्मचूर्ण, 54), using the lump of clay for making the Fire-pan (उखा, 56-59); fumigating the pan with the smoke of seven lumps of horse-dung (सप्तभिः अश्वशकृद्भिः उखां धूपयति, 60); digging of a square hole (अग्न्या वर्म्र चतुरस्र खनति, 61), depositing silently on the hole the bricks called All-lights, विश्वज्योतिः, and heating the fire-pan with fire from the Dakṣiṇāgni, or Southward hearth, (61), trimming the fire

(62), removing the ashes (63), pouring goat's milk into the fire-pan (65), placing of the kindling sticks on the fire (70-83). Most of the details of these *viniyogas* are taken from Kātyāyana Śrauta Sūtras, XVI.2.7-28; XVI.3.2-30; XVI.4.3-23; 30-42.

Adhyāya XII — उखाधारणादि मन्त्राः ।

Formulas relating chiefly to the treatment of Ukhya-Agni of the Fire-pan, and the preparation of the Āhavanīya Fire Altar.

The sacrificer binds on his neck a circular piece of gold with twenty-one knobs sewed up in the black-antelope's skin, and strung above his navel on a hempen string of three strands (यजमानः कण्ठे रुक्म प्रतिमुञ्चते परिमण्डलमेकविंशतिपिण्डं कृष्णाजिन निष्यूत लोमसु शुक्ल कृष्णेषु शणसूत्रे त्रिवृन्योतमुपरिनाभि बहिष्पिण्डं दृशानो रुक्म इति Kātyāyana, XVI. 5.1)

The gold plate symbolizes the sun, i.e. the Agni, and the knobs represent the twelve months, five seasons, the three worlds and the sun (1). With two small round mats of Muñja grass, the Yajamāna takes hold of the Fire-pan, and sets it down on a seat or stool of *udumbara* wood (परिमण्डलाभ्यामिण्ड्वाभ्यामुखा परिगृह्णाति, Kātyāyana XVI. 5.3). The two mats symbolize Heaven and Earth, the Fire-pan is Agni or the Sun, and the seat (आसन्दी) is the ground (2). He takes round his neck the main cord of the suspensory sling in which the Fire-pan is to be carried about (शिक्य पाशम् षड् उद्यामा रज्जवः; शिक्य पाश यजमानः कण्ठे बध्नाति (3) —Kātyāyana, XVI.5.6). He raises up the sling and addresses Ukhya Agni (4). He makes four strides representing the course of Viṣṇu as the Sun (5). He holds the Ukhya Agni towards the east (6). He brings the Fire-pan lower and lower four times (7). Holding the fire-pan above the navel, he addresses Agni (11). He unties the cord of the suspensory sling, and the string of the gold disc (12); holds Agni up to the south-east (13); then lowers him (14); stands by Ukhya Agni (15); worships with Vātsapra rite (वात्सप्रेण) (18); formulas for Vahnivāhanam rite of Driving Hither and Thither of Agni (19). The sacrificer stations a car northward of Ukhya Agni turned towards the east and lays a kindling

stick (30); lifts up Ukhya Agni together with the seat (31); yokes two oxen and goes eastward (32). When the axle creaks, he mutters a text (33). At his dwelling he takes down Ukhya Agni on a spot that has been raised and sprinkled; lays a kindling stick on the fire (34). He takes the ashes from the Fire-pan in a basket or tray made of the leaves of Palāśa (Butea Frondosa) or other sacred tree and throws them into water (38). With his little finger he takes some ashes from the water and throws part of them back (38). Having returned from the pond, he throws into the Fire-pan some of the ashes taken from water and stands by the fire, and recites the *mantras* (42). He stands up after a burnt offering of butter and replaces the same fire stick on the Ukhya Agni (44).

Now we have the formulas for the construction of the Gārhapatya Agni (the domestic fire-place), for which he sweeps the ground with a Palāśa branch, and throws away the grass and rubbish (45). On this selected spot, he scatters saline earth (ऊषवन् सिकता), and sand over it (46). He surrounds the altar-site with twenty-one small enclosing stones forming a range or rank (परिश्रिद्भिः परिश्रयति पूर्ववद् एकविंशत्या चिन स्येति (46). He lays four bricks in the middle of the circle (47-50); he further lays down several types of bricks (51-54). He brings the mould from the place of the pit and throws it on the Gārhapatya hearth that he is building (56). He throws the Ukhya Agni, that is the fire in the pan on the Gārhapatya hearth (57). He fills the Fire-pan with sand; looses it from the suspensory sling and sets it down at a distance of a cubit (अरत्नि मात्र) north of the fire (61). Formulas for averting Nirṛti, the goddess of Destruction. He lays down black bricks (कृष्ण इष्टका) dedicated to Nirṛti, that have been baked with rice husks, in some natural hollow in the ground or a barren place (पाकेन कृष्णवर्णा तुषैरेव पक्वाः)(62). He throws down on the further side of the bricks the suspensory sling, the cord of the gold plate, the two reed-mats and the wooden seat (शिक्यं रुक्मपाशं इण्ड्वे आसन्दीं च नैर्ऋतीष्टकातः पश्चात् क्षिपति (65). Standing behind the right or southern hip of Agni or the Fire-altar, the Adhvaryu addresses the plough, to which oxen are being yoked (67). On the side of the altar, near the enclosing, he ploughs four furrows (चतस्र सीताः कृषति), south, west, north and east (69). Then he looses and addresses the oxen (73); he places a bunch of *kuśa* (कुश) grass in

the middle of the Altar site and offers an oblation with five takings of butter (74). Having poured fifteen jars of water on the Altar site, he sows the seed of various plants and herbs reciting five triplets (75-96). With the wooden sword, he takes from outside the fire-altar four bricks each made of a lump of clay, and lays them on the body of the altar site (103-112). He touches the sand that has been spread on the body of the altar (113). Finally, the verses are addressed to the Fires as they are led forward, preceded by a horse, preferably white, representing Agni or the Sun (if horse is not available, then a bullock) (115-117). These are all the *viniyogas* or the prescribed details which are to be performed, whilst reciting the verses of this Adhyāya XII. For these *viniyogas*, see Kātyāyana Sūtras (XVI.5.3; 6; 7; 11-20; 31; 32; XVI.6.15-21; 26-30; XVI.7.1-8; 14; XVII.1, 11-12; 17-19; 31; 23; XVII.2. 4; 6; 11; 12; 20-21; XVII.3.3; 8; 11; 13; 15; 16; 20; 21).

Adhyāya XIII — चित्युपधाने पुष्करपर्णाद्युपधान मंत्राः ।

Formulas for the laying down of the Lotus-leaf which represents sky; the solemn setting of various bricks, the burial of the tortoise, the disposal of the victim's heads and other ceremonies connected with the construction of the Āhavanīya Fire altar. The names of the bricks are Svayamātṛṇṇā (a naturally perforated or porous brick) (16); Dviyajuṣ brick, so named after Indra and Agni (22); Retaḥ-sic (Seed-pouring) brick (24); Ṛtavyā (seasonal bricks dedicated to months Madhu and Mādhava) (25); Āṣāḍhā brick, the Invincible one (26). He then lays the anointed tortoise (representing the sun or Prajāpati) on a bed of Avakā plants (27-30). On the north side of the porous brick, he places a pestle and mortar (उलूखल-मुसल) of *udumbara* wood (33); the Fire-pan is placed on the mortar, and he pounds the prepared clay and throws it on the ground before the Fire-pan which is then set upon it (34); then he offers oblations on the Fire-pan (36); throws a splinter of gold, the symbol of purity and immortality, into the mouth of each animal-head (पञ्चपशूना मुखे एकैकं हिरण्यशकलं क्षिपति 38). He thrusts a splinter of gold into each victim's left nostril, left ear, and right ear (39, 40); puts horses head on the north-east side; ox's head on the south-east side; ram's head on north-west side, and the head of

he-goat on the south-western side (42-45); offers an oblation on the human head (46); then he removes all these heads one by one (47-51). He worships the half-finished Fire-altar (52). He mounts on the altar and lays down five sets of various bricks (53-58). These *viniyogas* have been prescribed by the Kātyāyana Sūtras, and Uvata and Mahīdhara have included them in their commentary on the Yajurveda (See Kātyāyana XVII.3.27-29; XVII.4.1; 3; 6; 7; 12; 13; 15; 18; 20; 22-28; XVII.5.2-14; 17-19; XVII.6.1-5.)

Adhyāya XIV — द्वितीयादिचितित्रयोपधान मन्त्राः ।

Laying of the Second Layer of bricks, the first layer representing this terrestrial world; five Āśvinī bricks; two Ṛtavyās; five Vaiśvadevī bricks; the Prāṇabhṛts (Breath supporting) bricks; Apasyās or watery bricks) (1-8); nineteen Vayasyā bricks (the vital-vigour bricks (9). Now he sets the Third Layer of the Altar (11); lays down five Diśyās (पञ्चदिश्याः), or regional bricks above the Vaiśvādevī bricks of the second layer (13); then a Viśvajyotiṣ brick i.e. All-light brick (14); two Ṛtavyā (bricks seasonal bricks) called Nabhas and Nabhasya (15); two more of the seasonal bricks, Iṣa and Ūrja (food and fuel, or sap and vigour) (16); then the Prāṇabhṛts, Breath-supporting bricks (17); then Chandasyās or Metre-bricks (18); then twelve bricks, addressed as the metres of the deified objects (19); next twelve bricks after the deities enumerated (20); then the bricks called Vālakhilyas, representing the vital breathings, seven in front and seven behind (21). Now begins the Fourth Layer, setting eighteen bricks representing Stomas or Hymns of Praise (23); Spṛta-bricks (स्पृतम्) or Deliverers (24); two Ṛtavyās representing the season of the months *sahas* and *sahasya* (27); Sṛṣṭi-bricks or pertaining to creation (28); then nine bricks, pertaining to seven vital airs of the head and two below (29); and so on, corresponding to odd numbers 1, 3, 5, 7, 9, 11 to 33 (28-31). The basis of this *viniyoga* is the Kātyāyana Sūtras (XVII. 8.17; 20; 22; 24-26; XVII.9.3; 4, 6; 8; 10-13; 15; XVII.10.7; 9; 10; 12; 14, 16; 18, 19, also the Śatapatha Brāhmana, (VIII. 2.1.1 to VIII.4.3.19).

Adhyāya XV — पञ्चमचित्यान मन्त्राः Setting of the Fifth Layer with

bricks called Asapatnās (असपत्नाः) or Free from Enemies. He also lays Viraj bricks (so called after a metre of this name) (4–19). He lays Chandasyāḥ (छन्दस्याः) bricks (Metre-bricks) – first, bricks corresponding to Gāyatrī metre (20), then to Triṣṭup metre (23); then to Jagatī metre (26); to Anuṣṭup metre (29); to Bṛhatī metre (32); to Uṣṇik metre (32); to Kakup metre (38); to Paṅkti metre (41); to Pādapaṅkti metre (44); to Aticchandas or Hyper-metre (47); and to Dvipada metre (48). Now he lays down the *punaściti* (Piling up again, पुनश्चिति), a second layer of eight bricks at the top of the Gārhapatya or Householder's hearth (49-54). Now he lays Ṛtavyās or seasonal bricks, ऋतव्याः (57); Viśvajyotiṣ or All-light brick (58); the Lokampṛṇā, लोकम्पृणा, bricks or room-filling or complementary bricks (59); now he scatters the base soil over the layer and sets the brick Vikarṇī, विकर्णी, and the porous brick Svayamātṛṇṇā (62, 63). Now he stands by the Altar and consecrates it by scattering over it a thousand bits of gold (हिरण्य शकल), two hundred at the recitation of each formula (65).
(See Kātyāyana XVII. 11.1-10; XVII.12. 1-27).

Adhyāya XVI – शतरुद्रिय होम मन्त्राः ।

Śata-rudriya, a Litany accompanying 425 oblations, addressed to the Hundred forms or powers of Rudra, representing life and nature in their more terrible phases. Agni, the Fire-altar, on completion, has become Rudra and this ceremony is performed to avert his wrath and secure his favour. This chapter is also known as *Rudrādhyāyī*. The Taittirīya recension of it is regarded as an Unpaniṣat also (Prof. A. Weber's translation).

Adhyāya XVII – चित्यारोहणादि मंत्राः ।

Propitiatory and preparatory ceremonies with Agni and the Fire-altar. See Kātyāyana XVIII.2.1; 9; 10; 11; XVIII.3.5; 7; 8; 12; 13; 14; 18; 19; 21; XVIII.4.2; 6; 8; 9; 23-26)

Adhyāya XVIII – वसोर्धारा । Ceremonies *Vasordhārā* or the Stream or Shower of Riches, a part of consecration service for Agni or King on the completion of the Fire-altar which is identified with him. The sacrificer offers an uninterrupted series of 401 oblations of clarified butter poured from a large ladle of *udumbara* wood, while the Adhvaryu recites the

formulas which are to give for the sacrificer all the temporal and spiritual blessings therein indicated [all the grains (12), all the metals (13), all the abstract aspirations (8), agricultural and floral things (9), and so on]. Enumeration of odd numbers (24) and even numbers (25), cattle (26, 27). Only a few references from Kātyāyana Sūtras. See XVIII. 6.16-17; 22.

Adhyāya XIX— सौत्रामणी ।

Sautrāmaṇī, a sacrifice originally instituted to expiate and counteract the evil effects of excessive indulgence in Soma drinking (See X. 31). The ceremony is prescribed as a means of obtaining general eminence; for a dethroned king to procure his restoration; for a Kṣattriya to secure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly in the offering to the Aśvins, Sarasvatī and Indra, of *surā* (सुरा)a spirituous liquor concocted of *śaṣpa* (शष्प) (husked rice or young grass), *tokman* (green barley) and *lājā* (parched grain) (विरूढा वीहयः यवास्तोक्मा: भृष्ट वीहयो लाजाः), ground up with Soma roots to serve as yeast and the liquor of the two *odanas* (ओदनौ) or two types of rice, and *śyāmāka*, or millet boiled in water, the mixture being called *māsara* (मासर). (For details of the yeast fermentation, see Kātyāyana, XIX.1.22-28 and Mahīdhara on XIX.1). The prototype of the sacrifice is the cure of Indra by Sarasvatī and the Aśvins, when he was suffering from overindulgence in his favourite beverage. The name is derived from Sutrāman (सु-त्रामन्), the good deliverer or protector, Indra.

Adhyāya XX— सेकासन्द्यादिहोत्रान्ता मन्त्राः ।

The Sautrāmaṇī is continued. An *āsandi* or Sacrificer's seat or stool, representing a throne, is placed between the two altars, two of the legs being on the southern and two on the northern ground. A black antelope's skin is spread over it on which the sacrificer sits and recites the formulas. (Āprī or Propitiatory Hymns from verse 37-44) (See Kātyāna-Sūtras XIX.4.8; 9, 14; 19; 20; 21; XIX.5.8-10; 13-20. XIX.6.13; 18-21)

Adhyāya XXI — याज्यादि प्रेषणान्ता मन्त्राः ।

The formulas of the Sautrāmanī are continued from the

previous Books or Adhyāyas.

Adhyāya XXII — अश्वमेधः ।

The Aśvamedha or Horse - sacrifice, a very ancient and most important ceremony which only a King can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the Kingdom by the fulfilment of the wishes expressed in verse 22 of this *adhyāya*.

The Adhvaryu ties a necklace or a chain of gold round the neck of the sacrificer (1); he girds, and addresses the horse (3); he sprinkles the horse in standing water; he threatens any man who kills the horse, and so prevents the sacrifice (5). The horse is led back to the sacrificial fire, and the oblations offered to several deities (6). The Adhvaryu and the sacrificer whisper a formula in the horse's ear (19), and oblations offered to fire (20). The Adhvaryu whispers to the Brahman priest the blessings which the King hopes the sacrifice will secure in his kingdom (our *National Anthem*, as if), (22). Homage to various gods (23); names of months (31); count of numbers from one to hundred-and-one (34). (See Kātyāyana Sūtras, XX. 1.9; 28; 37; XX.2.3-4; XX.3.3; XX.2.18; 2; XX.3.4; XX.4.3-5; 9-10; 11; 31).

Adhyāya XXIII — अश्वमेधः ।

The Aśvamedha ceremonies subsequent to the return of the Horse from his wanderings are continued. The sacrificer offers two Mahiman or Grandeur libations, so called from the name of the golden vessels in which they are presented (1). He yokes the horse to a golden chariot (5). Three other horses are harnessed to the same chariot (6). When the horse has been brought back from the water, the Chief Queen and two other royal consorts anoint him with clarified butter; the Chief Queen anoints the fore-quarters and the other consorts the barrel and hindquarters (8). Now intervenes a *Brahmodyam*, a discussion in questions and answers on cosmogonical and mystical doctrines (9-12). A horse, a hornless goat, a wild ox, a ram etc. are bound to the sacrificial stakes (13). The Horse is slaughtered with the verse (15), (which has no sanction of slaughtering; it is merely a verse,

paying highest tribute to the heroic Horse). In verse 19-20, we have the revolting obscene words in regards to the Chief Queen and the Horse (Mahīdhara and Kātyāyana XX.6.13-14). The three queens with 101 needles, gold, silver and copper mark out lines on the body of the Horse for dissection (32); (Kātyāyana XX.6.21). The Yajus do not sanction these heinous performances. The Brahmodyam, finishes at the verse 62, which began from the verse 9. (See Kātyāyana, XX. 1.27; 28; 37; XX.2.3-4; 18; 20; XX.3.3; 4; XX.4. 3-5; 9-11; 31)

Adhyāya XXIV — आश्वमेधिक पशूनां देवता सम्बन्धाभिधायिनो मन्त्राः ।

Exact enumeration of the animals that are to be tied to the sacrificial stakes (यूप) and in the intermediate spaces with the name of deities and deified entities to which they are severally dedicated. The principal stake, the eleventh and the midmost of the twenty-one, called the *agniṣṭha* (अग्निष्ठ), because it stands nearest the sacrificial fire, is mentioned first. About fifteen victims are bound to each of these stakes, all domestic animals, the total number being 327. In the spaces between the stakes 282 wild animals, from elephant and rhinoceros to bee and fly are temporarily confined, to be freed when the ceremony is concluded, bringing the total number of sacrificial animals up to 609. "There is perhaps some exaggeration in the number and some almost impossible animals are mentioned, but it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all possible splendour." (Griffith)

Adhyāya XXV — अश्वाङ्गेभ्यो देवता होमः ।

The Horse-sacrifice is continued. In the first nine verses, (which constitute a Brāhmaṇa, or Exegetical Treatise, as distinct from the texts and formulas) oblation is made of the roasted flesh (श्रपित मासम् – Mahīdhara), the various parts of the victim being assigned with the utterance of *Svāhā* to a host of deities (1-9); then follow the four texts of the Inviting and Offering Verses of the Sacrifice of the Horse and other victims to Prajāpati (प्राजापत्यपशूनामश्वादीना याज्यानुवाक्याः) (10-13). Then follow the ten verses, Inviting and Offering Verses, of oblations of marrow or omentum and rice-cakes to the All-

Gods (वैश्वदेवपशुवपा पुरोडाश पशूनां दश ऋचः — Mahīdhara) (14-23). Then follows the Aśvastuti or Eulogy of the Horse in twenty-two verses (24-45) (See Kātyāyana Sūtras, XX.8.5-6, 18; 7; 12 — only casual references to this treatise in Mahīdhara's commentary).

Adhyāya XXVI — खिलानि ।

This Chapter contains sacrificial texts and formulas connected with the Lunar Sacrifices; oblations to the Manes (Pitṛ), the Agnihotra, the seasonal sacrifices, the Vājapeya, the Rājasūya, the Sautrāmaṇī, the Aśvamedha etc. which have formed the subjects of earlier Adhyāyas.

Adhyāya XXVII — पञ्चचितिकाग्निमन्त्राः, concerning the *pañca-citika* altar.

The subject matter of Adhyāya XXVI continues. The first nine verses are to be used at an animal sacrifice between the 9th and 10th of the normal Gāyatrī kindling-verses recited while the sacrificial fire is being lighted or when additional fuel is applied to it. From the verse 11 to 22, we have the famous Āprī hymns, twelve in number. The formulas to be employed in the Agni-Cayana ceremony at the time when the sacrificer touches as much as he can of the surface of newly constructed Fire-altar (45). Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the Altar. *Samvatsara* and the rest are the names given to the years of the five-year cycle intended, with the aid of an intercalary month, to adjust the difference between the lunar and the solar year.

Adhyāya XXVIII — सौत्रामण्यां पशुप्रयाजानुयाजप्रैषमन्त्राः ।

Supplementary to Adhyāyas XIX–XXI, which treat of the Sautrāmaṇī ceremony. Verses 1-11 are again Āprī or the Propitiatory Hymn; devoted to Samidh, Barhi, Tanūnapāta, Devīḥ-dvāraḥ, Uṣāsā-naktā, Daivyā hotārā, Tisro devīḥ, Tvaṣṭṛ, Vanaspati, Svāhākṛta etc. (Agni under various names and titles).

Adhyāya XXIX — अश्वमेधः ।

Aśvamedha again as a supplement to Adhyāyas XXII-

XXV, Āprī or Propitiatory Hymn (1-11); Sacrificial Horse is identified with the sun (12-25). Again Āprī hymn (28-36); eulogy of war-weapons (38-56). See Ṛv. VI.75 and VI.47.26-31 also.

Adhyāya XXX — पुरुषमेधः ।

Puruṣamedhaḥ—Human Sacrifice—an old established custom among almost all nations of antiquity (Griffith). The ceremony was to be performed by a Brāhmaṇa or a Rājanya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Horse Sacrifice might have failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim, being actually or symbolically sacrificed instead of the horse, and man and women of various tribes, figures, complexions, character and professions being attached to the sacrificial stakes in place of the tame and wild animals enumerated in Adhyāya XXIV. The nominal victims were afterwards released uninjured. The ceremony was merely symbolical or emblematical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man.

The entire chapter enumerates professions visualized in a well-developed society.

Adhyāya XXXI — पुरुषसूक्तम् ।

The Puruṣa Sukta, the Cosmic Man — the Person, the Embodied spirit or Man personified and regarded as the soul and the original source of the universe. This Adhyāya in essential features occurs in the Ṛk and the Atharva Saṁhitās too (Ṛv. X.90; Av. XIX.6). For Sādhyas (9), see Yv. XXIV. 27; XXIX.11, XXX.15

Adhyāya XXXII — सर्वमेधः ।

Text and formulas to be used during the performance of the Sarvamedha or the Universal Success and Prosperity Sacrifice; a ten day ceremony that ranks higher and is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and retire to wilderness for the rest of his life. This Adhyāya is also sometimes known as the Tadeva Upaniṣad (तदेव

उपनिषद्) so named after the first two words.

Adhyāya XXXIII – सर्वमेधे पुरोरुच – A continuation of the universal sacrifice from the previous Adhyāya. Most of the verses have been repeated from the Ṛgveda.

Adhyāya XXXIV – शिवसङ्कल्प मन्त्रा – The first six verses of this Adhyāya constitute the *Siva-Saṁkalpa Upaniṣat* (the Right-intentioned) from the refrain or the concluding words of all the verses. The rest of the Adhyāya is a miscellaneous compilation of texts, to be used in the performance of the General Sacrifice.

Adhyāya XXXV – पितृमेध – Sacrifice to the Fathers or Ancestral Manes. Contains formulas used in the cremation ceremony.

Adhyāya XXXVI – प्रवर्ग्याग्निकाश्वमेधोपनिषत् – Prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment of the Pravargya ceremony which is a preparatory rite of the Soma Sacrifice.

Adhyāya XXXVII – महावीर-सम्भरण प्रोक्षणादि मन्त्रा – Formulas to be used at the actual performance of the Pravargya ceremony when the necessary animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts have been recited by priests.

Mahāvira and Gharma are two Chief Cauldrons.

Adhyāya XXXVIII – महावीर निरूपणे घर्मधुग्दोहनम्–Pravargya formulas are mentioned.

Adhyāya XXXIX – प्रवर्गे घर्मभेदे प्रायश्चित्तम्–Expiatory formulas intended to remedy (निष्कृति) and atone (प्रायश्चित्ति) for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk.

Adhyāya XL – ईशावास्योपनिषत्–The well known Upaniṣat, called *Īśāvāsya* or *Īśa* from its initial words (ईशावास्योपनिषद् or ईशोपनिषत्).

8

CONCEPT OF YAJÑA IN THE YAJURVEDA

The words *yajña* and *yajuḥ* are derived from the same root *yaj*, √यज्, and hence it would be worthwhile to discuss the concept of *yajña* in the light of the Yajurveda. Traditionally, as we have in the Dhātupāṭha (I.728), (1), the word *yaj* (यज्) has three connotations: (i) *Devapūjā*, i.e. reverential adoration and worship of *deva*, an enlightened being, a deity or God; *saṅgatikaraṇa*, i.e. conjunction or establishing a link between two or many; and *dāna*, the act of giving, donation, or liberality[1].

Devapūjā or reverantal adoration itself has a very wide significance, depending on what we understand by the term *deva*, for we have again in the Dhātupāṭha, elucidating this term "दिवु क्रीडा-विजिगीषा-व्यवहार-द्युति-स्तुति-मोद-मद-स्वप्न-कान्तिगतिषु"[2]. The *devas* may be organic or inorganic, living or non-living, *cetana* or *jaḍa*; a reverential attitude towards a living being is different from the attitude towards a non-living object. Both of them are to be invoked and evoked. Invocation of a personal deity is different from the invocation of a personified deity or from the invocation of deified natural forces. Again, the *devas* may be human and non-human both. The word "*pūjā*" means adoration or invocation or appropriate homage, which in the limiting case of a non-sentient being means proper utilization or *samyak-vyavahāra*, (सम्यक् व्यवहार). In its wide spectrum, the *devapūjā* in case of the Lord Supreme would be different from the *pūjā* of a preceptor, a learned, a saintly person, a great teacher or one elder in a family; it would be again different in the case of the non-sentient *devas* like the sun, the wind, fire, clouds, water, air and similar other environmental forces or deities of Nature.

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1. देवपूजा संगतिकरण दानेषु। (Dhātupāṭha I.728).
2. Dhātupāṭha IV.1.

Dayānanda has very aptly taken a wider view of the term *yajña* for these reasons :

Based on the derived or root meanings, the word *yajña* would have a three-fold interpretation : (i) Adoration of such learned and dedicated persons as are dedicated to intellectual pursuits in all fields of knowledge, and this would include not only verbal reverence to them but also providing them facilities to work and normal comforts of every day life. This is *devapūjā.* (ii) Proper understanding of the laws of affinity, and its opposite, the disunion, of synthesis and analysis, of integration and disintegration, as we study in pure or fundamental sciences, and then the utilization of this knowledge in the applied sciences, inclusive of technology and industry; and for these purposes setting up of organizations for healthy discussions and team-work. This is *saṅgati-karaṇa.* (iii) Communicating, imparting and sharing of knowledge with others, and similar acts of benevolence, liberality and gifts, financial or otherwise. This is *dāna karaṇam.*[1]

The Veda takes *yajña* in its widest connotations. A *yajña* is verily the *śreṣṭhatama karma*, the noblest and supreme action or performance in the Vedic sense, as is indicated in the opening *kaṇḍikā* of the Yajurveda.[2] Yāska's Nirukta refers to a phrase *yajurbhir-yajanti*, which means that one should perform *yajña*, repeating the texts of the Vedas, called yajūṁṣi (यजूंषि), whilst one can enlighten himself with the verses of Ṛk and sing the glory of God through the verses known as Sāman.[3] The range and scope of *yajña* is indicated by the Yajurveda by including the terms "श्रेष्ठतमाय कर्मणे" in the opening verse of the Saṁhitā, and by speaking "कुर्वन्नेवेह कर्माणि"

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1. धात्वर्थाद् यज्ञार्थस्त्रिविधो भवति । (i) विद्या-ज्ञान-धर्मानुष्ठान-वृद्धानां देवानां विदुषामैहिक-पारलौकिक-सुखसम्पादनाय सत्करणम् । (ii) सम्यक् पदार्थगुणसंमेल-विरोधज्ञान संगत्या शिल्पविद्या-प्रत्यक्षीकरणं नित्यं विद्वत् समागमानुष्ठान (च)। (iii) विद्या-सुख-धर्मादिशुभगुणानां नित्यदानकरणम्— Dayānanda in Yajuḥ commentary, I.2. (यजुर्वेद-भाष्ये)।
2. देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मणे (Yv. I.1)
   यज्ञो वै श्रेष्ठतमं कर्म (Śatapatha Brāhmaṇa)
3. वृषभोरोरवीति —Ṛv. IV. 58.31. रोरवणमस्य सवनक्रमेण ऋग्भिर्यजुर्भिः सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्तिः Yāska, Nir. XIII.7.

in the last chapter of the same Book (XL.2), which has come to be known as the *Īśāvāsyopaniṣad* also.

Whilst in the earliest period of human history, the term *yajña* was taken in the widest sense, later on, in our period that extended up to the worst period of decadance, it got confined to liturgical fire rituals known as the *dravya yajña*[1]. Even then, the wideness of the definitions clearly indicates that all supreme acts, done with an idea of rendering service to the society with dedication and selflessly come under the purview of *yajña*.

We have in the Kātyāyana Śrauta Sūtra : "*dravyam devatā tyāgaḥ*" (I.2.2), as the definition of the term *yajña*; the *yajña* is that performance which brings a coherence between *dravya* (द्रव्य, material substance offered as an oblation), the deity or *devatā*, and *tyāga* (त्याग, offering). The *devatā* is to be invoked, and material substance *dravya* has to be *offered* (त्याग). The process which involves these three : the deity, the oblation-material, and the action of giving away or offering, is known as *yajña*. *Giving away* of any material becomes a supreme act when something has been given to a worthy recipient, without the acceptance of any reward, not even public approbation, i.e. with the renouncement of the fruit that accrues from the action. The doctrine of this concept has been adequately expressed in the last Chapter of the Yajurveda : तेन त्यक्तेन भुञ्जीथा मा गृधः कस्यस्विद् धनम् (XL.1), and कुर्वन्नेवेह कर्माणि जिजीविषेच्छत समाः । एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे (XL.2).

In general, we find in the performance of *dravya-yajñas*, the oblations are offered to fire or *agni*, but there is a sanction of such *yajña-karmas*, where the oblations are offered to objects other than fire; for example, at the close of the Soma-sacrifice, we have got *avabhṛta homa* (अवभृत होम), where oblations are offered to water (अप्सु जुहोति, Kātyā. Śrauta, X.8.26); there is a reference to the offering of clarified butter on the spot of land where the cow puts the seventh step, when she is led to the Soma-seller (सप्तमे पदे जुहोति – Taitt. Saṁ. VI.1.8).

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1. For several types of *yajña*, like *dravya-yajña* (द्रव्ययज्ञ), *tapo-yajña* (तपोयज्ञ), *yoga-yajña* (योग यज्ञ), *svādhyāya-yajña* (स्वाध्याय यज्ञ), and *jñāna-yajña* (ज्ञानयज्ञ), see Bhagvat-gītā IV. 29-33.

Offering does not in such cases mean consignment to the flames of fire. It is mere an *utsarjana* or *giving-away* process in a technical ritual sense.

Śrauta and Smārta Yajñas—Of the two categories, known as the *śrauta* and the *smārta*, such *yajñas* are technically called *śrauta yajñas* (श्रौतयज्ञ) as they derive their sanction or support from a certain text of the Śruti (which means the revealed Vedic Saṁhitās, as well as the Brāhmaṇa treatises written to elaborate, expound and to supplement the sense of the Saṁhitās). Being the supplementary books of the Saṁhitās, the Brāhmaṇa treatises came also to be known as, the Śruti. The Taittirīya Saṁhitā and the Śatapatha Brāhmaṇa in the rigid sense are not the Śrutis.

The *smārta yajñas* are those which derive their sanction from the *gṛhya sūtras* (गृह्यसूत्र) and the *dharma-sūtras* (धर्म सूत्र). They usually deal with ceremonials or *saṅskāras* obligatory to be performed in a family for the good of individual and the society. They have generally no direct sanction in the Śruti texts. Since they have secondary or indirect sanctions (mostly inappropriate *viniyoga*), they are known as *smārta*, a word derived from *smṛti*, meaning *memory* as different from the direct vision or the *pratyakṣa*.

Nitya, Naimittika and Kāmya Yajñas—There is another way of classifying the *yajñas, śrauta* and *smārta* both under three heads; the *nitya*, the *naimittika* and the *kāmya*. The *nitya yajñas* are always performed at the sanctioned time; they are in a way obligatory; they are not performed for the fulfilment of a *definite* objective; but if not performed, they accrue certain type of sin, technically called *pratyavāya* (प्रत्यवाय). In fact, the *nitya yajñas* are the obligatory duties which are conducive to the growth of a healthy mind and healthy spirit, and hence, like the normal food, they have a greater significance than performing the *naimittika* or *kāmya yajñas*.

The *naimittika yajñas* are performed consecutive to the sufferings or a calamity, like house-fire, earthquake, volcanoic eruption, flood, excessive rainfall or a terrible draught. The *kāmya yajñas* are performed for the fulfilment of

ordinary desires and aspirations, as for the purposes of procurement of wealth, progeny, or success in war-efforts, trade and business.

Pāka-yajña, Soma yāga and Paśu-bandha—The *yajñas* have a third type of classification in respect to the offerings made. In the *pāka yajñas,* the offerings and oblations are of edible substances, like milk amd milk products, barley, rice and sesame; they are usualiy cooked on fire before using them as offerings and are hence known the *pāka yajña* (*puroḍāśa* and *caru* were prepared in the old Vedic times).

Then we have *Soma yāgas,* in which the Soma or the medicinal herbs, in the form of dried forms, or their aqueous extracts, or the *pūtikas* (पूतिका—a particular grass) indigenous to the localities, where the yajña is to be performed, are used as offerings.

Lastly, we have the *paśu-bandha* (cattle-fair) or the exhibition of cattle and other animals; this is not properly a *yajña* in the sense that the offering consists of animal flesh.

Twenty-one types of yajñas —The Gopatha Brāhmaṇa, belonging to the school of the Atharva Saṁhitā, classifies *yajñas* in three groups of seven each.

Seven Soma-yajñas— (सप्तसुत्याः)—Agniṣṭoma, Atyagniṣṭoma, Ukthya, Soḍáṣimān Vājapeya, Atirātra, and Āptoryāma.

Seven Paka-yajñas (सप्तपाक यज्ञाः)—Prātaḥ Homa (morning Homa); Sāyaṁ Homa (evening Homa), Sthālīpāka, Bali-vaiśvadeva, Pitṛ-yajña, Aṣṭakā and Paśuḥ.

Seven Havir-yajñas (सप्त हविर्यज्ञाः) —Agnyādheya, Agnihotra, Darśa (dedicated to New-moon), Paurṇamāsa (dedicated to Full-Moon), Nava-Śasyeṣṭi (to harvest or new grains), Cāturmāsya (three in a year, comprising of four months each), and Paśu-bandha (cattle-fair).[1]

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1. सायंप्रातर्होमौ स्थालिपाको नवश्चयः । बलीश्च पितृयज्ञश्चाष्टका सप्तमः पशुरित्येते पाकयज्ञाः ॥
अग्न्याधेयमग्निहोत्रं पौर्णमास्यमावास्ये । नवेष्टिश्चातुर्मास्यानि पशुबन्धोऽत्र सप्तम इत्येते हविर्यज्ञाः ॥
अग्निष्टोमोऽत्यग्निष्टोम उक्थ्यषोडशिमांस्ततः । वाजपेयोऽतिरात्राप्तोर्यामात्र सप्तम इत्येते सुत्याः ॥ (Gopatha Br. I.5.23)
सप्तसुत्याः सप्त च पाकयज्ञा हविर्यज्ञाः सप्त तथैकविंशतिः । सर्वे ते यज्ञा अङ्गिरसोऽपि यन्ति नूतना यान् ऋषयो सृजन्ति च सृष्टाः पुराणैः ॥
(Gopatha Br. I.5.25).

These twenty-one *yajñas* have been called त्रिवृतं सप्ततन्तु (*trivṛtam sapta-tantu*), three rounds of seven threads; and are based on a Vedic reference (Paippalāda Saṁhitā): अग्निर्यज्ञं त्रिवृतं सप्ततन्तुम् (V.28.1).

Śrauta-yāgas according to the Katyāyāna Śrauta Sūtras – Mahīdhara based his commentary on the Yajurveda mostly on the Kātyāyana's Śrauta Sūtras, which describe as many as twenty-three *śrauta-yāgas* (the Adhyāyas or Chapters are indicated in the brackets).

1. Darśapaurṇamāsa
2. Agnyādhāna (IV)
3. Agnihotra (IV)
4. Dākṣāyaṇa (IV)
5. Āgrāyaṇeṣṭi (IV)
6. Darvihoma Kraidinīyeṣṭi, Ādityeṣṭi, Mitravindeṣṭi (V)
7. Cāturmāsya (V)
8. Nirūḍ*ha, Pas ubandha (VI)*
9. *Soma:yā*ga (VII-XI)
10. Ekāha (XII, XXII)
11. Dvādaśāha (XII)
12. Satra (Dvādaśāha) (XII)
13. Gavāmayana (XIII)
14. Vājapeya (XIV)
15. Rājasūya (XV)
16. Agnicayana (XVI-XVIII)
17. Sautrāmaṇī (XIX)
18. Aśvamedha (XX)
19. Puruṣamedha (XXI)
20. Abhicāra-yāga (XXII)
21. Ahīna-Atirātra (XXIII)
22. Satra (from 12 to 1000 days (XXIV)
23. Pravargya (XXVI)

Why the Dravya-yajñas?–It has been a controversial question whether the concept of offering material substances to fire or water has actually a sanction in the Vedic texts (the *saṁhitās*) or the practice has been imposed at a later date on the Śrutis. My personal view is that prior to the discovery of fire by the efforts of human beings through a process of attrition, the ritual concerning *yajñas* were not existent. Of course, the cosmic *yajña* was there which brought clouds and other blessings. In such a context, we developed the connotations of *idhma* (fuel), *ājya* (which now means butter, but originally it might have meant water like the terms *ghṛta*, and *sarpiḥ*, which also mean water–Nigh. I.12). In Chapter XXXI, the cosmic *yajña*, performed by the cosmic man (Virāṭ Puruṣa), we have the three seasons spring, summer, and autumn

called respectively as *ājya, idhma* and *haviḥ*.[1]

It has also been suggested that the first few batches of human creation, through whom the Divine Knowledge dawned on humanity, were people of great integrity. The mysteries of Nature were transparently clear to them; that is, every thing was *pratyakṣa* to them. In that sense, not only they saw Nature to her depth, they could follow the inner, meanings of the cryptic Vedic Texts also.[2] Later on, the society deteriorated to the extent, that in certain places, it became *primitive*. In this context, it has been said that the laws of Nature, or the dictates of Prajāpati, the Lord Supreme, which remain unviolated by Devas and Pitṛs and by animals, got by and by violated by men, and just to help them or to lead them to the right conduct of knowledge, the Vedic rituals came into practice. Man alone violates Nature's Laws to extreme, so says the great Yājñavalkya in his Śatapatha Brāhmaṇa.[3] A similar view has been expressed by Caraka in his Saṁhitā on therapeutics and medicine : the earlier man did not violate the conducts of life as to health and food (*āhāra* and *vihāra*), and he needed no system of medicine. In these natural habits, animals, as if, stand exemplary.

As the days passed by and as the civilization and culture developed through human efforts, it became necessary to meet the new challenges, and severe hazards of a growing society. In this context, the practice of *yajñas* came into existence, and in the early part of our human history, the *yajñas*, fire ceremonials, and *yajñaśālās* (the campus of these ceremonies) became man's first open air observatories and laboratories. Round them, our ancestors got acquaintance with the mysteries of Nature in every field of discipline.

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1. यत्पुरुषेण हविषा देवा यज्ञमतन्वत ।
वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ (Yv. XXXI.14)
2. साक्षात्कृतधर्माण ऋषयो बभूवुः —Nir. I.20. Seers have direct intuitive insight into duty. Further, तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य उपदेशेन मन्त्रान्सम्प्रादुः । (They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight.)
3. ता इमाः प्रजास्तथैवोपजीवन्ति यथैवाभ्यः प्रजापतिर्व्यदधात् । नैव देवा अतिक्रामन्ति न पितरो न पशवः । मनुष्या एवैकेऽतिक्रामन्ति । —Ś.Br. II.4.2.5-6.

Whatever did they discover, whatever *idhma* they found and whatever *ājya* they conceived, they offered them to fire. The common fuel (*idhma*) was wood, and *purīṣa*, the common *ājya* was cow's clarified butter, and the common *haviḥ* consisted of barley, rice, sesame, milk and milk products, herbs and the like. The *dravya-yajña* became by and by more important along with man's discoveries and his cultural activities in home and outside. The man-discovered fire became the central place for all thrills of human activity.

Human efforts have been from the earliest times directed towards understanding Nature. This has been technically called *daivata.* Since Nature's all forces have been known as Viśve-devāḥ or *devatās*, what pertains to a *devatā* is *daivata*. The relation of *yajña* to *devatā* is of a flower to fruit.* Flower leads to a fruit and similarly the *yajña* leads to understanding the divine forces, the mysteries of Nature, or in other words *yajña* provides an opportunity for the development of science and for the utilization of this knowledge for a common good. When one understands the divine forces, he understands the divinity working behind them, and thus the *yajñas* lead to spirituality (*ātma-bhāva* or *adhyātma*).*

It has thus been so often said, that the *dravya-yajñas* were introduced later on in the society of men as they developed their culture and drifted from the normal mode of living. The *yajñas* of this type were meaningless to the earliest men who did not pollute the environments in any walk of life.

Four Wonders.

Man very soon realized that there are four great wonders around himself, i.e. in his beautiful surroundings. Two of them* are concerning the universe itself : (i) the macro-universe, and (ii) the *micro*-universe. The former in extension is infinite (and thus unmeasurable) and the latter, the micro one is unfathomable or incomprehensible in depth or

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*याज्ञदैवते पुष्पफले । देवताध्यात्मे वा । —Nir.I.19.

Reference to *yājña* (याज्ञ) and the reference to divine knowledge (दैवत) is to flower and the fruit coming out of it. The same relation of flower and fruit exists between *devatā* and the *adhyātma* (the soul).

Flower : Fruit :: *yajña : devata :: devatā : ātman.*

subtility or in the dimension of infinitesimality.

(iii) Along with the *macro* and *micro*-universes, the third wonder, a wonder of wonders, is our own human complex. Of course, the body complex of the tiny little insects, and big animals like hippo, rhinoceros and elephant is also wonderful, but for various reasons, man is regarded as a gem in creation, with intricacies and complexities of his body structure. Man's anatomy and physiology, his mental and supramental make-up are most amazing. (iv) The fourth wonder is the life that throbs in microbes and the infinitestimally small creatures, the link between inorganic and organic existences. We shall call these wonders as (i) Virāṭ Brahmāṇḍa (macro universe), (ii) Aṇu Brahmāṇḍa (micro universe); (iii) Sthūla Piṇḍa (the body complexes of the highly evolved species); and (iv) the Sūkṣma Piṇḍa (the complex structure of microbes, spores, virus, bacilli, genus etc.).

Yajñas as Dramatizations of Creative Processes

Yajñas, particularly those accompanying luxurious details, are nothing more than dramatizations of the events that are taking place round us in the universe, the physical and biological, (physical, the *brahmāṇḍa*, and biological, the *piṇḍa*) and through these dramatic representations, the ancient sages of India tried to popularize knowledge, concerning the mysteries of Nature. Such a study was an intellectual approach to God through the appreciation of His *divine art.* The Lord Supreme is the creator of micro and macro-worlds, and this creation is His supreme art. *Yajña* is an approach to the *artist* through the appreciation of his art. The entire universe from microbic to the macro-cosmos throbs with our Lord's activity which has to be studied through Nature and through the revealed texts. Then it has to be appreciated, and finally, the knowledge thus gained, should be made available to common folk in lucid and interesting manners. Our old *yajñas* were small dramas of such experiences; and through them the knowledge was not only acquired but it could be communicated to others and popularized during those long periods of our history when the art of writing, printing and sophisticated demonstrations was not known. What we learn through the detailed charts and

maps was imparted through these *yajñas*, carefully planned and meaningfully outlined.

The concept of *devatās* helps us in the study and presentation of the details. They are symbolic like the unknown quantites *x*, *y*, and *z* of algebra, which may represent any thing in the respective contexts. We have a long list of such devatās, sometimes as many as dozens or even approaching hundred. Whenever the terms of description are only a few, eight or ten popular devatās would do; they are repeated from event to event in their varying contexts. The modern physical sciences take the help of the long alphabet for these representations – a, b, c, d ..., l, m, n, ... p, q, r. . . , u, v, w, x, y or z, written with capitals or small letters in script; and when we need even more symbolizations, we take the help of Greek letters alpha, beta etc. of different prints. In the old Indian mathematics, the unknown quantities x, y, z,– were represented by the names of different colours, *nīlaka* (blue), *pītaka* (yellow), etc. as introduced by Aryabhaṭa I.

It was thus an ingenuity that ancient sages through the help of the *dravya-yajñas* could present the entire panorama or drama of the events happening in the physical universe. This we call as the *cosmic yajña (sṛṣṭi-yajña)*. Our men of wisdom in such contexts developed a type of logic known as the *samhitā tarka* (*group-analogies*), a type of study based on *parallelism*. Such associative parallelisms are seen both in the Yajurveda and the Atharvaveda in large numbers. We shall quote one as an illustration from the Atharvaveda, where we have a set of six verses, daily recited in our prayers under the heading of *manasā parikramā*.

The opening lines of these six verses are:

प्राची दिगग्निरधिपतिरसितो रक्षिताऽदित्या इषवः ।
दक्षिणा दिगिन्द्रोऽधिपतिः तिरश्चिराजी रक्षिता पितर इषवः ।
प्रतीची दिग् वरुणोऽधिपतिः पृदाकू रक्षितान्नमिषवः ।
उदीची दिक् सोमोऽधिपतिः स्वजो रक्षिताऽशनिरिषवः ।
ध्रुवा दिक् विष्णुरधिपतिः कल्माषग्रीवो रक्षिताऽवीरुध इषवः ।
ऊर्ध्वा दिक् बृहस्पतिः श्वित्रो रक्षिता वर्षमिषवः ।

In this set of six verses, there is a reference to six cardinal directions, six are their *adhipatis* (six names of our Lord).

six are mentioned as the *rakṣitṛs* (protectors), and six are *iṣus* (arrows or weapons). The collative parallelism is shown below :

Dik	*Adhipati*	*Rakṣitṛ*	*Iṣu*
Prācī, east	Agni-Adorable Lord	Asita—dark clouds	Āditya - the sun in northern solstice
Dakṣiṇa, south	Indra —Resplendent Lord	Tiraścirājī —rivers moving in curves	Pitṛ—the sun in the southern solstice
Pratīcī, west	Varuṇa-Venerable Lord.	Pṛdākū—uneven planes	Anna—food
Udīcī, north	Soma (Blissful Lord)	Svajaḥ—mountains	Aśani—lightning.
Dhruva, nadir	Viṣṇu (Omnipresent Lord)	Kalmāṣa-grīva—forests	Vīrudha —trees
Ūrdhvā, zenith	Bṛhaspati (Lord Supreme)	Śvitra—snow-clad mountains	Varṣa—rains

The entire hymn is in the *daivata-ādeśa*, admitting the omnipresence of our Lord (His presence in all the six directions). Just as in the Upaniṣads, we have similar expressions of the *ātma-ādeśa*, or *yuṣmad-ādeśa* (second person), or *asmad-ādeśa* (first person); अथातो ऽहंकारादेश एवाहमेवाधस्तादहमुपरिष्टादहं पश्चादहं पुरस्तादहम् दक्षिणतो ऽहमुत्तरतो ऽहमेवेदं सर्वमिति । (Chāndogya, VII.25.1). What the Lord has given us for our protection is shown as *rakṣitṛs*, and with what agencies He protects, as *iṣavaḥ* (mythology developed describing *rākṣitṛs* as six types of serpents guarding the creation in six directions).

This type of logic is known as the *saṁhitā-tarka*, i.e. collectively placing a set of groups against an other set of

groups. (In the above example, we have four sets of six each : six cardinal directions (*dik*), six *adhipatis*, six *rakṣitṛs*, and six *iṣus*).

Sometimes, the analogies of the above type are not *explicit*, but *implicit*, and therefore, one set of a description may be utilized in a variety of contexts. In such cases, we find in our Brāhmaṇa texts so mentioned as इति अधियज्ञम् (this is such in the context of *yajña*); अथाधिदैवतम् (this in context with deities or the sense-organs of our body); अथाध्यात्मम् (this in context with the *ātman*).

Our *ṛṣis* with their penetrating insight could see, that this cosmos or universe (the *brahmāṇḍa*) stands quite close in analogy with our physical body (*piṇḍa*). Both do assume the form of a Puruṣa. One on account of the presence of the omni-present Lord, and the other on account of being the *karmasādhaka* of the infinitesimal soul, i.e. by being instrumental in the assigned activities of the self. Our Lord, imbibing the entire cosmos is the Virāt Puruṣa (the Cosmic Man), whilst we the embodied creatures are ordinary *puruṣas*, staying somewhere in this body, but still calling it as our own. We may equally say that the Virāṭ Puruṣa has created our body on the pattern of His own. The Caraka Saṁhitā (Śār. XXV) says : पुरुषोऽयं लोकसम्मितः, this *puruṣa*, i.e. the human skeleton is of the pattern of the cosmos, of course, with numerous differences. We have one head, the Cosmic Puruṣa may have thousands; we have two eyes, He may have innumerable : सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् (XXXI.1). Sometimes, we regard *antarikṣa*, the midspace as the navel of the Cosmic Man, the *dyau*, the celestial region, as His head, the *bhūmi*, the earth, as His foot, and the cardinal directions as His ears (नाभ्या आसीद० XXXI.3).

To bring out such analogies, with a view to educate our common folk, the ancients planned to initiate Agnihotra, Darśa-paurṇāmāsa, Cāturmāsya and a variety of *yajñas*. I have no space here to go into the details of all of them. As an illustration, we shall quote the case of *vedi-nirmāṇa*, the construction of the fire-altar and *agnyādhāna*, the setting or kindling of fire, as outlined in the Śrauta Sūtras and the Brāhmaṇa texts in the context of the *śrauta yajñas*. Mahīdhara in his commentary of the White Yajurveda has given some of these details.

Construction of Fire Altar

For a *yajña*, it is necessary to select a piece of suitable land; a layer of earth is scraped out and the ground cleaned. The following operations are carried out in the order described :

1. Water is sprinkled on the clean ground.
2. A layer of *varāha-vihata*(वराह-विहत) or the clay dug by the boar is then spread on it.
3. Then a layer of earth from the mound of white ants is laid on it.
4. Then it is covered with a layer of saline earth brought from a barren land or an alkaline tract.
5. Then we put a layer of sand (*sikatā*).
6. Then on it, a layer of gravel (*śarkarā*).
7. Upon it, are piled a few layers of bricks.
8. Then a piece of gold (*suvarṇa*) is placed on an assigned spot.
9. On it are piled layers of wood-sticks (*samidhā*).
10. Fire is then churned out by the process of attrition by *aśvattha-araṇis* (two wooden pieces of *aśvattha* or Pipal tree).

This entire process is a dramatic representation of the entire process of the evolution or manifestation of earth (condensation of a plasma to the final state of hard solid earth). The Yajurveda conceives of this analogy: इयं वेदिः परो अन्तः पृथिव्याः (XXIII. 62), this *vedi* represents the initial and final states of our earth.

The Śatapatha Brahmaṇa has divided the entire period of evolution into nine epochs. For we have a passage:

स श्रान्तस्तेपानः फेनमसृजत् ।... स श्रान्तस्तेपानो मृदं शुष्कापमूष, सिकत, शर्करा, अश्मानम्, अयोहिरण्यम्, ओषधि वनस्पत्यसृजत् । तेनेमां पृथिवीं प्राच्छादयत् ।

—Ś Br. VI. 1.1.13.

1. In the beginning the earth was a fluid plasma (known in the Vedic literature as *salila*; also as *samudrārṇava*, समुद्रार्णव; — आपो ह वा इदमग्रे सलिलमेवास (ŚBr. XI.6.1.6) — To represent this epoch, water is

sprinkled on the spot of altar.

2. With a type of energization or activation, the plasma starts foaming and frothing, just as milk foams or froths on being heated. The scum condensed as a layer on the fluid and formed clay or *mṛd*(मृद्)-स (फेनः) यदोपहन्यते मृदेव भवति । – ŚBr. VI. 1.3.3. This epoch is represented by putting a layer of clay dug by a boar–*varāha-vihata* or *emuṣa varāha* (एमूष-वराह–Rv. VIII.77.10; तामेमूष वराह इति वराह उज्जघान– ŚBr. XIV. 1.2.11)

This is also said that in the initial stage, the earth as it appeared from a distance was only of the size of the mouth of a boar (यावद् वै वराहस्य चषालं तावतीयमग्र आसीत् यद् वराह-विहतमुपास्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, I.6.3).

3. The condensed plasmic earth, called *mṛd* then further dries up, as if water has gone out of wet clay (the condensable gases emerge out from the mass), and then it is known as *śuṣka-āpa*, शुष्काप (i.e. one whose water has been driven out); a layer of water settles down in the lower layers. Since it is porous and brittle, this part of the epoch of evolution is represented by placing of earth from the mound of white ant. For this, we have यद्वल्मीकवपामुत्कीर्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, 1.6.3.

4. The next stage in the further evolution and hardening is, that it becomes very much like alkaline tract, and this stage of epoch is represented in the *yajña*-altar by spreading a layer of alkaline or saline earth: यदूषानुपकीर्याग्निमाधत्ते– Maitrāyaṇī Saṁhitā, I.6.3.

5. Then follows a stage when the upper iayer becomes hard as a rock; this epoch is represented by spreading a layer of sand: यत्सिकतामुपकीर्याग्निमाधत्ते–Maitrāyaṇī Saṁhitā I.6.3. Prior to this stage, the earth was in a way plastic, and not hard : अविरासीत् पिलिप्पिला –Yv. XXIII.12 (पिलिप्पिला – plastic or mouldable).

6. Then it passed through a next stage which is represented by spreading a layer of gravel (or *śarkarā*). We have यच्छर्करा उपकीर्याग्निमाधत्ते –Maitrāyaṇī Saṁhitā, I.6.3. We have

another mention of *śarkarā*–शिथिरा वा इयमग्र आसीत् । ता प्रजापतिः शर्कराभिरदृहन Maitrāyaṇī Saṁhitā – I.6.3. Now the earth has become sufficiently hard – येन द्यौरुग्रा पृथिवी च दृढा Yv. XXXII.6.

7. In the next stage appear strata of hard rocks set one upon the other in a regular fashion. The story of this epoch is represented by placing bricks in an order to build up the the fire altar: इष्टका उपदधाति – Taittirīya Saṁhitā, V.2.8

8. Now comes the epoch of the formation of metals from iron to gold in the combined or free form. To represent this epoch, a piece of gold is placed: रुक्ममुपदधाति – Maitrayaṇī Saṁhitā III.2.6.

9. So far, the earth was without trees and forests; it was hairless as if the back of a tortoise (kūrma-pṛṣṭha, कूर्म-पृष्ठ)।

Now comes the epoch when plants and trees came forth. The earth in the beginning was without hairs:इयं वाऽ लोमिकेवाग्र Ait. Br. XXIV.22; the perennial trees, plants and herbs are its hair– ओषधि वनस्पतयो वा लोमानि–Jaim. Br. II.54. This epoch is represented in the *yajña* by placing layers of fuel wood.*

There is a collateral parallelism between cosmogeny and rituals, an example of *saṁhitā tarka* (argument based on group analogies) with which I shall close this Chapter. Three kinds of rituals done in the morning pressing (*prātaḥ savana)*, in the midday (*mādhyandina savana*) and in the evening (*tṛtīya* or*sāyam savana*) are put in collateral parallelism with three regions and three important seasons.

अथैतान्यग्नि-भक्तीनि- अय लोकः, प्रातः सवनं, वसन्त ।
अथैतानीन्द्र-भक्तीनि- अन्तरिक्ष लोकः, माध्यन्दिन सवन, ग्रीष्मः ।
अथैतान्यादित्य-भक्तीनि- असौ लोकः, तृतीय सवन, वर्षाः ॥

(Nir. VII. 8-11)

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*I am indebted for the fine description to Yudhiṣthira Mīmāṁsaka (See his Mīmaṁsā-Bhāṣyam, 1977, pp. 87-100).

Devatā	Region	Ritual (Ṣavana) or Pressing	Season
Agni	This, i.e. Earth	Morning	Spring
Indra	Midspace	Midday	Summer
Āditya	That, i.e. Celestial	Evening	Rainy

Thus our *yajñas* were merely dramatic popular representation of cosmological and cosmogonic phenomena in the earliest stages of man's familiarity with Śruti, Śāstra and Sṛṣṭi (revealed knowledge, evolved knowledge and the creation). Our ancients were thrilled with the idea that once upon a time the sun and earth (and for that matter, all the planets too) were one without the midspace or *antarikṣa* existing between them. (The sun was a binary star.) It was only at a later stage that the two separated with *antarikṣa* intervening. They had a word *rodasī* (रोदसी) in the Śruti which means a combination of the celestial region with the terrestrial, and equivalent of *dyāvā- pṛthivī* (द्यावापृथिवी) which on later development meant an integrated region extending from the present earth to the celestial region or the sun and beyond even (another region sometimes also called *svaḥ* or *suvaḥ* (स्वः ; सुवः).

The *śrauta yāgas* were the Vedic *yāgas* with explicit or implict sanction in the Yajurveda and the Atharvaveda. They came under disrepute when animal sacrifices got introduced. Of course, Dayānanda in his Vedic commentaries and in his Saṁskāravidhi did not mention of them, because he was not in favour of reviving obnoxious practices of the age of Vedic decadence. However, he clearly gives them a sanction, for we have a passage in his Introduction to the Commentary on the Ṛgveda etc.

> परन्त्वेतैर्वेदमन्त्रैः कर्मकाण्ड विनियोजितैर्यत्रयत्राग्निहोत्राद्यश्वमेधान्ते यद्यत् कर्तव्यं तत्तदत्र विस्तरतो न वर्णयिष्यते । कुतः, कर्मकाण्डानुष्ठानस्यैतरेय-शतपथब्राह्मण-पूर्वमीमांसा – श्रौतसूत्रादिषु यथार्थ विनियोजितत्वात् (ऋग्वेदादिभाष्यभूमिका-प्रतिज्ञाविषयं).

Dayānanda wants us to refer to the texts of the Brāhmaṇas like the Aitareya and the Śatapatha, also to the

Pūrva-Mīmāṁsā, and the Śrauta Sūtras for the details of the *karma-kāṇḍa* or rituals (from Agnihotra to Aśvamedha). Of course, there is a lot of spurious literature on this subject also which is despicable. (श्रौतसूत्रादि विरुद्धाम्त्रिकाण्ड-स्नानसूत्रपरिशिष्टादयो ग्रन्थाः –*Dayānanda*). He speaks in favour of the Aśvalāyana Śrauta and Gṛhya Sūtras (Saṁskāravidhi, Vedārambha Saṁskāra).

Accessories of Yajña in the Veda

Taking base on the *yajus* (यजूंषि) of the Yajurveda and the Atharvaveda, our ancient seers, the men of wisdom, introduced a number of accessories, utensils and appliances for the purpose of the *yajña-karma* which later on in a modified form became popular in the domestic kitchen, in pharmacies or Āyurvedaśālas and in industry. We shall enlist them in brief only.

(i) Three types of spoons (*sruc*) – *Juhū, upabhṛt* and *dhruvā:*
घृताच्यसि जुहूर्नाम्ना..., घृताच्यस्युपभृन्नाम्ना..., घृताच्यसि ध्रुवा नाम्ना (Yv. II.6)
These *srucs* are known as the *āyudha* or *śastra* (weapons), of the *yajña* : देवायज्ञमृतवः कल्पयन्ति हविः पुरोडाशं स्रुचो यज्ञायुधानि। (Av. XVIII.4.2).

(ii) A ladle known as *darvi* : पूर्णा दर्वि परापत। (Yv. III.49)

(iii) *Pavitra*, a sieve or filter – पुनात्वच्छिद्रेण पवित्रेण। (Yv. IV.4)

(iv) Coins of silver for purchase : क्रीणामि चन्द्रं चन्द्रेण।(IV.26)
रूपेण रूपं... चन्द्रदक्षिणा। (VII.45)

(V) In the Soma-yāgas, Brahmā, the leading priest has his seat on the south. ब्रह्म दक्षिणतस्तेऽस्तु। (Av. XVIII.4.15). There is an *uttaravedi* (उत्तरवेदि), there is one *sadas - maṇḍapa* (सदोमण्डप), a *havirdhāna* (हविर्धान), or store for stocking *haviḥ* or the offerings, a few sacrificial *yūpas* or posts to which cattle may be bound for safety, homage and respect (not for killing) : यस्या सदो-हविर्धाने यूपो यस्यां निमीयते. *Pṛthivī sūkta*, Av. Verse 38. In the Soma-yāga, we have a *pātnīvata graha* (cup) and *hāriyojana camasa* (a spoon or ladle): पत्नीवतो ग्रहाँ ऋध्यासम् (Yv. VIII.9); हरिरसि

हारियोजनो हरिभ्यां त्वाहर्योर्धाना स्थ । (Yv. VIII.11).

(vi) In Chapter XIX of the Yajurveda, we have a reference to the Sautrāmaṇī Yajña, which takes note of the following : *śoma* (15); *āsandī; kumbhī, surādhānī, uttaravedi,* (16); *vedi, yūpa* (17); *havirdhāna; sadas, āgnīdhra, patnīśālā, gārha-patya* (18); *praiṣa, āprī, prayāja-anuyāja, vaṣaṭ- kāra* (19); *paśu, puroḍāśa, sāmadheni, yājyā* (20); *dhānā, karambha, saktu, parivāpa, payaḥ, dadhi, āmikṣā, vājina* (21); *āśrāvaṇa, pratyāśrāvaṇa, yaja, ye yajāmahe* (24); *droṇa kalaśa, sthālī* (27); *avabhṛtha, iḍā, sūktavāka, śamyu (vāka), patnīsamyāja, samiṣṭ-yajuḥ* (29).

The Yajurveda is our earliest lexicon of words, which later on were used by our ancients in their system of the Srauta yajñas. We do not know their original meanings. Their popular usage came at a very late stage.

Connotations of the word *yajña*– The Eighteenth Book or *adhyāya* of the Yajurveda has the first twenty-seven verses ending with the phrase मे यज्ञेन कल्पताम् (such and such things of mine be secured by means of *sacrifice,* यज्ञेन). Evidently, the things desired could not be secured by performing a fire-ritual or the fire-sacrifice. What could this *sacrifice* be?– Here *sacrifice* means a sacred and sincere effort in the widest sense. Dayānanda gives a clue to it. He translates the term *yajñena kalpatām* differently in different contexts.

1. यज्ञेन पूजनीयेन परमेश्वरेण जगदुपकारकेण व्यवहारेण वा– by sacrifices, that is by the adorable Lord, by His grace of assistance and liberality. (1)
2. यज्ञेन धर्मानुष्ठानेन, by sacrifice, that is, by performing righteous deeds. (2)
3. यज्ञेन सत्कर्तव्येन परमात्मना, by sacrifice, that is, by the blessings of our Lord of Praises. (3)
4. यज्ञेन धर्म पालनेन, by sacrifice, that is, by the performance of one's duty. (4)
5. यज्ञेन सत्यधर्मोन्नतिकरणेनोपदेशाख्येन, by sacrifice, that is, by

having instructions in respect to the code of conduct. (5)

6. यज्ञेन सत्यभाषणादि व्यवहारेण, by sacrifice, that is by adhering to truth and the like. (6)
7. यज्ञेन सुखसिद्धिकरेण ईश्वरेण, by sacrifice, that is, by the grace of bounteous Lord. (8)
8. यज्ञेन शमदमादियुक्तेन योगाभ्यासेन, by sacrifice, that is, by the practice of *yoga* and by control on senses. (11)
9. यज्ञेन सर्वान्नप्रदेन परमात्मना, by sacrifice, that is, by the grace of God that gives us a good harvest of grains and cereals, or by utilizing the right type of agricultural practices, and by adopting careful dietetic habits (12).
10. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by adopting right type of chemical and technical processes of mining and metallurgy (13)—मनुष्याः पृथिवीस्थान् पदार्थान् सुपरीक्ष्यैभ्यो रत्नानि धातूंश्च प्राप्य सर्वहितायोपयुञ्जीरन् ॥ —Dayānanda.
11. यज्ञेन संगतिकरणयोग्येन, by sacrifice, that is by science and technology (14)—ये मनुष्याः पावकादि विद्यया संगन्तव्यं शिल्पयज्ञं साध्नुवन्ति त ऐश्वर्यं लभन्ते ।
12. यज्ञेन विद्यैश्वर्योन्नतिकरणेन, by sacrifice, that is, by the spread of education, pure and applied. (16)
13. यज्ञेन वायुविद्याविधानेन, by sacrifice, that is by harnessing Nature's forces, like electricity, wind, solar and mechanical energy etc. (17)
14. यज्ञेन पृथिवीकालविज्ञापकेन, by sacrifice, that is, by the study of physics and by the knowledge of terrestrial and physical forces. (18)
15. यज्ञेन अग्निपदार्थोपयोगेन , by sacrifice, that is, by thermal appliances. (19).
16. यज्ञेन हवनादिना, by sacrifice, that is, by performing *havana*, or fumingation for removing pollutions of atmosphere. (21)
17. यज्ञेन योगेन वियोगेन, by sacrifice, that is by addition and subtraction, i.e. by synthesis and analysis. (25)

Thus every act of public benevolence, done with selfless dedication, with a reverential attitude towards God, His creation, and the sanctity of life is *yajña*.

9

PAŚU YĀGA OR THE ANIMAL SACRIFICE

The Vedic literature has, sometimes casually and often with details, referred to three types of animals: (i) Cattle, usually five: man (*puruṣa*), horse (*aśva*), cow (*go*), goat (*aja*) and sheep (*avi*). They are called *grāmya paśvaḥ* or tame animals; (ii) *araṇya paśavaḥ* or wild animals, big or small including tigers, lions, rhinocerots and wild deer. A long list of these animals is given in Chapter XXIV of the Yajurveda, partly carried to Chapter XXV also; this includes insects and worms and marine creatures; (iii) *vāyavya*, or the winged species which are capable of flying in space. For this see :

तस्माद् यज्ञात् सर्वहुतः संभृतं पृषदाज्यम् ।
पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ (Yv. XXXI.6)

In the same Chapter, we have a reference to cattle with one row of teeth (*ekādat*), and with two rows of teeth (*ubhayādat*);

तस्मादश्वा अजायन्त ये के चोभयादतः ।
गावो ह जज्ञिरे तस्मात् तस्माज्जाता अजावयः ॥ (Yv. XXXI.8; Rv. X.90.10)

In this list of cattle, Sāyaṇa counts donkeys, asses or mules (अश्वाः, ये के च–अश्वव्यतिरिक्ता गर्दभा अश्वतराश्च, with teeth in upper and lower jaws both–Sāyaṇa on Ṛv. X.90.10). It is doubtful, whether by *vāyavya*, is meant a separate category of flying creatures or it merely refers to cattle and wild animals, which are assigned to *Vāyu devatā*, वायव्यान् वायुदेवताकान् लोकप्रसिद्धान्–Sāyaṇa).

Vāyu is the *devatā* of midspace and all animals belong to this *devatā*.

वायवः स्थेत्याह वायुर्वा अन्तिरिक्षस्याध्यक्षः ।
अन्तरिक्षदेवत्याः खलु वै पशवः ॥ (Tait. Br. III.2.1.3)

Who are these Paśus? These Paśus, horse (*aśva*), cow (*go*), goat (*aja*), and sheep (*avi*), belong to midspace, and hence they are Vāyavya. According to some authorities, they are not the terrestrial animals at all. Their reference in the Chapter on Cosmic Man (Puruṣa Sūkta) has a significance; most likely, they are the celestial bodies. A few of them are docile and bound to a sacrificial stake, which is the *sun* itself. Thus they belong to our solar system, they may be our planets and satellites (*grāmya paśus*). Others are rather more free and wild like comets, representing the *āraṇya paśus*.

In our terrestrial life *paśu* means, an animal (i.e. whosoever sees with eyes is a *paśu;* (पश्यतीति पशुः). In the celestial region, the numberless celestial bodies are *paśus*; we have been told that they (the regions, or *rajasah*) stay in space (*antarikṣa*) like birds (वि = bird; मान; = of the measure of, form of) : अन्तरिक्षे रजसो विमानः (Yv. XXXII.6). We have already said that our *yajñas* are dramatic presentations of cosmogony and cosmology, and hence, in the *yajñas*, the animals are bound at stakes; they are brought and exhibited to public and given reverence.

It is so well known that the Vedic verses may in several cases have three sorts of connotations *simultaneously*. Commenting on Nirukta I.18, the distinguished commentator, Durgācārya says : आध्यात्मिकाधिदेवताधियज्ञाभिधायिनां मन्त्राणामर्थाः परिज्ञायन्ते इति; the three are in the context of or reference to अधि-आत्म, अधि-यज्ञ and अधि-दैवत, i.e. pertaining to *ātmā*, to *yajña* and to *devatā* or deities.

Yāska whilst commenting on : सप्तऽऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम् । सप्तापः स्वपतो लोकमीयुस्तत्र जागृतोऽअस्वप्नजौ सत्रसदौ च देवौ ॥ –Yv. XXXIV.55. (Seven seers are placed in the body, seven protect the seat without neglect. Seven works went to the world of setting where two gods who never sleep and sit on the sacrifice, keep watch). By seven seers seated in body is meant seven rays in the sun (seven colours of spectrum). Seven protect the seat, i.e. the year, without neglect. Seven pervading ones : they alone go to the world of the sleeping one, i.e. the setting sun. There wake two gods who never

sleep and keep vigil at the sacrifice, i.e. air and the sun (वाय्वादित्यौ) –Nir. XII.37. This is the *ādhidaivata* explanation (i.e. in reference to deity) of the verse. When explained in reference to the self or *ātman* (*ādhyātma*), the seven seers placed in human body are the six senses (त्वक्, touch; चक्षु, seeing; श्रवण, hearing; रसना, tasting; घ्राण smelling; मनस् thinking; and the seventh विद्या, knowing or enlightenment (षड् इन्द्रियाणि विद्या सप्तम्यात्मनि). Again, there are seven vital impulsions, सप्तप्राणाः; they never neglect the body. Seven works; these same go to world of the sleeping one, i.e. the setting soul (सप्त रक्षन्ति सदमप्रमादम् । सप्तापनानीमान्येव स्वपतो लोकमस्तमितमात्मानं यन्ति ।). There two gods who never sleep and sit at the sacrifice keep watch, i.e. the self of wisdom and lustre (तत्र जागृतोऽस्वप्नजौ सत्रसदौ च देवौ प्राज्ञश्चात्मा तैजसश्च –Nir. XII.37).

What is true of this verse is true of so many other Vedic verses which have multiple explanations, implicit and explicit in reference to deity, the self and the *yajña*.

The word *paśu* has also several connotations. The Yajurveda has three *yajūṁṣi* in this connection :

अग्निः पशुरासीत्..., वायुः पशुरासीत्... सूर्यः पशुरासीत्, तेनायजन्त स एतँल्लोकमजयद्यस्मिन् (अग्निः । वायुः । सूर्यः) स ते लोको भविष्यति त जेष्यसि पिबैता अपः ॥

(Yv. XXIII.17)

Evidently, *agni* (fire), *vāyu* (air or wind), and *sūrya* (the sun) all the three in turn become *paśu*. In the cosmic creation the three were born in turn : the fire, the air and finally the sun. Commenting on a verse of the Yajurveda :

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ (Yv. XXXI.16).

(The gods worshipped sacrifice with sacred rites. They were the first ordinances. Being great, they verily obtained heaven, where dwell earlier gods who were to be propitiated, i.e. *sādhyāh*). Here *yajñena* means 'by fire or by kindling fire'. Here *agni* is the *paśu*; अग्निः पशुरासीत् । तमालभन्त । तेनायजन्त । – इति च ब्राह्मणम् –Nir. XII.41; it has to be procured; it has to be touched as a token of reverence : *ālabhana* means evolving, getting, procuring or adapting for service or work, and touching as a

token of reverence.

In the earliest possible history of human progress the cattle were domesticated; some wild species was procured, nurtured and cultured with care and caution, and then alone, it evolved to a domesticated animal fit for use in our house. Finally, this animal became a useful member of our family. This biological scientific effort of domesticating a wild animal came to be known in our literature as *ālabhana*, आलभन, a word which was altogether different from a similar word, which is *ālambhana*, आलम्भन, which means *immolation* or killing. *Ālabhhana* is just opposite to *ālambhana*; one stresses on culture and rearing, the other on killing and injury, later erroneously known as 'sacrifice'.

The difference between *ālambhana* and *ālabhana* is clear from the following lines from the Cikitsā-sthāna of the Caraka Saṁhitā, XIX.4.

> आदिकाले खलु यज्ञेषु पशवः समालभनीया बभूवुर्नालम्भाय
> प्रक्रियन्ते स्म । ततो दक्षयज्ञ-प्रत्यवरकालं मनोः पुत्राणा
> नरिष्यन्नाभागेक्ष्वाकुनृगशर्यात्यादीनां च क्रतुषु पशूनामेवाभ्य-
> नुज्ञानात् पशवः प्रोक्षणमवापुः । अतश्च प्रत्यवरकालं पृषध्रेण
> दीर्घसत्रेण यजता पशूनामलाभाद्गवामालम्भः प्रवर्तितः...
> अतीसारः पूर्वमुत्पन्नः पृषध्रयज्ञे ।

In the earliest times animals were procured, domesticated, cultured and harnessed for useful purpose in the *yajñas*; this was their *ālabhana* (they were thus *samālabhanīyāh*; समालभनीयाः); they were not meant for immolation (नालम्भाय). The degradation came later on after the Dakṣa-yajña (i.e. in the early parts of the Tretā Yuga), when Nariṣyan, Nabgāga, IkṣvāKu, Śaryāti, and other sons of Mànu started immolating animals in the *yajñas* – in the beginning, animals other than cow. This practice continued for a long time. It so once happened that Pṛṣadhra organized a huge sacrifice which continued for a long-long duration, with the result that all the available cattle got killed; in their scarcity, cows were also immolated for the first time. The unhealthy conditions developed on these accounts led to the appearance of a new disease which came to be known as *atisāra* or probably dysentery, or diarrhoea, an ailment of bowels.

The Veda sanctions the ālabhana and not the ālambhana of fire, the sun, the wind, the cattle and the like. Ālabhana is harnessing for the domestic and public use, while *ālambhana* is immolation leading to pollution and diseases.

For those who may be interested in the linguistic evolution, it may be said that we have two altogether different words: (i) the word आ + लभन, *ālabhana*, derived from आङ् + √लभ्, and (ii) the word आ + लम्भन, *ālambhana*, derived from आङ् + √लम्भ् or आङ् + लभि.

The word *labha*, लभ, has three connotations: (i) to procure or to harness;

(ii) to touch, in a ritual for reverence and regards—as in the marriage ceremony, husband to touch the heart of wife, i.e. to touch the place of heart with hand from above.

दक्षिणांसमधिहृदयमालभते —Pāraskara Gṛhya Sūtra.

(iii) to yoke, bind or *niyojana*—

तत्र प्रथमोत्पन्न यूपान्तराले त्रीन् कपिञ्जलान्

वसन्ताय आलभृते नियुनक्ति —Mahīdhara in his commentary on Yv. XXIV. 20 (वसन्ताय कपिञ्जलान् आलभते)।

The word *ālabhana* or लभ never means immolation.

The word *lambha*, however, means immolation. Of course, it is also sometimes used for (i) touching: e.g.,

कुमारं जाते...पुरा अन्यैरालम्भात् —Āśv, Gṛhya Sūtra,

(ii) to procure : नहीदृशा लम्भनीया मनुष्यैः —Kaṭha Up, I.1.25

(iii) to adopt as in लभि = लम्भ, Kāśakṛtsna–Dhātu-Vyākhyāna, I.362.

What is worth stressing is that *ālabha* word is *never* used for immolation; our Vedic texts refer to *ālabhana* only, not *ālambhana*. Our this note should end this controversy once for all that the Vedas ever sanctioned the immolation of animals in *yajñas*. The ancients in their earliest culture of human history contributed a lot to our society by picking up some species, taming them, domesticating and evolving. These species were raised to the status of cattle. An effort to this effect is known as *ālabhana*. The *yajñas* in form of rituals commemorate this historical event by respecting, honouring and revering cattle and other useful animals, particularly horse, cow, goat and sheep.

Nature's other bounties were also by and by harnessed

for the good of human society : harnessing of solar energy, production and harnessing of fire, harnessing of wind energy for sailing boats, harnessing water in form of canals, tanks, ponds, and water-power. Light, fire, air and water were brought under man's control. It was soon realized that pollution and diseases are removed by solar rays, heat, air, water and vegetation and by fragrant flowers. Cattle were harnessed for milk and milk products, as beasts of burden, as an aid to military and defence, in agriculture, for leather and wool. Our small and big *yajñas* are related to these events.

Terrestrial cattle and celestial Bodies—In ordinary usage of today, the words *go, aśva, aja* and *avi* stand for cattle: terms as cow, horse, goat and sheep, in cosmogony and cosmology, stand for celestial bodies also . *Go*, गो, is one of the names of our *planet earth* (see आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः, पितरं च प्रयन्त्स्वः (Yv. III.6). *Gāvaḥ* is derived from *go* and is a synonym of rays also (Nigh. I.5). सर्वेऽपि रश्मयो गाव उच्यन्ते —Nir. II.6). The word *gauḥ* (गौः) has several meanings like skin, phlegm, bow-string, ray etc., —See Nir II. 5-6. Sometimes the sun is also called *gauḥ* (आदित्योऽपि गौरुच्यते —उतादः परुषे गवि — lo, that charioteer in the sun —Rv.VI:56.3; Nir. II.6.).

The hymns I.162-164 of the Ṛgveda refer to the Aśvamedha Yajña, the so called Horse Sacrifice. In these hymns, the word *aśva* stands for the sun, and as such for the sun's rays too. The entire description of these hymns refers to the sun and the details arising from earth's going round the sun. In a kingdom, where the *aśvamedha yajña* is performed, the King is *aśva;* in our universe, the sun is *aśva.* The description of the horse of the Aśvamedha, reproduced in the Yajurveda, XXIX.12-24, from Ṛv. I.163. 1-13 clearly shows that the details are of the sun and phenomena preceding and following the sunrise.

गन्धर्वोऽअस्य रशनामगृभ्णात्सूरादश्वं वसवो निरतष्ट ॥ (Yv. XXIX.13)

The relative motion of the sun and earth taking one full year is also mentioned here, which coincides with the ceremonial round of the horse in one year. The *Asya-vāmīya Sūkta* of the Ṛgveda, (I.164) also refers to the same *aśva*, the

sun and the solar phenomena.

Like the Aśvamedha Yajña, we have a long and detailed ceremonial called *gavām-ayana*,गवामयन, the details of which are given in the Aitareya Brāhmaṇa, IV.17. The cows of this festival are *ādityas*, (synonyms of the sun) numbering twelve. Of course, the sun is one, but as it passes through twelve stages of 30° each, it bears 12 different names.

गवामयनेन यन्ति । गावो वा आदित्याः ।
आदित्यानामेव तदयनेन यन्ति । गावो वै सत्रमासत । (Ait. Br. IV.17)

Our earth and all the celestial bodies that move round the sun, or in some way related to the sun are *aja* अज, or goats of the celestial region. Of course, in our system of Yāga-rituals, there is no specific *ajāmedha* or *avimedha*,pertaining to goat and sheep. The word *aja* is derived in two ways; (i) अजति सातत्येन गच्छति इत्यज , i.e. a body which keeps on moving, like planets, satellites etc.; (ii) न जायत इत्यजः, one who or which is not born is *aja* or *ajā*: the soul, God, and the causal Prakṛti.

There is a reference to *vaśā-avi*, the barren sheep which was harnessed for domestic purposes (Taittirīya Saṁhitā, II.1.2):

साविर्वशाऽभवत् । ते देवा अब्रुवन् देवपशुर्वा अय समभूत् ।
कस्मा इममालप्स्यामहा इति । अथवैनहर्यल्पा पृथिव्यामीत् ।
अजाना ओषधयः । तामवि वशामादित्येभ्य कामाय लभन्त, ततो वा अप्रथत
पृथिवी, अजायन्त औषधयः ।

There appeared before them the *vaśā-avi* (the barren goat); thereon the gods exclaimed—here we have a divine animal. For whom shall we harness or rear it? During those days, the earth was a small one, neither extensive, nor with vegetation. For the sake of the *ādityas*,the *vaśā-avi* was reared; thereon, the earth became extensive, and vegetation grew on it.

Thus in cosmology, the barren earth is the barren goat; by the human efforts or by natural circumstances, it was made fertile and the vegetation grew. This was the *ālabhana of the avi or goat*.

ĀLABHANA OR DOMESTICATION OF WILD LIFE

The mother-earth remained for long a constituent of twin-stars (our present sun with a twin brother); in course of time one of the twins broke to constitute what today is known as planets and satellites. This happened about 2-4 billions (2,000,000,000)of years ago, which is the present age of the earth. It took long for the gaseous plasma to cool down to a solid crust. Several more epochs passed to give the earth an envelop of atmosphere consisting of nitrogen, oxyzen and other gases, capable of nourishing life. After several cycles of intense cold and hot epochs, the land distinguished itself from fluid water: the oceans appeared, and the earth got surrounded with dense clouds. To cut the long story of creation short, millions of years afterwards, on the solid land, we had rains, rivers and pools of water and the primitive vegetation made the earth green. It is difficult to account for the first appearance of chlorophyll in algae. Finally we had the rich flora of perennial plants *(oṣadhi),* shrubs, creepers and huge forest trees (*vanaspati).* Another few millions of years after, we got on this planet in stages the fauna consisting of microbial life, insects and wild creatures, big and small. In the midst of this life, appeared the FIRST MAN in three groups according to the Vedic concepts: The first group of a few chosen people, called Ṛṣis or Seers, through whom the divine knowledge passed on to man to be understood, followed and to be carried down to posterity by the second group of people who were a band of Ṛṣis of the second order, receptive of divine knowledge, and lastly, the third group of men just evolving out of the wild life. About the Ṛṣis of the first and the second groups, Yāska, the author of the Nirukta says :

> साक्षात्कृतधर्माण ऋषयो बभूवुः । तेऽवरेभ्योऽसाक्षात्कृतधर्मभ्य
> उपदेशेन मन्त्रान्सम्प्रादुः । उपदेशाय ग्लायन्तोऽवरे बिल्मग्रहणाये-
> म समाम्नासिषुः । वेदं च वेदाङ्गानि च । (Nir. 1.20)

Seers had direct intuitive insight into Dharma or duty. They by oral instruction handed down the hymns to later generations who were destitute of direct intuitive insight. The later generations, declining in (power of) oral communication,

compiled this work, the Veda, and the auxiliary Vedic treatises, in order to comprehend their meaning.

The word *veda,* when it means divine enlightenment, is *ādi-udātta,* आदि-उदात्त; it has the *udātta* accent on the first syllable. It has a second meaning, an accessory of *yajña,* a material relating to *yajña* or sacrifice, when the *udātta* accent is on the last syllable (*anto-dātta* अन्तोदात्त) as in the Vedic literature of the latter age. (वेदः असि – Yv. II.21); पत्नी वेदं प्रमुञ्चति – Kātyā. Śr. Sū. III.8.2)

Such a rare phenomenon occurred only once in human history. Men with tremendous memory, receptivity and intuitive enlightenment were born as the FIRST MEN; deterioration came later on to the group, and henceforth knowledge passed through, from one generation to other, through instruction. The group which was least receptive consisted of such people, human in form and appearance, but wild and backward in wisdom. It was necessary to have the *ālabhana* or domestication or evolution of such a group. This group in the terminology of the White Yajurveda was known as *mayu,* मयु (Yv. XII.47). Mayu may be called the ape-man; he was the precursor of the *grāmya-paśu*(domesticated) *puruṣa,* a species totally now extinct, as if it has been completely immolated in the cosmic evolution, and all *mayus* became 'tamed' and evolved as men or human beings. *Mayu* is also named as *kiṁ-puruṣa* (man-like,किंपुरुषो वै मयुः –ŚBr.–VII.5.2.32.).

The ālabhana of MAYU, to raise him from the wild life to the status of MAN is referred to in the verse:

> इमं मा हिंसीर्द्विपादं पशुं सहस्राक्षो मेधाय चीयमानः ।
> मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो निषीद ।
> मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥ (Yv. XIII.47)

The animal *gaura* गौर was the precursor of our important cattle *aśva* or horse; it was a wild small animal with one hoof (एकशफ) which on account of good speed and strength was known as *aśva* and *vājin* both. The *ālabhana* or taming and domestication led to our present day horse which is one-hoofed, एकशफ. Its precursor, *gaura,* has been in the cosmic evolution, as if, immolated and the parent race is now

extinct. We have the following verse in reference to this *ālabhana* and a ceremony connected with it:

इमं मा हिंसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.48.

The third *ālabhana* is of *gavaya*, a wild animal, which when domesticated, nurtured and reared gave to our society the milch-cow; this *ālabhana* is indicated in the verse:

इमं साहस्रं शतधारमुत्सं व्यच्यमानं सरिरस्य मध्ये ।
घृतं दुहानामदितिं जनायाग्ने मा हिंसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.49.

The fourth similar *ālabhana* is of another wild animal called *uṣṭram* (now extinct), and this animal was harnessed for its *ūrṇā* or wool. This *uṣṭra* has a name *hiraṇya* also in the Atharvaveda; this animal is the precursor of our sheep (this uṣṭra is different from camel). For this ālabhana, we have a verse:

इममूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

-Yv. XIII.50.

The fifth important *ālabhana* is of another wild creature, now extinct, known as *sarabha*(शरभ), which when tamed and domesticated gave us *aja* or goat. For this, we have the verse:

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ॥
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥

—Yv. XIII.51.

Thus were evolved the five *grāmya paśavaḥ* (domesticated creatures) out of the five wild precursors :

Wild precursor	Cattle
Mayu	Puruṣa or man
Gaura	Aśva or horse
Gavaya	Go or cow
Uṣṭra	Avi or sheep (urṇāyu)
Śarabha	Aja or goat.

All the five cattle are inviolable, *aghnya*, not to be killed or tortured. They constitute the *paśavah* (tamed animals) of the *yajamāna* or the householder (यजमानस्य पशवः), and they are to be assured security and afforded protection (यजमानस्य पशून् पाहि –Yv. I.1). In the case of all of them, we have repeatedly been told "मा हिंसीः" i.e. do not kill, do not torture; no immolation. For details of this *ālabhana,* one may see the Śatapatha Brāhmaṇa, VII. 5.2.32-39.

One who kills or tortures our cows, horses or men even deserves to be shot with lead shells:

यदि नो गां हंसि यद्यश्वं यदि वा पूरुषम् ।
तं त्वा सीसेन विध्यामो यथा नोऽसो वीरहा ॥ Av. I.16.4.

Such a torturer or immolator is called a *vīrahā*, or a murderer.

Immolation of a horse is considered as undesirable in the following verse also:

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानꣳसरिरस्य मध्ये ।
शिशुं नदीनाꣳहरिमद्रिबुध्नमग्ने मा हिꣳसीः परमे व्योमन् ॥ Yv. XIII. 42.

The horse is supposed to possess the strength and speed of wind; it is the navel of Varuṇa; it is born in the midst of water. It is not to be immolated. For cow, we have in the *Ṛgveda:* मा गामनागामदितिं वधिष्ठ –VIII.101.15; the cow is *aditi*, not to be cut into pieces; she deserves our affection and reverence.

The long list of animals, as given in chapter XXIV of the Yajurveda, indicates the reverential reference to our

fauna on the occasion of festivities and national activities, and just as today we have a respect even for wild life, by introducing ordinances and discipline, similarly on the occasion of big *yajñas,* wild life was exhibited with care, and the animals were released and set free after the display. The *yajñas* provided occasions of national activity and in a way, they were precursors of our Zoos and National Parks. The word *ālabhana* in the Chapter XXIV refers to several processes like procuring, catching, domesticating if possible, and arranging for public display. The word "*ālabhate*" has been used in this context; the animals were brought with care and caution, and were displayed in the prescribed camps. They were bound with posts or kept in security-cages, as the case may be. We had different wards for different types or species of creatures. We have such phrases for *ālabhana* in this Chapter :

1. धूम्रान्वसन्तायालभते । (11)
2. अग्नयेऽनीकवते प्रथमजानालभते । (16)
3. वसन्ताय कपिञ्जलानालभते । (20)
4. समुद्राय शिशुमारानालभते । (21)
5. सोमाय हꣳसानालभते । (22)
6. अग्नये कुटरूनालभते । (23)
7. सोमाय लबानालभते । (24)
8. अह्ने पारावतानालभते । (25)
9. भूम्याऽआखूनालभते । (26)
10. वसुभ्यऽऋश्यानालभते । (27)
11. ईशानाय परस्वतऽआलभते । (28)
12. प्रजापतये पुरुषान्हस्तिनऽआलभते । (29)

Not one specimen, sometimes a variety of specimens of animals were brought to the *yajña* campus and their public display must have been very interesting and instructive to the visitors, not acquainted with fauna and wild life in their urban area. The big exhibits of the wild life were bulls, rhinoceros, tigers, lions and elephants, and creatures of great interest were frogs, serpents, marine life, birds, pigeons, boars, jackals, owls, peacocks and host of others.

10

METRES OF THE YAJURVEDA

The Thirteenth Chapter of the Introduction appended to our Translation of Ṛgveda Saṁhitā (Vol. I, pp. 225-237) gives an account of the prosody of the Veda. The same may, or may not, satisfy the reader of the Yajurveda Saṁhitā. The verses (ऋक्) of the Ṛgveda are essentially different from the *yajūṁṣi* (यजूंषि) of the Yajurveda. Apart from the verses which, as such or with certain variations, are common to the two Saṁhitās, (their number is over three hundred or so), and some other metrical compositions which are very much like the Ṛgvedic verses, we have yet a very large number of *yajūṁṣi*, which are neither prose nor metrical. And perhaps, this is the reason that the scholiasts like Mahīdhara and Uvaṭa do not mention the metres of the kaṇḍikas or the mantras of the Yajurveda while commenting on them. Svāmī Dayānanda is the only *ācārya* who has definitely given the metre (*chanda*) and *svara* of the Yajuḥ texts. Of course, musical notes or *svaras* (like *ṣadja, ṛṣabha, gāndhāra, madhyama, pañcama, dhaivata,* and *niṣāda*) are meaningless, since they entirely depend on the metre. For example, all the gāyatrī metres are in *ṣadja svara,* all the uṣṇiks in ṛsabha svara, all the paṅktis in the pañcama svara and so on. Same parallelism occurs in respect to the devatās, colours or varṇas and ṛṣis (seers). This parallalism is exhibited in the following table and a sanction for this is available in the *Piṅgala Sūtras* :

अग्निः सविता सोमो बृहस्पतिर्मित्रवरुणाविन्द्रो
विश्वेदेवा देवताः (*Piṅgala* II. 63)

The *devatās* (gods) are in the following sequence:
agni, savitṛ, soma, bṛhaspati, mitra, varuṇa, indra and visvédavās.

स्वराः षड्जर्षभगान्धारमध्यमपञ्चमधैवतनिषादाः (*Piṅgala* III. 64)

The svaras (or notes) follow the sequence;
saḍja, ṛṣabha, gāndhāra, madhyama, pañcama,
dhaivata and niṣāda.

सितसारङ्गपिशङ्गकृष्णनीललोहितगौरा वर्णाः (*Piṅgala* III. 65)

The colours (varṇas) are in the following sequence:
sita (white), sāraṅga (green), piśaṅga, (yellow), kṛṣṇa (dark), nīla (blue), lohita (red), and gaura (fairly white).

आग्निवेश्य-काश्यप-गौतमाङ्गिरस-भार्गव-कौशिक-वासिष्ठानि गोत्राणि (*Piṅgala* III. 66)

The traditional *ṛṣi* families (seers) or the gotras follow the sequence:

Families of Agniveśa, Kaśyapa, Gotama, Aṅgiras, Bhṛgu, Kuśika and Vasiṣṭha.

This collateral parallelism (or the *saṁhitā tarka* or group analogy) has no scientific basis, but our literature - the Vedic, the Brāmaṇic and the Upaniṣadic abounds with such analogical studies. The seers of the Six Systems of Indian Philosophy and also Svāmī Dayānanda did not encourage this type of logic beyond a certain extent.

The collateral parallelism is tabulated below:-

Metre and Syllables	Devatā	Svara	Varṇa	Ṛṣi
Gāyatrī, 24	Agni	Ṣadja	Sita	Agniveśa
Uṣṇik, 28	Savitṛ	Ṛsabha	Sāraṅaga	Kaśyapa
Anuṣṭup, 32	Soma	Gāndhāra	Piśaṅga	Gotama
Bṛhatī, 36	Bṛhaspati	Madhyama	Kṛṣṇa	Aṅgiras
Paṅkti, 40	Varuṇa	Pañcama	Nīla	Bhṛgu
Triṣṭubh	Indra	Dhaivata	Lohita	Kuśika
Jagatī, 48	Viśvedevāḥ	Niṣāda	Gaura	Vasiṣṭha

Kātyāyana's Sarvānukrama Sūtram and Yajuḥ metres

The Śukla Yajurveda (White Recension of the Yajuḥ) belongs to the Mādhyandina school, of which Yājñavalkya was the distinguished leader. We are fortunate, that today we not only possess an authoritative text of this school, we have also an *Index Book* known as *Sarvānukrama-Sūtra*, of five adhyāyas (chapters), compiled by Kātyāyana, perhaps the same person who gave us the *Kātyāyana Śrauta Sūtras*, also known in short as *Kātīya Śrauta Sūtras*. We are obliged to these scholars who carefully edited the Yajuḥ texts, and kept for us an account of the relevent *chandas, devatās* and *ṛṣis* (as far as available); they counted the syllables and verses of the text, and thereby preserved the texts in their traditional forms, otherwise they could have been lost to us.

Needless to say that Kātyāyana's *Sarvānukrama Sūtra* is not very old. The Yajuḥ texts and their traditions are older, much older than normally we can think of. In our cultural and literary history, there was never a time when mankind was not familiar with Ṛks, Yajūḥs and Sāmans and the Atharvan texts.

The Sarvānukrama text in Chapter I states that the Yajurveda starts with words *iśe tvā* and ends with words *kham brahma* (इषेत्यादि खम्ब्रह्मान्तम्). Like so many other scholars, Kātyāyana, the author of the *Sarvānukrama Sūtra*, is definitely of the opinion that is is absolutely essential to be familiar with the Ṛsis, Devatās and Chandas (metres) of the *mantras* before one can really understand the sense of the Vedic texts.

एतानि (ऋषिदैवतच्छन्दांसि) अविदित्वा योऽधीतेऽनुब्रूते जपति जुहोति यजते याजयते तस्य ब्रह्म निर्वीर्यं यातयामं भवति ।

Most of our traditional commentators agree with this, and hence, it is usually customary to know the ṛṣi, devatā and metre of every passage in the Vedas.

According to Dayānanda, and to most of others also, the ṛṣi assigned to a Vedic passage is not the author of the text, it is usually the name of a historical person who could for the first time comprehend the *inner meaning* of the text. The verses or the mantras pre-existed these ṛṣis (who in fact, are

the men of history). But in most of the cases, we do not possess a reliable list of the names of thses persons. In such cases, the names, given in this index are merely conceptual (and thus evidently non-historical). The names of ṛṣis assigned to such verses may be a word already existing in the verse.

Not the ṛṣis, but the *devatās* assigned to these texts are really of value in interpreting these verses. Then, what about the metre or the name of the *chanda?* Most of the authorities do not attach any importance to naming the *chandas* of a Vedic text; only in a few exceptional cases, the interpretation of a text appears to depend on your identifying the *chanda*. It has been correctly postulated that in the case of the Vedic verses, the interpretation of a word depends on the *udātta*, *anudātta* and *svarita* svaras assigned to syllables. For example, word *bhrātṛvya*, भ्रातृव्य, has two meanings: (i) an opponent (or a rival), (ii) a nephew, e.g. भ्रातृव्यस्य वधाय (Yv. 1.18). If the initial syllable is *udātta*, then it would mean *a rival*, otherwise a nephew. In the Vedic text, the *udātta* is on the initial syllable, and hence it means a rival.

Neither Dayānanda, nor Mahīdhara or Uvaṭa discusses the subject of *accents* in details in their commentaries to avoid confusion and unnecessary extravagance. Mahīdhara and Uvaṭa give the names of the metres, mostly only where the Sarvānukrama Sūtras have given – not everywhere. Dayānanda, however, clearly assigns metres in all the Yajuḥ verses. Mahīdhara exhaustively discusses the first mantra, इषेत्वोर्ज्जे त्वा - its grammar, the etymology, the *viniyoga*, but later on, he avoids all such details. In principle, he, however, agrees with other scholars that the interpretation of a verse should depend on what the devatā of the text is and what chanda, ṛṣi and svara are:

"तच्चाध्ययनं प्रतिमंत्रमृषिछन्दोदेवताज्ञानपूर्वकं विधेयमन्यथा दोषश्रवणात् ।"

In theory, it is all right, that the interpretation of a verse could depend on its metre, but in practice it is not usually so.

So far as the Yajuḥ texts are concerned, we are forced to deal with several types of texts:-

(a) Texts, actually in metrical verses (as in the *Ṛgveda)*, e.g. Yv. XXV.10-45; the usual metres are paṅkti, triṣṭubh, bṛhatī, and jagatī; also Yv. XXVII.

1-44.

(b) The metrical verses are interspersed with one of more prose-type of texts. They are not *verses* in the usual sense. One can, however, count the number of syllables, and assign them a metre accordingly. The number of syllables could be as high as 106. (*svarād-utkṛti* - e.g. (i) XXVII. 45 - nicṛdabhikṛti (निचृद्-अभिकृति)with 24 + 44 + 12 + 19 = 99 (see संवत्सरोऽसि॰). (ii) XXII. 22 - 106 syllables - *svarāḍ - utkṛti* (see आब्रह्मन् ब्राह्मणो॰)

(c) In some of the Vedic texts, the number of syllables may exceed 106 even. Then as Dayānanda has done, a passage is broken into two or more fragments, and each fragment is given a relevant name of the metre, e.g.
(i) Yv. I.1. - इषे त्वा॰ etc.: (a) इषे to भागं (38) (b) प्रजावती to पाहि (42) = svarāṭ - bṛhatī + brāhmī- uṣṇik, 38 + 42 = 80.
(ii) Yv. IX. 2 - ध्रुवसदं त्वा॰ = (i) ध्रुवसदं to जुष्टपदं (40) + अप्सुपदं to जुष्टतमम् (92) = ārṣī-paṅkti + vikṛti 40 + 92 = 132.
(iii) X.4 - सूर्यत्वचस स्थ॰ = (i) सूर्यत्वचस to दत्त स्वाहा (48) + (ii) सूर्यवचस to अमुष्मै दत्त (42) + (iii) व्रजक्षित to अमुष्मै दत्त (56) + (iv) शविष्ठा to अमुष्मै दत्त (36) + (v) जनभृत to अमुष्मै दत्त (30) + (vi) विश्वभृत to अमुष्मै दत्त (45) + मधुमती (vii) to दधतीः = jagatī + svarāṭ- paṅkti + svarāt-brāhmī-bṛhatī svarat-brāhmī bṛhati + ārcī- paṅkti + bhurik - triṣṭup + bhurik – + (45) triṣṭup = 48 + 42 + 56 + 56 + 30 + 45 + 45 = 322.

Mahīdhara (and also Uvaṭa) does not give the names of Yajuḥ - metres on his own. He has no hesitation in assigning the name to a metre in case the treatise *Sarvānukrama Sūtras* does so. For example:

Yv. XXXVII. 19 - हदे त्वा॰ - parosṇik (or virāḍ-usṇik) 7 + 7 + 12 = 26
Yv. XL. 1 -ईशावास्य॰ - anuṣṭup, 16 + 16 = 32
Yv. XL. 4 -अनेजदेकं - triṣṭup, 22 + 21 = 43
Yv. XL. 8 -स पर्यगा॰ (svarāṭ) jagatī 23 + 27 = 50

Vedic Metres and their Classification

Our classification of metres depends on the number of syllables in a verse. In counting syllables, only those letters are considered as end in a vowel. (Vowel, short or long, is itself a syllable for counting. A consonant without a vowel is out-right rejected);e.g.

ज्योत्स्ना - jyotsnā, J-YO-T-S-NĀ, has five letters in all but only two vowels – and the word has thus only 2 syllables (यो, ना ; *yo* and *nā*) अग्निर्ज्योतिर्ज्योतिरग्निः -A-G-NI-R-J-YO-TI-R-J-YO-TI-RA-G-NIH The phrase has eight vowels, and hence it is of eight syllables. (iḥ in "agniḥ" is considered as one vowel, not two i and ḥ.)

Each metre of eight types

The gāyatrī metre belongs to eight types, known as ārṣī-gāyatrī, daivī-gāyatrī, āsurī, gāyatrī, prājāpatya gāyatrī, yājuṣī gāyatrī, sāmnī gāyatrī, ārcī gayatrī, and brāhmī gāyatrī.

Similarly uṣṇik, anuṣṭup, bṛhatī, paṅkti, triṣṭup and jagatī have eight types:

arṣī, daivī, āsurī, prājāpatya, yājuṣa, sāmnī, ārcī and brāhmī.

Thus in all we have 7 x 8 = 56 types of metres. The following table summarizes the classification.

Table I

Metres with number of syllables

	Gāyatrī	Uṣṇik	Anuṣṭup	Bṛhatī	Paṅkti	Triṣṭup	Jagatī	+ or-
Ārṣī	24	28	32	36	40	44	48	+4
Daivī	1	2	3	4	5	6	7	+1
Āsurī	15	14	13	12	11	10	9	-1
Prājāpatya.	8	12	16	20	24	28	32	+4
Yājuṣī.	6	7	8	9	10	11	12	+1
Sāmnī.	12	14	16	18	20	22	24	+2
Ārcī.	18	21	24	27	30	33	36	+3
Brāhmī	36	42	48	54	60	66	72	+6

Thus, by referring to the vertical and horizontal columns, one can easily find out the number of syllables

pertaining to any metre. For example;

(i) sāmnī triṣṭup - 22 syllables.
(ii) prājpatyā anuṣṭup - 16 syllables.
(iii) brāhmī jagatī - 72 syllables.

We shall quote here a few examples from the Yajurveda text:

Ārṣī Gāyatrī - विश्वानि देव सवित र्दुरितानि परा सुव यद् भद्रं तन्न आ सुव (XXX. 3) -24 syllables
Daivī Gāyatrī- ओं (ओ३म्) -1 syllable,
Daivī Uṣṇik - भुवः -2 syllables
Daivī Bṛhatī - भूर्भुवः स्वः -4 syllables
Prājapatyā Gāyatrī - अग्निर्ज्योतिर्ज्योतिरग्निः (Yv. III. 9) - 8 syllables.
Daivī Anuṣṭup - इषे त्वा -3 syllables (I.1)
ऊर्जे त्वा -3 syllables (I.2)
Daivī Bṛhatī वायवस्थ -4 syllables (I. 1)
Āsurī Gāyatrī - उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा (VII. 9) - 15 syllables
Ārṣī uṣṇik - उपयामगृहीतोऽस्यन्तर्य्यच्छ मघवन् पाहि सोमम् ।
उरुष्य रायऽएषो यजस्व ॥ (VII. 4) -28 syllables

Ārṣī-Triṣṭup–

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ विश्वेषां देवानां भागधेयी स्थ । (VI. 24; first fragment from अग्नेर्वो to भागधेयी स्थ) - 44 syllables

Brāhmī-uṣṇik (i) रक्षसां भागोऽसि निरस्त ꣳरक्ष ऽ इदमह ꣳ ऽ रक्षो ववाधऽइदमह रक्षोऽधमं तमो नयामि । (42 syllables)

(ii) घृतेन द्यवापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा स्वाहाकृतेऽऊर्ध्वनभसं मारुतं गच्छतम् । (VI. 16) – 42 syllables

Nicṛt, Bhurik, Virāṭ and Svarāṭ

All the fifty-six types of metres tabulated above (Table I) have an assigned number of syllables with the least number in the *daivī* series : 1, 2, 3, 4, 5, 6, and 7; and the highest number in the *brāhmī* series : 36, 42, 48, 54, 60, 66, 72.

Of course, the number of syllables is prescribed, but the observation to this number is not rigid.

We have two Sūtras, given by Piṅgala in his *Chandaḥ-Śastram.* (The first is):

ऊनाधिकेनैकेन निचृद्‌भुरिजौ । (III. 59)

i.e. (N–1) gives *nicṛt* and (N + 1) gives *bhurik;*
(One syllable less than usual gives nicṛt, and one syllable more gives bhurik). The second is:

द्वाभ्यां विराट्-स्वराजौ । (III. 60)

i.e. (N–2) gives *virāt*, and (N + 2) gives *svarāṭ*, (two syllables less than the usual gives *virāṭ*, and two syllables in excess gives *svarāṭ*).

(A) *Nicṛt* (N–1)

Any metre which is *deficient* by one syllable, is further known as *nicṛt;* e.g.

(i) *Jagatī* metre is of 48 syllables, and hence *nicṛt jagatī* has 48 – 1 = 47 syllables.

अदित्यै रास्नासि, Yv. I.30 ; 24 + 23 = 47

(ii) *Brāhmī bṛhatī* has 54 syllables, and hence *nicṛt brāhmī bṛhatī* has 54 – 1 = 53 syllables, e.g. समिदसि सूर्यस्त्वा, Yv. II.5, 19 + 34 = 53 syllables.

(B) *Bhurik* - (N + 1)

A metre with an extra syllable is known as *bhurik;*

(i) *Uṣṇik* metre has 28 syllables.

Bhurik-uṣṇik has 28 + 1 = 29 syllables

वातो वा मनो वा गन्धर्वाः सप्तवि ँ शतिः (14)
ते अग्रेऽश्वमयुञ्जँस्ते अस्मिन् जवमादधुः । (16) -Yv. IX.7.
(14 + 15) = 29

(ii) *Brāhmī bṛhatī* has 54 syllables.

Therefore *bhurik Brāhmī bṛhatī* has 54 + 1 = 55 syllables, e.g.

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । (20)
उपांशुशो वीर्येण जुहोमि हतं रक्षः स्वाहा (15)
रक्षसां त्वा वधायावधिष्म (10)
रक्षो ऽ वधिष्मामुमसौ हतः ॥ (10)
(20 + 15 + 10 + 10 = 55) -Yv. IX. 38

(C) *Virāṭ* – (N – 2)

Virāṭ metre is deficient by 2 syllables.

(i) *Bṛhatī* has 36 syllables, and therefore, *virāṭ bṛhatī* has 36 - 2 = 34 syllables:

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि । (16)
बृहस्पतिष्ट्वा सुम्ने रम्णातु रुद्रो वसुभिराचके (18)
(16 + 18 = 34) - Yv. IV.21

(ii) *Brāhmī triṣṭup* has 66 syllables, and hence *virāṭ brāhmī triṣṭup* has 66 − 2 = 64 syllables,

अग्नि ँ॒ होतारं मन्ये दास्वन्तं वसु ँ॒सूनु ँ॒ (14)
सहसो जातवेदसं विप्रं न जातवेदसम् (16)
य ऽ ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा । (14)
घृतस्य विभ्राष्टिमनु वष्टि (10)
शोचिषा ऽऽ जुह्वानस्य सर्पिषः ॥ (10)
(14 + 16 + 14 + 10 + 10 = 64) —Yv. XV. 47

Svarāṭ - (N + 2)

Svarāṭ metre has two syllables in excess.

(i) *Anuṣṭup* has 32 syllables, and hence *svarāṭ anuṣṭup* has 32 + 2 = 34 syllables.

चिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद । (16)
परिचिदसि तया देवतयाङ्गिरस्वत् ध्रुवा सीद ॥ (18)
(16 + 18 = 34) - Yv. 12.53

(ii) *Brāhmī triṣṭup* has 66 syllables, and therefore *svarāṭ brāhmī triṣṭup* has 66 + 2 = 68 syllables.

देवान् दिवमगन्यज्ञस्ततो मा द्रविणमष्टु (16)
मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु (19)
पितॄन् पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु (17)
यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत् ॥ (16)
(16 + 19 + 17 + 16 = 68) -Yv. VIII. 60

Some general rules of the metres

The unit of a metre is a syllable; the total number of syllables in a verse decides the type of the metre. Again a verse may be broken into a number of feet (*pāda*, पाद or *caraṇa*, चरण). This number may be one, two, three or four, but never more than four. Each *pāda* would have a definite number of syllables. Sometimes, though rerely, a poet takes a little license, and he may phonetically break up a syllable into two syllables to fulfil the requirements of the prescribed rule.

(इयादि पूरणः - Piṅgala III. 2) as

(i) तत्सवितुवरेण्यं (7 syllables) is broken as
तत्सवितुवरेणियं (8 syllables). (XXX. 2)

(ii) दिवं गच्छ स्वं पत (7 syllables) is changed to
दिवं गच्छ सुवं पत (8 syllables). (XII.4)

(a) In the *gāyatrī* metre, each *pāda* has eight syllables (गायत्र्या वसवः - *Pingala* III. 3) - *vasu* denotes the numerical figure 8, because *vasus* are said to be eight in number.

(b) In the *Jagatī* metre, each pāda has twelve syllables (जगत्या आदित्याः *Pingala* III. 6) - *āditya* denotes the number 12, since ādityas said to be 12 number.

(c) In the *virāj* metre, each pāda has ten syllables (विराजो दिशः - *Pingala* III. 5) - *dik* or directions are said to be 10 in number.

(d) In the *triṣṭup* metre, each pāda has 11 syllables (त्रिष्टुभो रुद्राः -*Pingala* III.6 -*rudra* stands for the number 11, since *rudras* are said to be 11.

Special Varieties of Gāyatrī

1. *Gāyatrī, Ārṣī Gāyatrī* - Normally, Gāyatrī is a three-footed metre, with 8 syllables in every pāda: 8 + 8 + 8 (i.e. three *gāyatra pādas*).

विश्वानि देव सवितर् (8)
दुरितानि परा सुव । (8)
यद् भद्रं तन्न आ सुव ॥ (8) -Yv. XXX. 3

2. *Nicṛd gāyatrī* - 24 – 1; i.e., with one syllable less, a gāyatrī metre becomes nicṛd gāyatrī.

तत्सवितुर्वरेण्यं (7)
भर्गो देवस्य धीमहि (8)
धियो यो नः प्रचोदयात् (8)
(7 + 8 + 8 = 23) -Yv. XXX. 2

3. *Bhrik gāyatrī* - 24 + 1 = 25, i.e. with one syllable in excess to the usual 24 syllables.

उक्ताः सञ्चरा ऽ एताऽ (7)
ऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा (9)
बहुरूपा वैश्वकर्मणाः (9)
(7 + 9 + 9 = 25) -Yv. XXIV. 17

4. *Virāṭ gāyatrī* - 24 – 2 = 22, i.e. with two syllables less than the usual syllables in the gāyatrī,

न यत्परो नान्तर ऽ- (7)

आदर्धषद् वृषण्वसू । (8)
दुःश ँसो मर्त्यो रिपुः ॥ (7)
(7 + 8 + 7 = 22) -Yv. XX. 82

5. *Svarāḍ gāyatrī* - 24 + 2 = 26, i.e. with two syllables extra,
कृष्णा भौमा धूम्राऽआन्तरिक्षा (10)
बृहन्तो दिव्याः शुक्ला (8)
वैद्युताः सिध्मास्तारकाः (8)
(10 + 8 + 8 = 26) –Yv. XXIV. 10

6. *Dvipadā virāṭ gāyatrī* - The gāyatrī metre is usually tripāda, i.e. having three feet, but we have here a *dvipadā gāyatrī* (virāṭ, since, here we have two syllables less than the usual 24 ones, i.e. 24 – 2 = 22).

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । (14)
मा त्वा हि ँसीन्मा मा हि ँसीः (8)
(14 + 8 = 22 syllables) -Yv. XX. 1

7. *Pipīlikamadhyā nicṛd gāyatrī* - 8 + 7 + 8. This is also ordinary *nicṛd gāyatrī* (24 – 1) with the 7 - syllable-metre placed in the middle (a special case of *nicṛd gāyatrī*).

देवस्य सवितुर्मति- (8)
मासुवं विश्वदेव्यम् (7)
धिया भगं मनामहे (8)
(8 + 7 + 8) -Yv. XXII. 14

8. *Pipīlikamadhyā gāyatrī* - In this variation of gāyatrī, the middle pāda (the second one) is of the least number of syllables (त्रिपादणिष्ठमध्या पिपीलिकमध्या-*Pingala* III. 57).

परि सुवानश्चक्षसे (8)
देवमादनः (5)
क्रतुरिन्दु विचक्षणः (8)
(8 + 5 + 8) -Ṛv. IX. 107.3

9. *Yavamadhyā (virāt) gāyatrī* - This variety of gāyatrī is reverse of the pipīlikamadhyā in the sense. that the first and the third pādas are short, whereas the middle pāda is the lon-

gest one (विपरीता यवमध्या -*Pingala* III. 58).

सुनावमारुहेय (7)
मस्रवन्तीमनागसम् । (8)
शतारित्राᳬंस्वस्तये (7)
(7 + 8 + 7) -Yv. XXI. 7

Similarly
गन्तारा हि स्थो ऽ वसे (7)
हवं विप्रस्य मावतः (8)
धर्त्तारा चर्षणीनाम् (7) -Ṛv. I. 17.2.
Again–

सुदेवः समहासति (8)
सुवीरो नरो मरुतः स मर्त्यः (11)
यं त्रायध्वे स्याम ते ॥ (7) -Ṛv. v. 53.15

10. *Catuṣpāda gāyatrī* (6 + 6 + 6 + 6 = 24) - Usually the gāyatrī metre is of three pādas, but one may have a four-footed variety also: (आद्यचतुष्पाद् ऋतुभिः -*Piṅ gala* III. 8)

दोषो गाय बृहद् (6)
गायद्यु मद्दे हि (6)
आथर्वण स्तुहि (6)
देवं सवितारम् ॥ (6) -Av. VI. 1.1

11. *Pāda nicṛt gāyatrī* - 7 + 7 + 7 – It is a three-footed gāyatrī, with every pāda short of one syllable (क्वचित् त्रिपादृषिभिः -*Piṅgala* II. 9); the term "*ṛṣi*" stands for numeral 7.

युवाकु हि शचीनां (7)
युवाकु सुमतीनाम् (7)
भूयाम वाजदाव्नाम् ॥ (7)
(7 + 7 +7) -Ṛv. I. 17.4

12. *Pāda nicṛt gāyatrī or a atipāda nicṛt gāyatrī* - 6 + 8 + 7 –In this variety of gāyatrī, the gāyatra pāda (of eight syllables) is placed between a pāda of 6 syllables, and another (the last pāda) of 7 syllables.

सा पादनिचृत् । (10)
षट्क सप्तकयोर्मध्ये ऽष्टावतिपादनिचृत् - *Pingala* III. 10, 11.
प्रेष्ठं वो अतिथिं (6)
स्तुषे मित्रमिव प्रियम् (8)
अग्निं रथं न वेद्यम् (7) -Ṛv. VIII. 84.1

13. *Nāgi gāyatrī* - 9 + 9 + 6 - Piṅgala describes this gāyatrī, having the first two pādas of nine syllables each, followed by a pāda of six (9 + 9 + 6 = 24): (द्वौ नवकौ षट्कश्चनागी - III. 12).

अग्ने तमद्याश्वं न स्तोमैः (9)
क्रतुं न भद्रं हृदिस्पृशम् (9)
ऋध्यामा त ओहैः ॥ (6) -Ṛv. IV. 10.1

14. *Vārāhī gāyatrī* - 6 + 9 + 9 - The converse of the nāgī gāyatrī is the *vārāhī*. (विपरीता वाराही, III. 13).

अग्ने मृड महाँ (6)
असि य ईमा देवयुञ्जनम् (10)
इयेथ बर्हिरासदम् (8)
(6 + 10 + 8 = 24) -Ṛv. IV. 9.1

15. *Vardhamānā gāyatrī*, 6 + 7 + 8 = 21 - A metre in which the number of syllables stands in the progressive series of six, seven and eight, is called *vardhamānā gāyatrī*; (षट्क सप्तकाष्टकैर्वर्धमाना - *Pingala* III. 14).

त्वमग्ने यज्ञानां (6)
होता विश्वेषां हितः (7)
देवेभिर्मानुषे जने ॥ (8) —Rv. VI. 16.1
(6 + 7 + 8 = 21; this metre is also known as *ārcī uṣṇik).*

16. *Pratiṣṭhā gāyatrī* - 8 + 7 + 6 = 21: this is reverse of vardhamānā gāyatrī. (विपरीता प्रतिष्ठा - *Pingala* III. 15)

आपः पृणीत भेषजं (8)

वरूथं तन्वे ३ मम (7)
ज्योक् च सूर्यं दृशे । (6) Ṛv. IX. 107.6
इन्द्रस्य स्यूरसीन्द्रस्य (8)
ध्रुवोऽसि ऐन्द्रमसि (7)
वैश्वदेवमसि । (6) Yv. V. 30
(This is also known as ārcī-uṣṇik.)

17. *Dvipāda virāṭ gāyatrī* - 12 + 8 = 20 syllables (तृतीयं द्विपाज्जागत गायत्राभ्याम् -*Piṅgala*, III. 16). This is a metre of 2 pādas, the first of which is a jāgata (of 12 syllables), and the second a gāyatra (of 8 syllables).

नृभिर्येमानो हर्यतो विचक्षणो (12)
राजा देवः समुद्रियः (8) —Ṛv. X. 107.16
This may also be classed as *pipīlikamadhyā gāyatrī*

नृभिर्येमानो हर्यतो (8)
विचक्षणो (4)
राजा देवः समुद्रियः (8)
(8 + 4 + 8 = 20)

Uṣṇik Metres

The *Piṅgala Sūtras* III. 18 to III. 22 describe *uṣṇik* metres, which are usually of three pādas of 8 + 8 + 12 syllables (उष्णिग् गायत्रौ जागतश्च, i.e. of two gāyatras and one jāgata -II. 18). They may be of four pādas also.

1. *Ārṣa uṣṇik* or simply *uṣṇik* - 7 + 7 + 7 + 7 = 28, but may be of 2 padas or 3 padas even.

(a) स्वयंभूरसि श्रेष्ठो (7)
रश्मिर्वर्चोदाऽअसि (7)
वर्चो मे देहि । -सूर्य- (7)
स्यावृतमन्वावर्ते (7) —Yv. II. 26

This may be written in two padas also of 19 + 9 syllables.

(a) स्वयंभूरसि श्रेष्ठो रश्मिवर्चोदाऽअसि वर्चो मे देहि । (19
सूर्यस्यावृतमन्वावर्त्ते (1)
(b) प्रेद्धोऽअग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ । (18)
त्वा शश्वन्त ऽ उपयन्ति वाजाः । (10)
(18 + 10 =28) -Yv. XVII. 76

2. *Nicṛd uṣṇik* - 28 − 1 = 27 syllables.

अभ्यावर्त्तस्व पृथिवि यज्ञेन पयसा सह । (16)
वपां तेऽअग्निरिषितोऽअरोहत् ॥ (11)
(16 + 11 = 27) -Yv. XII. 103

3. *Bhurik uṣṇik* - (28 + 1 = 29) - One syllable in excess to the normal number.

(i) अग्ने व्रतपते व्रतमचारिषं (12)
तदशकं तन्मेऽराधीदहं (11)
यऽएवाऽस्मि सोऽस्मि ॥ (6)
(12 + 11 + 6 = 29) -Yv. II. 28
(ii) परमस्याः परावतो रोहिदश्वऽइहागहि । (16)
पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ॥ (13)
(16 + 13 = 29) -Yv. XI. 72

4. *Virāḍ uṣṇik* - 28 - 2 = 26 syllables.

होता यक्षत्प्रजापतिँ सोमस्य महिम्नः । (14)
जुषतां पिबतु सोमँ होतर्यज ॥ (12)
(14 + 12 = 26 syllables) -Yv. XXIII. 64

5. *Svarāḍ uṣṇik* - 28 + 2 = 30 syllables.

देवा गातुविदो गातुं विश्वा गातुमित । (14)
मनसस्पतऽइमं देव यज्ञं स्वाहा वाते धाः ॥ (16)
(14 + 16 = 30) -Yv. VIII. 21

6. *Kakubh uṣṇik* - Whereas 8 + 8 + 12 is the common uṣṇik (one jāgata between two gāyatras,), in *kakubh uṣṇik*, there is a jāgata between two gāyatra pādas: 8 + 12 + 8:

युष्मांकं स्मा रथाँ अनु- (8)
मुदे दधे मरुतो जीरदानवः । (12)
वृष्टी द्यावो यतीरिव ॥ (8)
(8 + 12 + 8 syllables) -Ṛv. V. 53.5

7. *Puraḥ uṣṇik* पुर उष्णिक्- When the first pāda is jāgata (i.e. of 12 syllables), and then followed by the two gāyatras (8) (8), then it is puraḥ- uṣṇik = 12 + 8 + 8:

अप्स्वन्तरमृतमप्सु भेषजम - (12)
पावृत प्रशस्तये । (7)
देवा भवत वाजिनः ॥ (8)
(12 + 7 + 8, निचृद् पुर उष्णिक् = 27) -Rv. I. 23.19

8. *Paroṣṇik* - 8 + 8 + 12 = 28, i.e. the jāgata pāda (of 12 syllables) is the last one, the first two being the gāyatras (परोष्णिक् परः- *Piṅgala*, III. 21) -This is not a new type, since it refers to the very definition of common *usnik* (उष्णिग्गायत्री जागतश्च, III. 18)

9. *Catuṣpāda uṣṇik*, i.e. 7 + 7 + 7 + 7 = 28

नदं व ओदतीनां (7)
नदं योयुवतीनाम् । (7)
पतिं वो अघ्न्यानां (6)
धेनूनामिषुध्यसि ॥ (7) -Rv. VIII 69.2.

(An extra-syllable has been provided in the third quarto (license according to इयादिपूरणः -*Piṅgala* III.2); otherwise the whole verse may be called as nicṛd - catuṣpāda - uṣṇik.

Anuṣṭup Metres

1. *Ārṣī anuṣṭup* or merely *Anuṣṭup* - They have the four pādas of 8 syllables each : 8 + 8 + 8 + 8 = 32 syllables (अनुष्टुब् गायत्रैः - the word gāyatra denotes 8 syllables -*Piṅgala*, III. 23).

ततो विराडजायत (8)

विराजो ऽ अधिपूरुषः । (8)
स जातो ऽ अत्यरिच्यत (8)
पश्चाद् भूमिमथो पुरः ॥ (8) —Yv. XXXI. 5

2. *Nicṛd anuṣṭup* - (32 - 1) = 31 syllables, i.e. one syllable less.

पुरुष ऽ एवेद ँ सर्वं (8)
यद्भूतं यच्च भाव्यम् । (7)
उतामृतत्वस्येशानो (8)
यदन्नेनातिरोहति ॥ (8) (Yv. XXX 1.2)
(8 + 7 + 8 + 8 = 31)

3. *Bhurik anuṣṭup* - (32 + 1) = 33 syllables, i.e. one syllable more than usual.

त्वे ऽ अग्ने स्वाहुत (7)
प्रियासः सन्तु सूरयः । (8)
यन्तारो ये मघवानो (8)
जनानामूर्वान्दयन्त गोनाम् । (10) —Yv. XXXIII.14
(7 + 8 + 8 + 10 = 33 syllables)

4. *Virāṭ anuṣṭup* - (32 — 2) = 30 syllables, i.e. 2 syllables less than usual.

तस्माद्यज्ञात् सर्वहुतः (8)
सम्भृतं पृषदाज्यम् ।(7)
पशूँस्ताँश्चक्रे वायव्या-(8)
नारण्या ग्राम्याश्च ये ॥ (7) —Yv. XXXII.6
(8 + 7 + 8 + 7 = 30 syllables)

5. *Svarāḍ anuṣṭup*, 32 + 2 = 34, i.e. 2 syllables more than usual.

अनड्वाहमन्वारभामहे (10)
सौरभेय ँ स्वस्तये । (7)
स न ऽ इन्द्र ऽ देवेभ्यो (9)
वह्निः सन्तरणो भव ॥ (8) (Yv. XXXV. 13)
(10 + 7 + 9 + 8 = 34 syllables).

6. *Tripāda anuṣṭup* - Sometimes, one may have an anuṣṭup of three pādas, i.e. with two jāgata lines (of twelve syllables each) and one gāyatra line of eight syllables: 12 + 12 + 8 = 32; or 12 + 8 + 12 or 8 + 12 + 12. (त्रिपात्क्वचिज्जागताभ्यां च (24) मध्ये ऽन्ते च (25) – *Piṅgala*, III. 24-25)

पर्यूषु प्रधन्व वाजसातये (11)
परि वृत्राणि सक्षणिः (8)
द्विषस्तरध्या ऋणया न ईयसे ॥ (12)
(11 + 8 + 12, nicṛd) (Ṛv. IX. 110.1)

7. *Pipīlikamadhyā virāṭ anuṣṭup* - Virāṭ anuṣṭup has 32 – 2 = 30 syllables. In the following verse, these are divided as follows in 3 pādas;

अजीजनो हि पवमान सूर्यं (11)
विधारे शक्मना पयः । (8)
गोजीरया र ँ हमाणः पुरन्ध्या ॥ (11)
(11 + 8 + 11 = 30) –Yv. XX11.18

Kātyāyana's *Sarvānukramaṇī* of the Ṛgveda gives the following eight variations of the anuṣṭup-metre:

Anuṣṭup - 8 + 8 + 8 + 8 = 32 syllables.
Mahāpada paṅkti, महापदपंक्ति, 5 + 5 + 5 + 5 + 5 + 6 = 31 syllables,
Virāṭ, विराट्, 10 + 10 + 10, 11 + 11 + 11 = 33 syllables.
Naṣṭarūpi, नष्टरूपी, 9 + 10 + 13 = 32 syllables.
Kṛti, कृति, 12 + 12 + 8 = 32 syllables.
Pipīlikāmadhyā, पिपीलिकामध्या, 12 + 8 + 12 = 32 syllables.

Kāvirāṭ, काविराट्, 9 + 12 + 9 = 30 syllables.

Bṛhatī Metres

According to *Piṅgala*, one *jāgata* line followed by three gāyatra lines constitute the bṛhatī metre : 12 + 8 + 8 + 8 = 36 syllables in all - बृहती जागतस्त्रयश्च गायत्राः - III. 26.

Thus the bṛhatī metre has normally 36 syllables :

one syllable less means *nicṛd - bṛhatī* (36 – 1) = 35; one syllable more means *bhurik-bṛhātī* (36 + 1 = 37); two syllables less (36 – 2 = 34) means *virāṭ - bṛhatī*, and two syllables more means *svarāṭ - bṛhatī* metre.

1. *Ārṣī bṛhatī, or simply bṛhatī* - 36 syllables:

> अपामिदं न्ययन ँ् समुद्रस्य निवेशनम् । (15)
> अन्यौंस्ते ऽअस्मत्तपन्तु हेतयः पावकोऽअस्मभ्य ँ् शिवो भव ॥ (21)
> (15 + 21 = 36) —Yv. XVII.7

2. *Nicṛd bṛhatī* - 36 – 1 = 35 syllables, i.e. one syllable less than usual.

> मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः । (17)
> मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ (18)
> (17 + 18 = 35) —Yv. XXXII.15

3. *Bhurik bṛhatī* - 36 + 1 = 37 syllables, i.e. one syllable more than usual.

> नमस्ते हरसे शोचिषे नमस्ते ऽ अस्त्वर्चिषे । (16)
> अन्यौंस्ते अस्मत्तपन्तु हेतयः (11)
> पावको ऽ अस्मभ्य ँ् शिवो भव ॥ (10)
> (16 + 11 + 10 = 37) —Yv. XXXVI. 20

4. *Virāṭ bṛhatı* 36 - 2 = 34, i.e. 2 syllables less than the usual.

> शारदेन ऋतुना देवा ऽ एक वि ँ् शऽऋभव स्तुताः । (18)
> वैराजेन श्रिया श्रिय ँ् हविरिन्द्रे वयो दधुः ॥ (16)
> (18 + 16 = 34) —Yv. XX1.26

5. *Svarāṭ bṛhatī* - 36 + 2 = 38 syllables, i.e. two syllables more than usual.

> आजुह्वान ऽ ईड्यो वन्द्यश्चा (9)
> याह्यग्ने वसुभिः सजोषाः । (9)
> त्वां देवानामसि यह्व होता (10)
> स ऽ एनान्यक्षीषितो यजीयान् (10)
> (18 + 20 = 38 = 9 + 9 + 10 + 10) —Yv. XXIX. 28

6. *Pipīlkāmadhyā Bṛhatī* - 14 + 8 + 14; the shortest pāda being at the centre.

पृथिव्या ऽ अहमुदन्तरिक्षमारुहम-(14)
न्तरिक्षाद्दिवमारुहम् । (8)
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् (14)–Yv. XVII. 67

7. *Pathyā Bṛhatī* - 8 + 8 + 12 + 8 = 36 syllables. Here in this metre, the first two and the fourth pādas are gāyatra (of 8 syllables) and third pāda is jāgata (of 12 syllables): पथ्या पूर्वश्चेत् तृतीया । -*Pingala,* III. 27.

कदाचन स्तरीरसि (8)
नेन्द्र सश्चसि दाशुषे । (8)
उपोपेन्नु मघवन् भूय ऽ इन्नुते (12)
दानं देवस्य पृच्यते ॥ (8) –Yv. III. 34

8. *Nyaṅku sāriṇī bṛhatī* - 8 + 12 + 8 + 8 = 36 syllables i.e. the jāgata pāda (of 12 syllables) comprises the second pāda; whereas the first, third and the fourth pādas are gāyatra (of 8 syllables). (न्यंकुसारिणी द्वितीयः -*Pingala,* III. 28). Krauṣṭuka Ācārya has named the same metre as *skandho-grīvī* (स्कन्धोग्रीवी क्रौष्टुकेः -*Pingala,* III. 29) स्कन्धोग्रीवी = a neck between two shoulders.

According to Yāska, the same metre is known as *urobṛhatī* (उरोबृहती यास्कस्य - *Pingala,* III. 30)

9. *Upariṣṭād bṛhatī* - 8 + 8 + 8 + 12 = 36, the jāgata pāda (of 12 syllables) is the fourth one, the first three being the gāyatra pādas of 8 syllables. (उपरिष्टाद् बृहत्यन्ते - *Pingala* III. 31). Here we have a *nicṛd* upariṣṭad bṛhatī.

अश्विनकृतस्य ते (7)
सरस्वतिकृतस्येन्द्रेण (9)
सुत्राम्णा कृतस्य उप (8)
हूत ऽ उपहूतस्य भक्षयामि ॥ (11)
(7 + 9 + 8 + 11 = 35) –Yv. XX. 35
Here iś another illustration of *bhurik*-upariṣṭād bṛhatī:

सं वां मना ँ सि सं व्रता (8)
समु चित्तान्याकरम् । (7)

अग्ने पुरीष्याधिपा भव (9)
त्वं न ऽ इषमूर्जं यजमानाय धेहि । (13)
(8 + 7 + 9 + 13 = 37) -Yv. XII. 58
An upariṣṭād bṛhatī:

ऊर्ध्व ऽ ऊ षु ण ऽ ऊतये (8)
तिष्ठा देवो न सविता । (8)
ऊर्ध्वो वाजस्य सनिता (8)
यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ (12)
(8 + 8 + 8 + 12 = 36) –Yv. X1.42

10. *Purastād Bṛhatī* - 12 + 8 + 8 + 8 - In this, the Jāgata pāda (of 12 syllables) becomes the first one, the second, third and fourth being the gāyatra pādas (पुरस्ताद् बृहती पुरः - *Piṅgala*, III. 32).

10.(a) *Catuṣpāda bṛhatī* I –9 + 9 + 9 + 9 = 36 syllables - It has four pādas of nine syllables each - क्वचिन्नवकाश्चत्वारः-*Piṅgala*, III. 33

युवं श्रीस्तं महो रन्युवं (9)
वा यन्निरततंसतम् । (8)
ता नो वसू सुगोपा स्यातं (9)
पातं नो वृकादघायोः ॥ (8)
(9 + 8 + 9 + 8 = 34) -Ṛv. I. 120.7

This catuṣpāda virāḍ bṛhatī (virāḍ since 36–2 = 34) it may also be called svarāḍ ārṣī anuṣṭup, svarāḍ since 32 + 2 = 34.

(b) *Catuspāda Bṛhatī* II – 10 + 10 + 8 + 8 = 36. The first two are the vairāja pādas (of 10 syllables), and the last two are the gāyatra pādas (of 8 syllables each) (वैराजौ गायत्री च -*Piṅgala*, III. 34)

अग्ने विवस्वदुषसश् (8)
चित्रं राधो अमर्त्य । (7)
आ दाशुषे जातवेदो (8)
वहा त्वमद्या देवाँ उषर्बुधः ॥ (11)
(8 + 7 + 8 + 11 = 34) –Ṛv. I. 44.1

This is known as upariṣṭād virāḍ bṛhatī, or catuṣpāda virāḍ bṛhatī (upariṣṭād, since it has first three gāyatras and the fourth a jāgata).

Again, it is virāḍ, since 2 less syllables (36 – 2 = 34), and catuṣpāda, since the verse has four pādas.

11. *Mahābṛhatī* - 12 + 12 + 12, i.e. having three pādas, each of which is a jāgata (i.e. of 12 syllables)- त्रिभिर्जागतैर्महाबृहती (*Piṅgala*, III. 35)

The metre is also known as *satobṛhatī*, according to Tāṇḍin Ācārya (सतोबृहती ताण्डिनः).

अध यदिमे पवमान रोदसी (12)
इमा च विश्वा भुवनाभि मज्मना । (12)
यूथे न निष्ठा वृषभो वि तिष्ठसे ॥ (12)
(12 + 12 + 12 = 36) –Ṛv. IX. 110.9

Paṅkti Metres

The Paṅkti metre is supposed to be containing 40 syllables, equivalent to two jāgata (12 syllables) and two gāyatra pādas (8 syllables) 12 + 12 + 8 + 8 = 40 syllables. (पंक्ति र्जागती गायत्री च - *Piṅgala*, III. 37). Ārṣi paṅkti, or merely paṅkti has thus 40 syllables in each verse.

1. *Ārṣī paṅkti or paṅkti* = 12 + 12 + 8 + 8 or 10 + 10 + 10 + 10 = 18 + 22 = 40 syllables.

(a) गृहा मा बिभीत मा वेपध्वमूर्ज्ज बिभ्रत ऽ एमसि । (18)
ऊर्ज्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥ (22)
(18 + 22 = 40) -Yv. III. 41

(b) एतत्ते रुद्रावसं तेन (9)
परो मूजवतो ऽ तीहि । (8)
अवततधन्वा पिनाकावसः (11)
कृत्तिवासा ऽ अहि ँ सन्नः शिवोतीहि ॥ (12)
(17 + 23 = 40 or 8 + 9 + 11 + 12) -Yv. III. 61

2. *Nicṛd (ārṣī) Paṅkti* - 40 – 1 = 39 syllables, i.e. one less than usual.

मधुमतीर्न इषस्कृधि यते (11)
सोमादाभ्यं नाम जागृवि (9)
तस्मै ते सोम सोमाय । (8)
स्वाहा स्वाहोर्वन्तरिक्षमन्वेमि ॥ (11)
(11 + 9 + 8 + 11 = 28 + 11 = 39) -Yv. VII.2

3. *Bhurik (ārṣī) Paṅkti* - 40 + 1 = 41, one syllable more than usual.

त्वमग्ने व्रतपाऽअसि (8)
देव ऽ आ मर्त्येष्वा, त्वं यज्ञेष्वीड्यः । (11)
रास्वेयत्सोमा भूयो भर (9)
देवो नः सविता वसोर्दाता वस्वदात् ॥ (13)
(8 + 11 + 9 + 13 = 19 + 22 = 41) —Yv. IV. 16

4. *Virāṭ paṅkti* - 40 − 2 = 38, i.e. 2 syllables less than usual.

राज्यसि प्राची दिग्विराडसि (10)
दक्षिणा दिक् सम्राडसि (8)
प्रतीची दिक् स्वराडस्यु-(8)
दीची दिगधिपत्न्यसि बृहती दिक् ॥ (12)
(10 + 8 + 8 + 12 = 38 syllables in all) -Yv. XIV. 13

5. *Svarāḍ (ārṣī) paṅkti* - 40 + 2 = 42 syllables, i.e. 2 syllables more than usual.

विश्वकर्मा ह्यजनिष्ट देवऽआदिद् (12)
गन्धर्वोऽअभवद् द्वितीयः । (9)
तृतीयः पिता जनितौषधीनामपां (13)
गर्भं व्यदधात् पुरुत्रा ॥ (8)
(12 + 9 + 13 + 8 = 21 + 21 = 42) -Yv. XVII. 32

6. *Sataḥ paṅkti* - 12 + 8 + 12 + 8 = 40; in the first and third pāda, we have jāgata syllables (12), and in the second and fourth pādas, the gāyatra (8) syllables (पूर्वौ चेदयुजौ सतः पंक्तिः - *Piṅgala*, III. 38 i.e. jāgata and gāyatras alternatively - see पंक्ति-र्जागती गायत्री च -*Piṅgala*, III. 37)

आ यं नरः सुदानवो ददाशुषे (12)
दिवः कोशमचुच्यवुः । (8)

वि पर्जन्यं सृजन्ति रोदसीअनु (12)
धन्वना यन्ति वृष्टयः ॥ (8)
(12 + 8 + 12 + 8 = 40)

7. *Viparīta satah paṅkti* - Reverse of the satah-paṅkti is also satah paṅkti (8 + 12 + 8 + 12) i.e. the first and the third pādas have gāyatra syllables and the second and the fourth jāgata syllables (विपरीतौ च -*Piṅgala,* III. 39).

य ऋष्वः श्रावयत्सखा (8)
विश्वेत्स वेद जनिमा पुरुष्टुतः (12)
तं विश्वे मानुषा युगे-(8)
न्द्रं हवन्ते तविषं यतस्रुचः ॥ (11)
(8 + 12 + 8 + 11 = 39; i.e. निचृद् सतः पंक्ति, nicṛd satah paṅkti) -Rv. VIII. 46.12

8. *Prastāra paṅkti* - 12 + 12 + 8 + 8 = 40 with two jāgatas (of 12 syllables each) followed by two gāyatras (of 8 syllables each)- (प्रस्तार पंक्तिः पुरतः -*Piṅgala,* III. 40).

भूरसि भूमिरस्यदितिरसि (11)
विश्वधाया विश्वस्य भुवनस्य धर्त्री । (13)
पृथिवीं यच्छ पृथिवीं (8)
दृ ँ ह पृथिवीं मा हि ँ सीः (8)
(11 + 13 + 8 + 8 = 40) -Yv. XIII. 18

9. *Āstāra paṅkti* - 8 + 8 + 12 + 12 = 40, two gāyatras are followed by two jāgatas (आस्तार पंक्तिः परतः - *Piṅgala,* III. 41)

प्रतूर्तं वाजिन्नाद्रव (8)
वरिष्ठामनु संवतम् । (8)
दिवि ते जन्म परममन्तरिक्षे (12)
तव नाभिः पृथिव्यामधि योनिरित् (12)
(8 + 8 + 12 + 12 = 40) -Yv. XI. 12

10. *Viṣṭāra paṅkti* - 8 + 12 + 12 + 8 = 40; two jāgata pādas in the middle, and preceded and followed by a gāyatra pāda each (विष्टारपंक्तिरन्तः -*Piṅgala,* III. 42; *antaḥ* here means the middle twos).

अग्ने तव श्रवो वयो (8)
महि भ्राजन्ते अर्चय विभावसो । (12)
बृहद्भानो शवसा वाजमुक्थ्यं (11)
दधासि दाशुषे कवे ॥ (8)
(8 + 12 + 11 + 8 = 39; nicṛd vistāra paṅkti)-Ṛv. X. 144.6

11. *Sanstāra paṅkti* - 12 + 8 + 8 + 12 = 40 syllables, here the two jāgata pādas (12) are on extreme ends with two gāyatras (8) in the middle: (सस्तार पंक्तिर्बहि: -*Piṅgala* III. 43)

इष्कर्तारमध्वरस्य प्रचेतसं (12)
क्षयन्तं राधसो महः (8)
रातिं वामस्य सुभगां (8)
महीमिषं दधासि सानसिं रयिम् ॥ (12)
(12 + 8 + 8 + 12 = 40) Ṛv VIII. 140.5

12. *Akṣara paṅkti or ardha paṅkti* - 5 + 5 + 5 + 5 = 20 syllables = 1/2 x 40 (ardha paṅkti)- (अक्षर पंक्तिः पञ्चकाश्चत्वारः, i.e. with four pādas of five syllables).

पश्वा न तायुं (5)
गुहा चतन्तम् । (5)
नमो युजानं (5)
नमो वहन्तम् ॥ (5)
(5 + 5 + 5 + 5 = 20 -Ṛv. I.65.1

13. *Pada paṅkti*- 5 + 5 + 5 + 5 + 5 = 25 syllables (five pādas of 5 syllables each) (पदपंक्तिः पञ्च -*Piṅgala* III. 46). Here is a bhurik pada Paṅkti (25 + 1 = 26), which may be regarded as virāḍ uṣṇik also: 28 - 2 =26):

घृतं न पूतं (5)
तनुररेपाः (5)
शुचि हिरण्यम् । (5)
तत्ते रुक्मो न (5)
रोचत स्वधावः ॥ (6)
(5 + 5 + 5 + 5 + 6 = 26) -Ṛv. IV. 10.6

14. *Pañca-padā paṅkti* - 4 + 6 + 5 + 5 + 5 = 25 syllables, the first of 4, second of 6, and three pādas of 5 (चतुष्क षट्कौ त्रयश्च,

-*Pingala*. III. 47; here ca, च, denotes *pañcaka*, lines i.e. of 5 syllables). There is no rigidity in respect to the order of catuṣka (group of four), pañcaka (group of five) or ṣaṭka (group of six);

(a) अधा ह्यग्ने (4)
क्रतोर्भद्रस्य (5)
दक्षस्य साधोः । (5)
रथीर्ऋतस्य (5)
बृहतो बभूथ ॥ (6)
(4 + 5 + 5 + 5 + 6 = 25). This may be also called bhurik - gāyatrī (24 + 1 = 25). —Ṛv. IV.10.2

(b) एभिर्नो अर्कै (5)
र्भवा नो अर्वाङ् (5)
स्वर्ण ज्योतिः ।(4)
अग्ने विश्वेभिः (5)
सुमना अनीकैः ॥ (6)
(5 + 5 + 4 + 5 + 6 = 25) -Ṛv. IV. 10.3

16. *Pathyā paṅktiḥ* - 8 + 8 + 8 + 8 + 8 = 40 (5 lines of gāyatra syllables (8) each (पथ्या पञ्चभिर्गायत्रैः -*Pingala*, III. 48).

यो अर्यो मर्त भोजनं (8)
परा ददाति दाशुषे । (8)
इन्द्रो अस्मभ्यं शिक्षतु (8)
विभजा भूरि ते वसु (8)
भक्षीय तव राधसः ॥ (8)
(8 + 8 + 8 + 8 + 8 = 40) -Rv. I.81.6

17. *Jagatī paṅkti* - 8 + 8 + 8 + 8 + 8 + 8 = 48 syllables. The metre has six gāyatra (8) pādas. This is in fact a special jagatī of six pādas. (जगती षड्भिः -*Pingala*, III. 49). (It is *jagati*, since the total number of syliables is 48).

महि वो महतामवो (8)
वरुण मित्र दाशुषे (8)
यमादित्या अभि द्रुहो (8)
रक्षथा नेमघं नश-(8)
दनेहसो व ऊतयः (8)

सुऊतयो व ऊतयः ॥ (8)
(8 + 8 + 8 + 8 + 8 + 8 = 48) -Ṛv. VIII. 47.1

Triṣṭubh Metres

Piṅgala treats of triṣṭup (or triṣṭubh) and jagatī metres in 5 aphorisms:

(i) एकेन त्रिष्टुब् ज्योतिष्मती । (50)
(ii) तथा जगती । (51)
(iii) पुरस्ताज् ज्योतिः प्रथमेन । (52)
(iv) मध्येज्योतिर्मध्यमेन । (53)
(v) उपरिष्टाज्ज्योतिरन्तेन । (54)

Pañca-pād Triṣṭup and Jagatī Metres

A pañca-pād metre means a five-footed. The Sūtras from Piṅgala *Chandaḥ-Śāstra* III. 50-54 in their connection have already been given above.

They are a combination of four lines of gāyatra plus one line of traiṣṭubha or jāgata as the case may be.

They are called *jyotiḥ triṣṭup* or *jyotiṣmatī triṣṭup* in one case and *jyotiḥ jagatī* or *jyotiṣmatī jagatī* in the other.

(i) *Pañcapād jyotiṣmatī triṣṭup-*

4 gāyatra + 1 traiṣṭubha = 8 + 8 + 8 + 8 + 11 = 43 syllables in five lines.

(ii) *Pañcapād jyotismatī jagatī*

4 gāyatra + 1 jāgata = 8 + 8 + 8 + 8 + 12 = 44 syllables in five lines, just as a pāda of 8 syllables is known as *gāyatra* (गायत्र) a pāda of 12 is known as *jāgata* (जागत), so a pāda of 11 syllables is known as *traiṣṭubha* (त्रैष्टुभ); and also known as *rudra*. In further description, ज्योतिः = ज्योतिष्मती *jyotiḥ* = *jyotiṣmatī*.

Pañcapād purastād - jyotiḥ triṣṭup - 11 + 8 + 8 + 8 + 8 = 43

This is of five feet.

The first pāda is traiṣṭubha (of 11 syllables), and the rest four gāyatra (of 8 syllables).

कृधी नो अह्रयो देव सवितः (11)
स च स्तुषे मघोनाम् (7)
सहो न इन्द्रो वह्निभि - (8)
न्र्येषां चर्षणीनां (6)
चक्रं रश्मि न योयुवे ॥ (8)

—Ṛv IV. 93.9

To meet the requisites of the metre, the second and fourth anomalous lines may be read as:

Second —स च सतुषे मघोनाम् (8)
Fourth —नियेषां चरषणीनाम् (8)
(This verse, Ṛv. IV. 93.9 is also known as akṣara paṅkti).

Pañcapād purastād - jyotiḥ jagatī - 12 + 8 + 8 + 8 + 8 = 44.
Similar to the above triṣṭubh metre, if the first pāda be jāgata (of 12 syllables), the metre is known as *pañcapād purastād jyotiḥ jagatī.*

नमोवाके प्रस्थिते अध्वरे नरा (12)
विवक्षणस्य पीतये (8)
आयातमश्विना गत - (8)
मवस्युर्वामहं हुवे (8)
धत्तं रत्नानि दाशुषे ॥ (8)

Pañcapād madhye jyotiṣmatī jagatī - 8 + 8 + 12 + 8 + 8 = 44.
This metre has five feet, of which first, second, fourth and fifth are gāyatra pādas, whereas the third or the middle one is a jāgata pāda.

इन्द्राय त्वा वसुमते (8)
रुद्रवतऽइन्द्राय त्वा- (8)
दित्यवत ऽ इन्द्राय त्वाभिमातिघ्ने । (12)
श्येनाय त्वा सोमभृतेऽ-(8)
-ग्नये त्वा रायस्पोषदे ॥ (8)
(8 + 8 + 12 + 8 + 8 = 44) —Yv. VI. 32

Pañcapād madhye jyotiḥ triṣṭup - 8 + 8 + 11 + 8 + 8 = 43 syllabes. This is also five-footed triṣṭup metre. The *traiṣṭubha*

pāda (of 11 syllables) is in the middle, with two gāyatra pādas each on either side.

बृहद्भिरग्ने अर्चिभिः (8)
शुक्रेण देव शोचिषा (8)
भरद्वाजे समिधानो यविष्ठ्य (11)
रेवन्नः शुक्र दीदिहि (8)
द्युमत्पावक दीदिहि ॥ (8) —Ṛv. IV. 48.7

Four-footed Ārṣī Triṣṭup Metres- Now we shall give normal *triṣṭup* (triṣṭubh) metres:

1. *Triṣṭup-* 11 + 11 + 11 + 11 = 44 syllables.

तनूपाऽअग्नेऽसि तन्वं मे पाह्या -(11)
युर्दाऽअग्नेऽस्यायुर्मे देहि वर्च्चो- (11)
दाऽअग्नेऽसि वर्च्चो मे देहि । अग्ने (11)
यन्मे तन्वाऽऊनं तन्मऽआपृण ॥ (11)

—Yv. III. 17

2. *Nicṛt triṣṭup* - 44 − 1 = 43 syllables i.e. one syllable less than usual.

या ते धामानि हविषा यजन्ति (11)
ता ते विश्वा परिभूरस्तु यज्ञम् (11)
गयस्फानः प्रतरणः सुवीरोऽ- (11)
वीरहा प्रचरा सोम दुर्य्यान् ॥ (10)
(11 + 11 + 11 + 10 = 43 syllables) —Yv. IV. 37

3. *Bhurik Triṣṭup* - 44 + 1 = 45 syllables (one more syllable than usual).

अयमिह प्रथमो धायि धातृ-(11)
भिर्होता यजिष्ठोऽअध्वरेष्वीड्यः । (11)
यमप्नवानो भृगवो विरुरुचु- (12)
र्वनेषु चित्रं विभ्वं विशे विशे ॥ (11)
(11 + 11 + 12 + 11 = 45) Yv. II. 15

4. *Virāṭ triṣṭup* - 44 − 2 = 42 syllables i.e. two syllables less than usual.

उभा वामिन्द्राग्नीऽआहुवध्याऽ (10)
उभा राधसः सह मादयध्यै । (11)
उभा दातारविषा ᳬरयीणा- (10)
मुभा वाजस्य सातये हुवे वाम् ॥ (11)
(10 + 11 + 10 + 11 = 42) —Yv. III. 13

5. *Svarāṭ triṣṭup* - 44 + 2 = 46 syllables i.e. two syllables more than usual.

धाता रातिः सवितेदं जुषन्तां (11)
प्रजापतिर्निधिपा देवोऽअग्निः । (11)
त्वष्टा विष्णुः प्रजया स ᳬ रराणा (11)
यजमानाय द्रविणं दधात स्वाहा ॥ (13)
(11 + 11 + 11 + 13 = 46) —Yv. VIII. 17

(Normally this verse, as the other two verses VIII. 20 and VIII. 62 must have been pure and simple triṣṭup (11 x 4 = 44 syllables), the ending *Svāhā* (the common ending when an *āhuti* is given after reciting a *mantra, svāhoccāra*). has made them *svarāṭ*.

An illustration of normal *svarāt triṣṭup*, is the following:

नाभा पृथिव्याः समिधानेऽअग्नौ (11)
रायस्पोषाय बृहते हवामहे । (12)
इरम्मदं बृहदुक्थं यजत्रं (11)
जेतारमग्निं पृतनासु सासहिम् (12)
(11 + 12 + 11 + 12 = 46) —Yv. XI. 76

Jagatī Metres

Along with the five-footed jyotiṣmatī triṣṭups, we have given an account of the five-footed jyotiṣmatī jagatī.

1. *Ārṣī jagatī or jagatī* - 48 syllables.

स त्वमग्ने सूर्यस्य वर्च्चसागथाः (12)
समृषीणाᳬस्तुतेन (7)
सं प्रियेण धाम्ना समहमायुषा सं वर्च्चसा (15)
सं प्रजया स ᳬ रायस्पोषेण ग्मिषीय ॥ (13)
(12 + 7 + 16 + 13 = 48) —Yv. III. 19

2. *Nicṛd-Jagatī* - 48 – 1 = 47. i.e. one syllable less than usual.

अदित्यै रास्नासि विष्णोर्वेष्पोस्यूर्जे (12)
त्वाऽदब्धेन त्वा चक्षुषावपश्यामि । (12)
अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने (12)
धाम्ने मे भव यजुषे यजुषे ॥ (11)
(12 + 12 + 12 + 11 = 47) —Yv. I. 30

3. *Bhurik jagatī* - 48 + 1 = 49, i.e. one syllable more than usual.

वसोः पवित्रमसि शतधारं (11)
वसोः पवित्रमसि सहस्रधारम् । (12)
देवस्त्वा सविता पुनातु वसोः (11)
पवित्रेण शतधारेण सुप्वा कामधुक्षः (15)
(11 + 12 + 11 + 15 = 49) —Yv. I.3

4. *Virāṭ jagatī* - 48 – 2 = 46 syllables, i.e. two syllables less than usual.

मनो जूतिर्जुषतामाज्यस्य बृहस्पति - (14)
र्यज्ञमिमं तनोत्वरिष्टं यज्ञ ँ्समिमं दधातु । (17)
विश्वे देवासऽ इह मादयन्तामो३ म्प्रतिष्ठ ॥ (15)
(14 + 17 + 15 = 46) —Yv. II. 13

5. *Svarāt jagatī* - 48 + 2 = 50, i.e. two syllables more than usual.

भूताय त्वा नारातये स्वरभिविख्येषं (14)
दृ ँ्हन्तां दुर्याः पृथिव्यामुर्वन्तरिक्षमन्वेमि । (16)
पृथिव्यास्त्वा नाभौ सादयाम्य-(10)
दित्याऽउपस्थेऽग्नेहव्य ँ् रक्ष ॥(10)
(14 + 16 + 10 + 10 = 50) —Yv. I.11

6. *Madhye jyotiḥ jagatī* - 12 + 12 + 8 + 12 or 12 + 8 + 12 + 12 = 44. This is a four-footed metre, with the first and the last pādas as jāgata (of 12 syllables), and one gāyatra pāda and one jāgata pāda in the middle.

यदा यज्ञं मनवे संमिमिक्षथु- (12)

रेवेत्काण्वस्य बोधतम् (8)
बृहस्पतिं विश्वान्देवाँ अहं हुव (12)
इन्द्राविष्णू अश्विनावाशुहेषसा ॥ (12)
(12 + 8 + 12 + 12 = 44) —Ṛv. VII. 10.2

Special Types of Metre

Piṅgala gives an account of four special types of metres:

(i) *Śaṅkumatī*-एकस्मिन् पञ्चके छन्दः शंकुमती (III. 55).
(ii) *Kakudmatī*-षट्के ककुद्मती (III. 56).
(iii) *Pipīlikamadhyā*-त्रिपादणिष्ठमध्या पिपीलिकमध्या (III. 57).
(iv) *Yavamadhyā*-विपरीता यवमध्या (the reverse of Pipīlika - madhyā (III. 58).

1. *Śaṅkumatī* - 5 + 6 + 6 + 6 = 23 syllables. Of the four pādas, any one of them is of 5 syllables, and all the other three of six syllables each, then it is śaṅkumatī gāyatrī. Similarly for other metres; if *any pāda is of five syllables*, and the rest following usual rule, the metre is 'śaṅkumatī paṅkti', 'śaṅkumatī bṛhatī' etc.

2. *Kakudmatī* (or Kakumatī)- In this type, *any one pāda should be of six syllables*, and the rest of the pādas following the usual rules of the metre.

3. *Pipīlikamadhyā* - All the metres of three pādas, having the middle pāda unusually a short one (the shortest) the metre is called pipīlikamadhyā. For example,

नृभिर्येमानो हर्यतो (8)
विचक्षणो (4)
राजा देवः समुद्रियः (8)
(8 + 4 + 8 = 20). —Ṛv. IX. 107.16

4. *Yavamadhyā*- It is the reverse of pipīlikamadhyā, i.e. middle pāda of the three should be the longest. For example,

सुदेवः समहासति (8)
सुवीरो नरो मरुतः स मर्त्यः (11)

यं त्रायध्वं स्याम ते । (7)
(8 + 11 + 7 = 26) —Ṛv. V. 53.15

Long Metres from Atijagatī to Utkṛti

In the *Chandaḥ Śāstra* of Piṅgala, we have the following sūtras in the Fourth Chapter.

1. चतुःशतमुत्कृतिः (IV. 1)
The utkṛti metre has 104 syllables.
2. चतुरश्चतुरस्त्यजेदुत्कृतेः (IV. 2).
By decreasing the above number 104 of syllables each time by *four*, we get the succeeding metres.
104 − 4 = 100; 100 − 4 = 96; 96 − 4 = 92 and so on.
3. तान्यभिसंव्याङ्प्रेभ्यः कृतिः (अभि, सम्, वि, आङ्, प्र (IV. 3).
4. प्रकृत्या चोपसर्गवर्जितः (IV. 4).
The metres thus formed in the series would be named by the use of prefixes (i) अभि (ii) सम् (iii) वि (iv) आङ् (v) प्र to the root-term and (vi) finally *kṛti* itself. (without the prefix).
उत्कृतिः - 104, अभिकृतिः - 100, संकृतिः - 96, आकृतिः - 88, प्रकृतिः - 84, कृतिः 80.
(Utkṛti, abhikṛti, saṅkṛti, vikṛti, ākṛti, prakṛti, and kṛti).

5. धृत्यष्टिशक्वरीजगत्यः (IV. 5). Then follow the four sets of धृति, अष्टि, शक्वरी and जगती, each a set of two: (1) atidhṛti (76) and dhṛti (72); (ii) ati-aṣṭi (68) and aṣṭi (64); (iii) ati-śakvarī (60) and sakvarī (56); (iv) atijagatī (52) and jagatī (48).

Thus from gāyatrī (24) to Utkṛti (104), we have 21 classes of metres (7 + 7 + 7 in three groups) i.e. three types.

Type I	Type II	Type III
Gāyatrī - 24	Ati-jagatī - 52	Kṛti - 80
Uṣṇik - 28	Śakvarī - 56	Prakṛti - 84
Anuṣṭup - 32	Ati-śakvarī - 60	Ākṛti - 88
Bṛhatī - 36	Aṣṭi - 64	Vikṛti - 92
Paṅkti - 40	Ati-aṣṭi - 68	Saṅkṛti - 96
Triṣṭup - 44	Dhṛti - 72	Abhikṛti - 100
Jagatī - 48	Ati-dhṛti - 76	Utkrti - 104

Let N be the prescribed number of syllables.
N - 1 gives the corresponding *nicṛt*.
N + 1 gives the corresponding *bhurik*.
N - 2 gives the corresponding *virāṭ*.
N + 2 gives the corresponding *svarāṭ*.

Illustrations

(i) Here we have a *Ṛk* verse, I. 133.6:

अवर्मह इन्द्र दादृहि श्रुधी नः शुशोच हि । (16)
द्यौः क्षा न भीषाँ अद्रिवोघृणान्न भीषाँ अद्रिवः । (16)
शुष्मिन्तमो हि शुष्मिभिर्वधैरुग्रेभिरीयसे । (16)
अपूरुषघ्नो अप्रतीत शूर सत्वभिस्त्रिसप्तैः शूर सत्वभिः । (22)
(16 + 16 + 16 + 22 = 70)
This metre may be called *virāṭ dhṛti* (72 – 2 = 70), or *virāṭ brāhmī jagatī*, or *svarāṭ-atyaṣṭi* (68 + 2 = 70).
(ii) अद्भ्यः स्वाहा वार्भ्यः स्वाहोदकाय स्वाहा । (13)
तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा स्यन्दमानाभ्यः स्वाहा । (19)
कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहा - (15)
र्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ (17)
(13 + 19 + 15 + 17 = 64) (Yv. XXII. 25)
This is *aṣṭi* metre.
(iii) वाताय स्वाहा धूमाय स्वाहाभ्राय स्वाहा मेघाय स्वाहा (19)
विद्योतमानाय स्वाहा स्तनयते स्वाहावस्फूर्जते स्वाहा (20)
वर्षते स्वाहाववर्षते स्वाहोग्रं वर्षते स्वाहा (17)

शीघ्रं वर्षते स्वाहोद्गृह्णते स्वाहोद्गृहीताय स्वाहा (18)
पृष्णते स्वाहा शीकायते स्वाहा प्रुष्वाभ्यः स्वाहा (16)
ह्रादुनीभ्यः स्वाहा नीहाराय स्वाहा । (12)
(19 + 20 + 17 + 18 + 16 +12 = 102) –Yv. XXII. 26

Since abhikṛti has hundred (100) syllables, the present mantra is *svarāḍ abhikṛti* (100 + 2 = 102).

Long metres broken into fragments

Old commentators on the Śukla Yajurveda, like Uvaṭa and Mahīdhara are not particular in assigning the names of metres to each and every kaṇḍikā (commonly known as *mantra*). These kandikās are not necessarily verses or chan-

das as we have in the Ṛgveda or even the Sāmaveda. Strictly speaking, they are not even prose. They belong to a category, quite different from others – they may be specifically called *Yajus (yajūṁṣi)*. So often, they are appended to a verse also, and frequently they freely make use of verses, so common with the verses of the Ṛgveda.

The very first *mantra* of the Yajurveda has 80 syllables, with its own characteristic texture. We could have assigned the term Kṛti to this metre on the basis of the number of syllables. Dayānanda, however, prefers to break up the text into two fragments, the first one of which becomes *svarāṭ bṛhatī* (38 syllables), and the second one as *brhāmī-uṣṇik* (42).

I. इषे त्वोर्जे त्वा वायवस्थ (9)
देवो वः सविता प्रार्पयतु (10)
श्रेष्ठतमाय कर्मणऽ (8)
आप्यायध्वमघ्न्याऽइन्द्राय भागम् । (11)
(9 + 10 + 8 +11 =38 –*svarāṭ bṛhatī*).
II. प्रजावतीरनमीवाऽअयक्ष्मा (11)
मा व स्तेनऽ ईशत माघशꣳसो (11)
ध्रुवाऽअस्मिन् गोपतौ स्यात (9)
बह्वीर्यजमानस्य पशून् पाहि ॥ (11)
(11 + 11 + 9 + 11 = 42 brāhmī-uṣṇik)

Here is another illustration, where Dayānanda breaks up even a short verse into two fragments (Yv. IV. 28).

I. परि माग्ने दुश्चरिताद् (8)
बाधस्वा मा सुचरिते भज (10)
(8 + 10 = 18 -sāmnī-bṛhatī).
II. उदायुषा स्वायुषो (7)
दस्थाममृताँ २ ऽ अनु ॥ (7)
(7 + 7 = 14 - sāmnī-uṣṇik).

Sometimes, a very long text has been broken up into four fragments (Yv. VII.47).

I. अग्नये त्वा मह्यं वरुणो ददातु (12)
सोऽमृतत्वमशीयायुर्दात्र ऽ (10)
एधि मयो मह्यं प्रतिग्रहीत्रे । (11)
(12 + 10 + 11 = 33 , (Bhurik-Prājāpatya Jagatī)
II. रुद्राय त्वा मह्यं वरुणो ददातु (12)

सोऽमृतत्वमशीय प्राणो दात्रऽ (11)
एधि वयो मह्यं प्रतिग्रहीत्रे । (11)
(12 + 11 + 11 = 34, Svarāḍ - Prā jāpatya-Jagatī)
III. बृहस्पतये त्वा मह्यं वरुणो ददातु (14)
सोऽमृतत्वमशीय त्वग् दात्र ऽ (10)
एधि मयो मह्यं प्रतिग्रहीत्रे । (11)
(14 + 10 + 11 = 35 - nicṛd-ārcī-jagatī)
IV. यमाय त्वा मह्यं वरुणो ददातु (12)
सोऽमृतत्वमशीय हयो दात्र ऽ (11)
एधि वयो मह्यं प्रतिग्रहीत्रे ॥ (11)
(12 + 11 + 11 = 34 - virāḍ ārcī jagatī)

There is an anomaly in regards to the verse XXXII.2, and XXXII.3.

Vedic Text

सर्वे निमेषा जज्ञिरे (8)
विद्युतः पुरुषादधि । (8)
नैनमूर्ध्वं न तिर्यञ्चं च (8)
न मध्ये परि जग्रभत् ॥ (8)

न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः (16)
हिरण्यगर्भऽइत्येष मा मा हिꣳसीदित्येषा यस्मान्न जात ऽ इत्येषः ॥ (23)
(16 + 23 = 39-nicṛt paṅkti)

Upaniṣadic Text

नैनमूर्ध्वं न तिर्यञ्चं च न मध्ये परिजग्रभत् (16)
न तस्य प्रतिमाऽअस्ति यस्य नाम महद्यशः ॥ (16)
(8 + 8 + 8 + 8 = 32 -Anuṣṭup) *Śvetaśvatra,* IV. 19

In fact हिरण्यगर्भ॰, मा मा हिंसी॰, and यस्मान्न जातः॰ are the Pratīkas (the initial words) of the mantras which are to be repeated or recited after the text (an instruction in the Karma Kāṇḍa).

हिरण्यगर्भ॰ –XIII.4; XXIII.1; XXV.10
मा मा हिꣳसीः॰ –XII. 102
यस्मान्न जातः॰ –VIII.36

The *pratīkas* are similarly quoted along with several other verses in the Yajurveda, but they are not considered as a part of the verse in deciding the metre:

Nicṛd-gāyatrī -आसुते सिञ्चत॰ –XXXIII.21 *Pratika*: तं प्रत्नथा; अयं वेनः
Virāṭ-triṣṭup -कुतस्त्वमिन्द्र॰ –XXXIII. 27 –Pratika :महाँ ऽ इन्द्रो य ऽ ओजसा (VII. 40); कदाचन स्तरीरसि॰ VIII.2; कदाचन प्रयुच्छसि॰ (VIII. 3).

11

OUR TRANSLATION

The translation of the Śukla Yajurveda, of the reputed school of the Vājasaneyins was included in our project of translating the four Vedic Saṁhitās, the Ṛk, the Yajuḥ, the Sāma and the Atharva, and as soon as we had almost completed our translation of the Ṛgveda, we took up this venture also. In the first volume of the Ṛgveda, which has been published by the *Veda Pratishthana,* we have given an extensive introduction outlining the details of the Vedic Studies. The present work on the Yajurveda has also been taken up on the same lines, with some basic differences. While the Ṛgveda for most of the part (rather the whole of it) runs through well-characterised Vedic meters, the Yajurveda has the text for the major part in the form of *yajūṁṣi* (the *yajus*), or "the sacrificial formulae" – a very inappropriate English rendering of the term *yajuḥ*. The *yajuḥs* include the first *prose* given to man; they are neither the *aphorisms* developed in the Sūtra age of the *vedāṅgas* and the *upāṅgas*, nor the symbolic formulas of our mathematics and physical sciences. The *viniyoga* associated with them in the context of sacrifices is also of much later date, when the ritual–*yajñas* became very common. The original purpose of the literary form could in no case have been so narrow or insignificant. The *yajuḥs* form a vital part of the linguistic expression, the Divine Speech, *vāk* or Voice, with which man alone has been blessed. The Atharvaveda has also the *yajuḥs* in its Saṁhitā. These *yajuḥs* enrich man's vocabulary in a simple and concise style – the vocabulary which later on became a basis of systematic disciplines of study. Through these *yajuḥs*, the earliest concept of lexiconography was given to man, and as the culture grew, the man enriched the stock of his vocabulary also. Giving names to the surrounding

objects, coining different words from a common root, enriching terminology with the help of prefixes and suffixes, the concept of numerals, and modified terms derived from the basic numbers—these are the features of the *yajuhs*. The Yajurveda texts can very well be enjoyed and appreciated if looked from this angle.

The Yajurveda has several *sarvānukramaṇīs* which give the traditional *rsis, devatās*, and metres (wherever possible). These *anukramaṇīs** are quite valuable and helpful, though they are not very old. For a general discussion, on metres, *ṛṣis* and accents on the Vedic texts, reader may be referred to my Chapters in the Volume I of the Ṛgveda.

As regards to the present translation of ours, I may add a few simple notes.

(i) We have tried to take help from the several translations available in Sanskrit, Hindi and English languages, and occasionally from the Śatapatha Brāhmaṇa and the Śrauta Sūtras.

(ii) We have translated the texts, *independent* of the *viniyogas*, traditionally assigned to the *mantras*. The *viniyogas* are the later impositions on the text. For example, the particular chapter used for the performance of the Vājapeya Yajña has no indications of the performance of this *yajña*— but since the word *vājam* occured at a number of places, the traditionalists used this chapter for the performance of this sacrifice.

The *viniyogas* are known as *rūpa samṛddha* (रूपसमृद्ध), where the text directly or appropriately refers to the performance or the ritualistic detail; most of the *viniyogas* are, however, inappropriate; the relevancy is only in reference to one or two words occurring in the text— a far-fetched relevancy. Whenever a scripture is utilized for a ritual (oriental, or occidental or semetic ritual), the *viniyogas* are always of this nature. Every day, our growing society is introducing new *viniyogas* for such purposes. A few striking *viniyogas* from the Yajurveda are given below :

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* See Yājñavalkya Śikṣā, Sarvānukrama Sūtram (Kātyāyana) and Anuvāka Sutrādhyāya appended to the Nirṇaya Sāgar edition of the *Śukla Yajurveda Saṁhita* (Uvaṭa and Mahīdhara).

(a) भद्रं कर्णेभिः शृणुयाम देवाः (Yv. XXV.21)
(May we hear good, not evil, with ears) – used for ear-ring ceremony of a child on account of the word *karṇa* (ear) occurring in the text.

(b) शन्नो देवीरभिष्टय आपो भवन्तु पीतये (Yv. XXXVI.12)
for the *ācamana*, or water-sipping purposes at the start of a ritual, since the word *āpah* may also mean water.

(c) भस्मान्तं शरीरम्. (The body finally returns to dust) for the cremation ceremony (Yv. XL.15).

(d) तच्चक्षुर्देवहितम्० (The rising sun is the cosmic eye) in the marriage ceremony. (Yv. XXXVI.24)

(e) अन्नपतेऽन्नस्य नो देहि (O Lord of food, give us nourishment,) (Yv. XI.83), recited when the baby is first fed with food at the *anna-prāśana* ceremony, or as a text of grace at the start of a dinner.

(f) द्यौः शान्तिः० (Yv. XXXVI.17) –at the conclusion of any assembly; this is a new innovation known as *śānti-pāṭha*.

(g) आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामाराष्ट्रे (Yv. XXII.22) as a National Anthem.

On account of our reverential attitude towards our sacred texts, we shall always discover new *viniyogas*, for each sacred ritual, as an appropriate text for graceful repetition.

Since the text of the *saṁhitā* was not particularly handed down to us for these rituals, we have totally avoided a reference to these *viniyogas* in our translation; each verse or *yajuḥ* is to be taken on its own merit.

It is not that only the Yajuḥ Saṁhitā was used as a text of Karmakāṇḍa, the texts of the Ṛk and the Atharva were also used for similar purposes by different Vedic schools. Sāyaṇa, Mahīdhara and other scholiasts have laid particular emphasis on these *viniyogas*. Dayānanda has been the first pioneer in this direction to show, that the texts should be studied on their merits, exclusive of the traditional *viniyogas*. Aurobindo supported him in his venture of introducing the Vedas for their secret and sacred meanings.

(iii) It has been accepted by all oriental authorities that a good part of the Vedic verses are capable of being interpre-

ted in multiple parameters. This presents a particular difficulty to the translators of the Vedic verses. Sometimes implicitly and so often explicitly, a verse may be interpreted on a physical plane and a metaphysical plane. Thus a verse may have an *adhyātma* meaning or the spiritual sense, an interpretation in relation to sense-organs, i.e. *adhi-deva* meaning, an interpretation, in respect to Nature's dominant forces, a social interpretation, *samāja-pakṣa*, including defence and administration (*rājya-nīti–pakṣa*); and teaching and administration (*śikṣā-pakṣa*), trade, technology and business (*kalā-pakṣa* and *śilpa-pakṣa*); and then *itihāsa-pakṣa* (the story of creation, *sṛṣṭi-pakṣa* or the eternal natural history, *śāśvata-itihāsa*). According to Dayānanda, the Veda does not give an account of traditions, human history or mythology. In our translation also, we have closely followed this concept. Of course, the Veda has created history; it has given rise to the Vedic and even antivedic concepts both (as in Zoroastrian theology and Greek mythology, and the Middle-East concepts), but the Vedic verses in their content are free from such human history and mythology. Sāyaṇa, Mahīdhara and other scholiasts perhaps maintained the same views, but in their translations, they could not do justice to this Vedic concept, and occasionally they refer to the traditional mythology.

(iv) The modern Vedic scholars, particularly from the West, have taken a keen interest in our literature but from another angle. They have immensely worked on comparative philology, anthropology, social history and archaeology, and have drawn peculiar conclusions. Their studies are alluring and their findings astonishing. Aurobindo has extensively written on this subject. Unfortunately, these scholars have not been able to appreciate the spirit in which the Vedas were studied and held supreme so far. There is no coherency in the Western findings, and having taken a few words or phrases from here and there, they have raised an imaginative structure with shaky foundations. The scholars of their own schools and methodology would repudiate their claims.

(v) The entire text of the Yajurveda is divided into forty Chapters (*adhyāyas*) and each chapter has a number of

kaṇḍikās. These *kaṇḍikās* at number of places are divided into mantras. We have maintained this division of kaṇḍikās into mantras in our translation. Srīpāda Damodar Satavalekar, in his text of the Yajurveda has given this classification and we have followed this. In our prose order (*anvaya*), we have not confused or mingled one *mantra* with the other in the same *kaṇḍikā.* This has been our speciality in this translation.

(vi) Usually, a Sanskrit or the Vedic term has three categories of meanings. First, based on etymology of the word; a noun has to be derived from some verb (*ākhyāta*); this is the *yaugika* (यौगिक) mode of interpretation. This has been the speciality of the *Nirukta* school of Yāska, and has been closely followed by Dayānanda. In the course of time, the *yaugika* terms became *yoga-rūḍhi* (योगरूढि); they, in usage, became the terms of restricted plasticity. The third category is of the *rūḍhi* (रूढि) terms where the term has only a restricted sense. The more the meaning of a term is *yaugika* (etymological), it is nearer the Vedic sense. The *aitihāsikās* or the traditionalists occasionally adhere to this last mode of interpretation. In our translation, we have followed the Nairuktas, basing their interpretation on etymological derivations (taking the terms to be *yaugika* and *yoga-ruḍhi*). Thus we do not restrict the Vedic words to the *rūḍhi* school. The Yajurveda deals with activity in general, and we believe, that originally, the words were not meant for the *karma-kāṇḍa viniyogas* i.e. for the performance of rituals. We do not thus subscribe to the school of Mahīdhara and Uvaṭa.

(vii) In very special cases, we have in our translation given the untranslated Vedic terms, particularly where the text stresses it, or has some speciality or significance. We shall illustrate this by giving some examples.

(a) May the mother earth bless me. I am fire, being the kindler of fire; *Svāhā* (II.10) (Here the Vedic term *Svāhā* is retained), but when the same term occurs in the middle of a *mantra*, the word has been translated.

(b) O earth, I surround you with the Gāyatrī metre; I encompass you with the Triṣṭubha metre. (I.27)

(c) May the fire whose name is non shining (*nabhas)* know it. (V.9)
O glowing fire, who are on the earth, come with your name as alive (*āyu*) (V.9).

(d) You have been duly accepted (उपयामगृहीतोऽसि). I take you for the month of Madhu (Caitra).
You have been duly accepted; I take you for the month of Mādhava (Vaiśākha). (VII.30)

Here Madhu, Mādhava, Śukra, Śuci, Nabhas, Nabhasya, Iṣa, Ūrja, Sahas, Sahasya, Tapas, Tapasya, and *aṁhasaspati* are the names of the twelve months, (now known by the names Caitra, Vaiṣākha, Jyeṣṭha, Āṣaḍha, Śrāvaṇa, Bhādrapada, Aśvina, Kārtika, Mārgasīrṣa, Pauṣa, Māgha and Phālguna, and the intercalary month, the thirteenth (names on the basis of constellations). Etymologically the word Madhu stands for sweet; Mādhava means one pertaining to sweet; Śukra means dry, shining or bright and Śuci means pertaining to dry or shining, and, hence sanctity; Nabhas means "not visible"; Nabhasya pertaining to "sun not visible", *firmament.* Iṣa means food and Ūrjā energy. Sahas means tolerance or forbearance; Sahasya pertaining to tolerance. Tapas means austerity; Tapasya means pertaining to austerity. Aṁhas means sin, and aṁhasaspati means lord of sin, and thus the evil-month or intercalary month.*

(e) Accentuate the praise-song (*stoma*) with Ṛk verses, *rathantara* with Gāyatrī metre and the *bṛhat-sāman* that runs similar to Gāyatrī. (XI.8).

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*मधु प्रमुखमन्नं वसन्ते उत्पद्यते इति मधु-माधवी मासी । शुक्राय शुचये ग्रैष्मी मासी । उभावपि शोचतेः शुष्यत्यर्थस्य । नभसे नभस्याय वार्षिकी मासी । नह्यत्र सूर्यो भाति मेघप्रचुरत्वात्; तस्मान्नभो नभस्यश्च । इषे-ऊर्जे शारदी मासी । इषमन्नमूर्जं तदुपसेचनं दध्यादि तदिह प्रचुरं भवति इति मतुब् लोपादभेदोपचारात् द्वौ मासावुच्येते । सहसे सहस्याय हैमन्तिकी मासी । सहतेः प्रसहनार्थस्य । अभिभवति ह्यसौ शीतेन । तपसे तपस्याय शैशिरी मासी । एतयोर्हि बलिष्ठं तपति सूर्यः । अंहसस्पतये त्रयोदशो मासः । अंहः पापं तस्य पतिः । अयं च द्वादशस्वपि पतति । (Uvaṭa on Yv. VII.30)

Dayānanda translates *ṛcā*, by the Ṛgveda, *rathantaram* as "excellent chariot". (ऋचा) ऋग्वेदेन (स्तोम) स्तूयते यस्तम् (सम् अर्धय । (गायत्रेण) गायत्री प्रभृति छन्दसैव (रथन्तर) रथैः रमणीयैर्यानैस्तरन्ति येन तत् (गायत्रवर्तनि) गायत्रस्य वर्तनिर्मार्गो वर्तनं यस्मिन् तत् (बृहत्) महत् ।

For various Sāmans, see also XII.4. We have retained the terms as *gāyatra, rathantara, stoma, vāmadeva* and *yajñāyajñiyam*. For metres and *sāmans,*see also XIII. 53-58, where technical terms have been retained in our translation.

(viii) The Yajurveda text refers to a large number of *devatās,* sometimes explicitly and often implicitly, particularly when collation or parallelism (the *saṁhitā tarka*) is implied. A list of the *devatās* is appended here from Adhyāya XXIV as an illustration.

Deities, Devatās and the Terms of Abstract Connotations

Whosoever goes through the texts of the Yajurveda is confronted with the difficulties of certain terms of most general usage and most common occurrence. They are like the a, b, c,..., or x, y, z terms of algebraic notations, standing for a variety of features, ranging from very concrete ideas and terminating into fine abstract concepts. Such terms are known as *devas, devatās* (deities and gods), of the cosmic realm, some belonging to the terrestrial region (पृथिवी), some to the middle region (अन्तरिक्ष) and some to the celestial region (द्यौ); some representing man's own physical body (अन्नमय), some the vital body (प्राणमय), some the mental region (मनोमय) and some the spiritual region (विज्ञानमय and आनन्दमय). Even Nature's bounties like fire, air, wind, cloud-bearing winds, lightning are also represented by the same terms. Simultaneously, they may refer to our Supreme Lord's attributes, nature and functions. The same terms may refer to the principle office-holders in an organized society, or the departments of a state. Again on the mystic side, the same represents our strata of consciousness and the channels of our spiritual activity. We have discussed some of these details in our introduction to the translation of the Ṛgveda (Vol.I), in the light of the interpretations given by Dayānanda,

Aurobindo and our other thinkers of the present age, drawing inspiration from the work of Yāska as outlined in his Nirukta. The *yajūṁṣi* abound in such terms, as is seen from the texts of Chapter XXIV, a chapter dealing with the fauna (wild life, marine creatures, animals, insects, pets and cattle).

1. Prajāpati, Agni, Sarasvatī, Aśvins, Soma-Pūṣan, Sūrya Yama, Tvaṣṭṛ, Vāyu, Indra, Viṣṇu.
2. Soma, Varuṇa, Savitṛ, Bṛhaspati, Mitrā-Varuṇa.
3. Aśvins, Rudra-Paśupati, Yama, Rudra, Parjanya.
4. Marut, Sarasvatī, Tvaṣ ṭ ṛ , Indra-Agni, Uṣ as.
5. Viśve-devāh, Vāk, Aditi, Deva-patnīḥ.
6. Vasus, Rudras, Ādityas, Parjanya.
7. Indra-Viṣṇu, Indra-Bṛhaspati, Agni-Marut, Puṣan.
8. Indra-Agni, Agni-Soma, Agni-Viṣṇu, Mitra-Varuṇa, Mitra.
9. Agni, Soma, Vāyu, Aditi, Dhatṛ, Deva-patnī.
10. Bhūmi, Antarikṣa, Dyau, Vidyut, Tāraka.
11. Vasanta, Grīṣma, Varṣā, Śarad, Hemanta, Śiśira.
12. Gāyatrī, Tristubh, Jagatī, Anuṣṭup, Uṣṇik.
13. Virāj, Bṛhatī, Kakubha, Paṅkti, Aticchandas.
14. Agni, Soma, Savītr, Sarasvatī, Pūṣan, Marut, Viśve-devāḥ, Dyāvā-pṛthivī.
15. Indra-Agni, Varuṇa, Marut, Ka (Prajāpati).
16. Agni, Santapana, Marut, Gṛha-Medhī.
17. Indra-Agni, Mahendra, Viśvakarmā.
18. Somavat-pitṛgaṇa, Barhiṣad-pitṛgaṇa, Agniśvātta-pitṛgaṇa.
19. Śunāsīra, Vāyu, Sūrya.
20. Vasanta, Grīṣma, Vạrṣā, Śarad, Hemanta, Śiśira.
21. Samudra, Parjanya, Mitra, Varuṇa.
22. Soma, Vāyu, Indra-Agni, Mitra, Varuṇa.
23. Agni, Vanaspati, Agni-Soma, Aśvins, Mitra-Varuṇa.
24. Soma, Tvaṣṭṛ, Devapatnī, Deva-Jāmi, Gṛhapati.
25. Ahan, Rātri, Ahorātri, Sandhi, Māsa, Samvatsara.
26. Bhūmi, Antarikṣa, Divaḥ, Diśāḥ, Avāntara-diśā.
27. Vasu, Rudra, Āditya, Viśvedevāḥ, Sādhyāḥ.
28. Īśāna, Mitra, Varuṇa, Bṛhaspati, Tvaṣṭṛ.
29. Prajāpati, Vāk, Cakṣu, Śrotra.
30. Prajāpati, Vāyu, Varuṇa, Yama, Manuṣyarājā, Śārdūla,

Ṛṣabha, Kṣipra-śyena, Samudra, Himavān.
31. Prajāpati, Dhātṛ, Diśā, Agni, Tvaṣṭṛ, Vāk.
32. Soma, Pūṣan, Mayu, Indra, Anumati, Pratiśrutka.
33. Mitra, Sarasvatī, Manyu, Sarasvat.
34. Parjanya, Vāyu, Bṛhaspati, Vācaspati, Antarikṣa, Nādīpati, Dyāvā-pṛthivī.
35. Candramas, Vanaspati, Savitṛ, Akupāra, Hrī.
36. Ahaḥ, Aśvins, Rātri, Itara jana, Viṣṇu.
37. Ardha-māsa, Apsarā, Mṛtyu.
38. Ṛtu, Vasu, Nirṛti, Varuṇa.
39. Āditya, Mati, Araṇya, Rudra, Vājin, Kāma.
40. Viśvedevāḥ, Rakṣas, Indra, Marut, Śaravya, Viśvedevāḥ.

The entire chapter XXIV of the Yajurveda gives a long list of over 90 deities or *devatās*, which have been invoked along with animals – wild and domesticated, including worms and insects. Some of these *devatās* are very often referred to repeatedly in all the four Vedic Saṁhitās, e.g. Agni, Aditi, Āditya, Aśvins, Bṛhaspati, Dhātṛ, Indra, Marut, Mitra, Mṛtyu, Nirṛti, Prajāpati, Puṣan, Rudra, Sarasvatī, Savitṛ, Soma, Tvaṣṭṛ, Varuṇa, Vasu, Viśvedevāḥ, Vanaspati, Viṣṇu and Yama. They represent on one hand Nature's Bounties, on the other hand, they become the names of the Lord Supreme, or the attributes of the Lord. In social contexts, they represent the various offices and the presiding officers of a constituted organization.

In addition to these deities, in some of the verses the six names of seasons have been invoked like Vasanta (spring), Grīṣma (summer), Varṣā (rains) Śarad (autumn), Hemanta (winter, dewy) and Śiśira (the chilly winters). In certain verses, we have the invocations to the names of seven or more metres; Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Paṅkti, Triṣṭup, and Jagatī, and also the metres, Virāj, Kakubha, and Aticchandas. Sometimes, regions or bodies ranging from terrestrial to celestial are invoked, Bhūmi (earth), Antarikṣa (midspace), Dyau (celestial region), Vidyut (lightning) and Tāraka (stars).

To work out the rationale of associating particular cattle to the assigned *devatās* is extremely difficult task, Dayānanda merely suggests that one should seek out the parallelism in the attributes of the animals and the deities assigned.

12

Appendix I

Ṛk-Yajuḥ Concordance

A large number of verses in the Yajurveda have very much in common with the verses of the Ṛgveda, sometimes with verbal alterations, at other times with considerable variations. Verses from Books I and X of the Ṛgveda show this concordance very much.

Adhyāya III	*Ṛgveda*
2	V.5.1
8-9	X.189.3
12	VIII.44.16
14	III.29.10
15	IV.7.1
16	IX.54.1
22-24	I.1.7-9
25-26	V.24.1-2
28-30	I.18.1-3
31-33	X.185.1-2
34	*Val.* 3.7
35	III.62.10
46	I.173.12
51-52	I.82.2-3
53-56	X.57.3-6
60	VII.59.12

Adhyāya IV	*Ṛgveda*
2	X.17.10
8	V.50.1
16	VIII.11.1
29	VI.51.16
30	VIII.42.1
31	V.85.2
35	X.37.1

Adhyāya IV (Contd.)	*Ṛgveda*
37	I.91.19

Adhyāya V	*Ṛgveda*
14	V.81.1
15	I.22.17
16	VII.99.3
18	I.154.1
20	I.154.2
29	I.10.12
36	I.189.1

Adhyāya VI	*Ṛgveda*
3	I.154.6
	I.105.10
4	I.22.19
17	I.23.22; X.9.8
24	I.23.17
29	I.27.7
37	I.84.19

Adhyāya VII	*Ṛgveda*
7	VII.92.1
8	I.2.4
9	II.41.4
10	IV.42.10
11	I.22.3

Adhyāya VII (Contd.)	*Ṛgveda*
12	V.44.1
16	X.123.1
17	X.61.3
19	I.139.11
22	VI.46.1-2
24	VI.7.1
26	X.17.12
33	I.3.7
34	II.41.13
35	III.51.7
36	III.47.5
37	III.47.2
39	VI.19.1
40	VIII.6.1
41	I.50.1
42	I.115.1
43	I.189.1

Adhyāya VIII	*Ṛgveda*
2	*Val.* III.7
3	*Val.* IV.7
4	I.107.1
6	VI.71.6
15	V.42.4
23	I.24.8
31	I.86.1
32	I.22.13
33	I.84.13
34	I.10.3
35	I.84.2
39	VIII.65.10
40	I.50.3
41	I.50.1
44	X.152.4
53	I.132.6

Adhyāya IX	*Ṛgveda*
6	I.23.19
14	IV.40.4; 3
16	VII.38.7
17	X.64.6
18	VII.38.8
26	X.141.3
27	X.141.5
28	X.141.1

Adhyāya IX (Contd.)	*Ṛgveda*
29	X.141.2
33	IX.11 (त्रिवृत्स्तोम)
37	III.24.1

Adhyāya X	*Ṛgveda*
16	V.62.8
20	X.121.10
22	V.33.3
24	IV.40.5
27	I.25.10
32	X.131.2
33, 34	X.131.4-5

Adhyāya XI	*Ṛgveda*
4	V.81.1
5	X.13.1
6	V.81.3
14	I.30.7
23	II.10.4-5
25	IV.15.3 (X.87.22 and II.1.1)
32	VI:16.13
33	VI.16.14
34	VI.16.15
35	III.29.8
36	II.9.1
37	I.36.9
41	Cf. VIII.23.5
42	I.36.13
43	X.1.2
49	III.15.1
50-52	X.9.1-3
57	IX.101.13; X.171.2
62	III.59.6
67	V.50.1
70	II.7.6
71	VIII.64.15
73	VIII.91.20
74	VIII.91.21

Adhyāya XII	*Ṛgveda*
1	X.45.8

Adhyāya XII (Contd.)	*Ṛgveda*
2	I.96.5
3	V.81.2
6	X.45.4
11	X.173.1
12	I.24.15
13	X.1.1
14	IV.40.5
18-29	X.45.1-12
34	VII.8.4
36	VIII.43.9
42	I.147.2; II.6.4
45	X.14.9
47-51	III.21.11-5
52	III.29.10
55	VIII.58.3
56	I.11.1
66	X.139.3
67-68	X.101.4; 3
69	IV.57.8
75-96	X.97.1-22
107-111	X.140.2-6
112	I.91.16; IX.31.4
113, 114	I.91.18; 17
115	VIII.11.7
116	VIII.43.18

Adhyāya XIII	*Ṛgveda*
4	X.121.1
5	X.17.11
9-13	IV.4.1-5
14	VIII.44.16
15	X.8.6
27-29	I.90.6-8
32	I.22.13
33	I.22.19
36	VI.16.43
37	VIII.75.1
38	IV.58.6-5
46	I.115.1
52	VIII.84.3

Adhyāya XV	*Ṛgveda*
20	VIII.44.16

Adhyāya XV (Contd.)	*Ṛgveda*
21	VIII.75.4
22	VI.16.13
23	X.8.6
24	V.1.1
25	V.1.12
26	IV.7.1
27	V.11.1
28	V.11.6
29	V.7.i
30	X.191.1
31	I.45.6
32	VII.16.1
33-37	I.79.4-6
38	VIII.19.19
41	V.6.1; 2; 9
44-46	IV.10.1-3
47	I.127.1
48	V.24. 1, 2, 4
56	III.29.10
62	VII.3.2

Adhyāya XVI	*Ṛgveda*
15-16	I.114.7, 8
48	I.114.1
50	II.33.14

Adhyāya XVII	*Ṛgveda*
8	V.26.1
9	VI.15.5
16	VI.16.28
17-23	X.81.1-7
25-31	X.82.1-7
33-44	X.103.1-12
45	VI.75.16
46	X.103.13
48-49	VI.75.17, 18
58	X.139.1
59	X.139.2
60	V.47.3
61	I.11.1
70	I.96.5
75	II.9.3
76	VII.1.3
77	IV.10.1

Adhyāya XVII (Contd.)	*Ṛgveda*
88	II.3.11
89-99	IV.58.1-11

Adhyāya XVIII	*Ṛgveda*
49	I.24.11
66	III.26.7
68	III.37.1
69	III.30.8
70	X.152.4
71	X.180.2
74	VI.5.7
75	III.14.5

Adhyāya XIX	*Ṛgveda*
4	IX.1.6
6	X.131.2
12	X.131.4
38	IX.66.19
39	IX.67.27
41	IX.67.23
42	IX.67.22
43	IX.67.25
47	X.88.15
49	X.15.1
51	X.15.8
52	I.91.1
53	IX.96.11
54	VIII.48.13
55	X.15.4
56	X.15.3
57	X.15.5
59	X.15.11
60	X.15.14
62	X.15.6
64	V.20.1
65	X.16.11
66	X.15.12
67	X.15.13
68	X.15.2
69	IV.2.16
70	X.16.12
71	VIII.14.13

Adhyāya XX	*Ṛgveda*
2	I.26.10

Adhyāya XX (Contd.)	*Ṛgveda*
21	I.50.10
22	I.23.24
29	VII.78.1
47	IV.21.1
48	IV.20.1
49	IV.20.2
50-52	VI.47.11-13
53	III.45.1
54	VII.23.6
78	X.91.14
79	X.91.15
81-83	II.41.7-9
84-89	I.3.10-12; 4-6

Adhyāya XXI	*Ṛgveda*
1	I.25.19
2	I.24.11
3-4	IV.1.4-5
6	X.63.10
8	III.62.16
9	VII.62.5

Adhyāya XXII	*Ṛgveda*
10	I.22.5
16	III.11-2
17	VIII.44.3
18	IX.110.3

Adhyāya XXIII	*Ṛgveda*
5	I.6.1
6	I.6.2
16	I.162.2/ X.17.4
32	IV.39.6
61-62	I.164.34-35
65	X.121.10

Adhyāya XXV	*Ṛgveda*
10	X.121.1
11	X.121.3
12	X.121.4
13	X.121.2
14-23	I.89.1-10
46	X.157.1; 3; 2

Adhyāya XXVI	*Ṛgveda*
3	II.23.15
7	I.98.1
9	IX.66.20
11	VIII.77.1
12	V.25.7
13	VI.16.16
15	VIII.6.28
16	IX.61.10
17	IX.61.12
18	IX.61.11
20	I.22.9
21	I.15.3
22	I.15.9
23	III.35.6
25	IX.1.1
26	IX.1.2

Adhyāya XXVII	*Ṛgveda*
23-24	VII.91.3; 90.3
25-26	X.121.7; 8
27-28	VII.92.3; 5
29	VI.41.2
30	IV.47.1
32	II.41.1
34	VIII.28.21
35	VII.32.22
36	VII.32.23
37	VI.46.1
38	VI.46.2
39-41	IV.31.1-3
42	VI.48.1
43	VIII.60.9
44	VI.48.2

Adhyāya XXIX	*Ṛgveda*
12-24	I.163.1-13
25, 26	X.110.1; 2
28-36	X.110.3-11
37	I.6.3
38-51	VI.75.1-14
52	VI.47.26-31

Adhyāya XXX	*Ṛgveda*
2.	III.62.10

Adhyāya XXX (Contd.)	*Ṛgveda*
3	V.82.5
4	I.22.7

Adhyāya XXXI	*Ṛgveda*
1-5	X.90.1-5
6-8	X.90.8-10
9	X.90.7
10-13	X.90.11-14
14	X.90.6
15-16	X.90.15-16

Adhyāya XXXII	*Ṛgveda*
6	X.121.5
10	X.82.3
13	I.18.6

Adhyāya XXXIII	*Ṛgveda*
1	X.46.7
2	VIII.43.4
3	I.75.5
4	VI.16.43
5	I.95.1
6	IV.7.1
7	III.9.9
8	VI.7.1
9	VI.16.34
11	I.71.8
12	V.28.3
13	VI.4.7
14	VII.16.7
15	I.44.13
16	IV.1.20
17	IV.1.20
18	VII.23.4
19	VIII.61.12
20	VII.66.4
21	VIII.61.13
22	III.38.4
23	X.50.1
24	VIII.45.2
25	I.9.1
26	III.34.3
27	I.165.3
28	X.74.4

Adhyāya XXXIII (Contd.)	*Ṛgveda*
29	I.102.1
30	X.170.1
31	I.50.1
32	I.50.6
33	VIII.61.13
34	I.186.1
35	VIII.82.4
36	I.50.4
37	I.115.4
38	I.115.3
39	VIII.90.11
40	VIII.90.12
41	VIII.88.3
42	I. 115.6
43	I.35.2
44	VII.39.2
45	I.14.3
46	I.23.6
47	VIII.83.7
48	V.46.2
49	V.44.3
50	VIII.63.12
51	II.29.6
52	X.35.13
53	VI.52.13
54	IV.54.2
55	VI.49.4
56	I.2.4
57	I.2.7
58	I.3.3
59	III.31.6
60	
61	VI.60.5
62	IX.11.1
63	III.47.4
64	X.73.1
65	IV.32.1
66-67	VIII.88.5-6
69	VI.71.3
74	X.129.5

Adhyāya XXXIII (Contd.)	*Ṛgveda*
75	III.2.7
76	VII.94.11
77	VI.52.9
78	I.165.4
79	I.165.9
80	X.120.1
81	VIII.3.3
83	VIII.3.4
85	VIII.90.9
86	X.141.4
87	VIII.90.1
88	VII.74.3
89	I.40.3
90	I.105.1
91	VIII.27.13
93	VI.59.6
94	VIII.27.14
95	VIII. 78.2
96	VIII.78.3
97	VIII.3.8

Adhyāya XXXIV	*Ṛgveda*
7	I.187.1
10	II.32.6
12	I.31.1
13	I.31.12
14-15	III.29.3, 4
16-17	I.62.1-2
18-19	III.30.1-2
20-23	I.91.21, 20; 24
24-27	I.35.8-11
28	I.46.15
29-30	I.112.24-25
33	I.92.13
34-40	VII.41.1-7
41	VI.44.9
42	VI.49.8
43	I.22.18
44	I.22.21
45	VI.70.1
46	X.128.9
47	I.34.11

Adhyāya XXXIV (Contd.)	*Ṛgveda*
48	I.165.15
49	X.130.7
53	VI.50.14
54	II.27.1
56	I.40.15
58	II.23.19
Adhyāya XXXV	*Ṛgveda*
4	X.97.5
6	I.97.1-8 (burden of)
7	X.18.1
10	X.53.8
18	X.15.5

Adhyāya XXXV (Contd)	*Ṛgveda*
21	I.22.15
Adhyāya XXXVI	*Ṛgveda*
7	VIII.82.19
9	I.90.9
14	VII.35.1
24	VII.66.16
Adhyāya XXXVII	*Ṛgveda*
17	I.164.31
Adhyāya XXXVIII	*Ṛgveda*
5	I.164.49
24	I.50.10
Adhyāya XL	*Ṛgveda*
16	I.189.1

Atharva — Yajuḥ Concordance

Yajurveda	*Atharvaveda*
V.19	VII.26.8
VI.17	VII.89.3
VIII.14	VI.53.3
VIII.17	VII.17.4
VIII.18-19	VII.97.3-4
VIII.20	VII.97.1
VIII.59	VII.25.1
IX.6	I.4.4
XI.17	VII.82.5
XI.75	XIX.54.1
XI.81	III.19.1
XI.82	III.19.3
XII.69	III.17.5
XII.70	III.17.9
XII.71	III.17.3
XIII.3	IV.1.1
XV.55	IX.5.17
XVII.47	III.2.6
XVII.67	IV.14.3-5
XVIII.59-60	VI.123.1-2
XX.20	VI.115.3
XXI.5.6	VII.6.2-3
XXVII.1-3	II.6.1-3
XXVII.4	VII.82.3
XXVII.5	II.6.4
XXVII.6	II.6.5
XXVII.7	VII.84.1
XXVII.8	VII.16.1
XXXI.19	X.8.13
XXXII.9	II.1.2
XXXIV.32	XIX.47.1
XXXIV.51	I.35.1
XXXIV.52	I.35.2
XXXV.19	XII.2.8
XXXVI.10	VII.69.1
XXXVI.17	XIX.9.4
XXXVII.11	V.27.1

Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
ऌ lṛ	ॡ lṝ		
ए e	ऐ ai	ओ o	औ au

अनुस्वार (ं) ṁ   विसर्ग (:) — ḥ

Consonants

Guttural

क् k	ख् kh	ग् g	घ् gh	ङ् ṅ

Palatal

च् c	छ् ch	ज् j	झ् jh	ञ् ñ

Lingual

ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ

Dental

त् t	थ् th	द् d	ध् dh	न् n

Labial

प् p	फ् ph	ब् b	भ् bh	म् m

Others

य् y	र् r	ल् l	व् v
श् ś	ष् ṣ	स् s	ह् h
(ऽ) '			

वाजसनेयि-माध्यन्दिन-शुक्ल

यजुर्वेद-संहिता ।

अथ प्रथमोऽध्यायः।

॥ओ३म्॥ इषे त्वोर्जे त्वा वायव स्थ देवो वः सविता प्रार्पयतु श्रेष्ठतमाय कर्मण आप्यायध्वमघ्न्या इन्द्राय भागं प्रजावतीरनमीवा अयक्ष्मा मा व स्तेन ईशत माघशंसो ध्रुवा अस्मिन् गोपतौ स्यात बह्वीर्यजमानस्य पशून्पाहि ॥१॥

वसोः पवित्रमसि द्यौरसि पृथिव्यसि मातरिश्वनो घर्मोऽसि विश्वधा असि । परमेण धाम्ना दृंहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ॥२॥

Iṣe tvo-(i) rje tvā (ii) vāyava stha (iii) devo vaḥ savitā prārpayatu śreṣṭhatamāya karmaṇa' āpyāyadhvamaghnyā indrāya bhāgam prajāvatīranamīvā'ayakṣmā mā va stena' īśata māghaśaṁso dhruvā' asmin gopatau syāta (iv) bahvīrya-jamānasya paśūnpāhi (v). ‖ 1 ‖

Vasoḥ pavitramasi (i) dyaurasi pṛthivyasi (ii) mātariśvano gharmo'si viśvadhā' asi. Parameṇa dhāmnā dṛṁhasva mā hvārma te yajñapatirhvārṣīt (iii). ‖ 2 ‖

Vajasaneyi-Madhyandina-Śukla
YAJURVEDA SAṀHITĀ

CHAPTER ONE

1. We invoke you O Lord, for food.(1)
   We invoke you for vigour.(2)
   You are the vital breaths.(3)
   May the creator Lord depute you, O sacrificers, to the noblest accomplishments.
   O cows, may you flourish with the blessings of the resplendent Lord.
   May you be free from disease and consumption and bear good progeny.
   May no thief nor a slaughterer be in possession of you.
   May you permanently multiply in large numbers in the house of the master of cattle.(4)
   O Lord, preserve the cattle of the sacrificer.(5)

2. You are the purifier of riches.(1) You are heaven; earth you are as well.(2) You are the warmth of the wind. You are the sustainer of the world. Remain firm in your supreme abode. Don't you forsake, nor may the sacrificer forsake you.(3)

वसोः पवित्रमसि शतधारं वसोः पवित्रमसि सहस्रधारम् ।
देवस्त्वा सविता पुनातु वसोः पवित्रेण शतधारेण सुप्वा कामधुक्षः ॥३॥

सा विश्वायुः सा विश्वकर्मा सा विश्वधायाः ।
इन्द्रस्य त्वा भागं सोमेनातनच्मि विष्णो हव्यं रक्ष ॥४॥

अग्ने व्रतपते व्रतं चरिष्यामि तच्छकेयं तन्मे राध्यताम् ।
इदमहमनृतात्सत्यमुपैमि ॥५॥

कस्त्वा युनक्ति स त्वा युनक्ति कस्मै त्वा युनक्ति तस्मै त्वा युनक्ति ।
कर्मणे वां वेषाय वाम् ॥६॥

प्रत्युष्टं रक्षः प्रत्युष्टा अरातयो निष्टप्तं रक्षो निष्टप्ता अरातयः ।
उर्वन्तरिक्षमन्वेमि ॥७॥

Vasoḥ pavitramasi śatadhāram vasoḥ pavitramasi sahasradhāram (i). Devas tvā savitā punātu vasoḥ pavitreṇa śatadhāreṇa supvā(ii) kāmadhukṣaḥ(ii). || 3 ||

Sā viśvāyuḥ (i) sā viśvakarmā (ii) sā viśvadhāyāḥ (iii). Indrasya tvā bhāgaṁsomenātanacmi (iv) viṣṇo havyaṁ rakṣa (v). || 4 ||

Agne vratapate vratam cariṣyāmi tacchakeyam tanme rādhyatām (i). Idamahamanṛtātsatyamupaimi (ii). || 5 ||

Kastvā yunakti sa tvā yunakti kasmai tvā yunakti tasmai tvā yunakti (i). Karmaṇe vām veṣāya vām (ii). || 6 ||

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā' arātayo niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ (i). Urvantarikṣamanvemi (ii). || 7 ||

3. You are the purifier of riches passing down in a hundred streams. You are the purifier of riches in a thousand streams.(1) Let the Creator God purify you with a hundred streamed strainer of riches by purifying means.(2) Which of the cows would you like to milk?(3)

4. That cow is the longevity of all.(1) She is the activity of all.(2) She is the nourisher of all as well.(3) The share of the resplendent Lord, I hereby curdle with the herbal juice for you.(4) O omnipresent Lord, protect the materials of sacrifice.(5)

5. O adorable Lord, upholder of vows, I have determined to observe a vow. May I be able to accomplish it with success.(1) Renouncing falsehood, I hereby embrace truth.(2)

6. Who appoints you? He appoints you. For what does he appoint you? For that he appoints you.(1) Both of you, for work as well as dressing up and finish.(2)

7. Demons have been burnt and so are burnt the enemies. Demons have come to grief and so have the enemies come to grief.(1) Now I move freely in the vast mid-space.(2)

धूरसि धूर्व धूर्वन्तं धूर्व तं योऽस्मान्धूर्वति तं धूर्व यं वयं धूर्वामः ।
देवानामसि वह्नितमꣳ सस्नितमं पप्रितमं जुष्टतमं देवहूतमम् ॥८॥
अह्रुतमसि हविर्धानं दृꣳहस्व मा ह्वार्मा ते यज्ञपतिर्ह्वार्षीत् ।
विष्णुस्त्वा क्रमता—मुरु वाताया—पहतꣳ रक्षो यच्छन्तां पञ्च ॥९॥
देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अग्नये जुष्टं गृह्णाम्य—ग्नीषोमाभ्यां जुष्टं गृह्णामि ॥ १० ॥
भूताय त्वा नारातये स्वरभिविख्येषं दृꣳहन्तां दुर्याः
पृथिव्या—मुर्वन्तरिक्षमन्वेमि पृथिव्यास्त्वा नाभौ सादयाम्यदित्या
उपस्थेऽग्ने हव्यꣳ रक्ष ॥ ११ ॥
पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
देवीरापो अग्रेगुवो अग्रेपुवोऽग्र इममद्य यज्ञं नयताग्रे यज्ञपतिꣳ सुधातुं यज्ञपतिं देवयुवम् ॥१२॥

Dhūrasi dhūrva dhūrvantam dhūrva tam yo'smāndhūrvati tam dhūrva yam vayam dhūrvāmaḥ (i). Devānāmasi ·vahnitamaṁ sasnitamam papritamam juṣṭatamam devahūtamam (ii). || 8 ||

Ahrutamasi havirdhānam dṛṁhasva mā hvārmā te yajñapatirhvārṣīt (i). Viṣṇustvākramatā -(ii) muru vātāyā-(iii)pahataṁ rakṣo (iv) yacchantām pañca (v) || 9 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām (i). Agnaye juṣṭam gṛhṇāmya–(ii) gnīṣomābhyām juṣṭam gṛhṇāmi (iii). || 10 ||

Bhūtāya tvā nārātaye (i) svarabhivikhyeṣam (ii) dṛṁhantām duryāḥ pṛthivyā–(iii) murvantarikṣamanvemi (iv) pṛthivyāstvā nābhau sādayāmyadityā' upasthe'gne havyaṁ rakṣa (v). || 11 ||

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Devīrāpo' agreguvo' agrepuvo 'gra imamadya yajñam nayatāgre yajñapatiṁ sudhātum yajñapatim devayuvam (iii). || 12 ||

8. O Lord, you are the destroyer. Destroy the destroyer. Destroy him who wants to destroy us. Destroy him, whom we try to destroy.(1) Of all gods, you are the greatest bestower of blisses, best purifier, ablest preceptor, most welcome and, therefore, most worthy of worship by the learned.(2)

9. O Lord, you are the receiver of oblations free from crookedness. Be steady. Do not totter; nor may this sacrificer forsake you.(1) Let the all pervading Lord approach you.(2) For abundant wind.(3) May the demons be driven away.(4) Let it be grasped by the five.(5)

10. O sacrificial material, at the impulsion of the Creator God, with the arms of the healers and with the hands of the nourisher;(1) I take you, that are pleasing to the adorable Lord.(2) I take you, that are pleasing to the Lord adorable and blissful both.(3)

11. O sacrificial fire, I invoke you for the happiness of all and not for miseries.(1) May I see the celestial light on all sides.(2) May our houses be firm on the earth.(3) Whereas I travel in the vast mid-space.(4) I place you in the navel of the earth and in the lap of the Eternity. Guard the sacrificial material.(5)

12. O waters divine (O physical and mental activities), both of you (those on the earth and those in the clouds) belong to all-pervading God.(1) At the impulsion of the impeller Lord, I purify you with sun's rays as if a strainer without pores.(2) Flowing forward and purifying forward, now lead this sacrifice forward as well as the sacrificer, who is of good character and devoted to gods.(3)

युष्मा इन्द्रोऽवृणीत वृत्रतूर्ये यूयमिन्द्रमवृणीध्वं वृत्रतूर्ये प्रोक्षिता स्थ । अग्नये त्वा जुष्टं प्रोक्षाम्य—ग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि । दैव्याय कर्मणे शुन्धध्वं देवयज्यायै यद्वोऽशुद्धाः पराजघ्नुरिदं वस्तच्छुन्धामि ॥ १३ ॥

शर्मास्य—वधूतꣳ रक्षोऽवधूता अरातयो ऽदित्यास्त्वगसि प्रति त्वादितिर्वेत्तु ।
अद्रिरसि वानस्पत्यो ग्रावाऽसि पृथुबुध्नः प्रति त्वाऽदित्यास्त्वग्वेत्तु ॥ १४ ॥
अग्नेस्तनूरसि वाचो विसर्जनं देववीतये त्वा गृह्णामि बृहद्ग्रावाऽसि वानस्पत्यः स इदं देवेभ्यो हविः शमीष्व सुशमि शमीष्व । हविष्कृदेहि हविष्कृदेहि ॥ १५ ॥

कुक्कुटोऽसि मधुजिह्व इषमूर्जमावद त्वया वयꣳ संघातꣳ संघातं जेष्म वर्षवृद्धमसि प्रति त्वा वर्षवृद्धं वेत्तु परापूतꣳ रक्षः परापूता अरातयो ऽपहतꣳ रक्षो वायुर्वो विविनक्तु देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना ॥ १६ ॥

Yuṣmā' indro 'vṛṇīta vṛtratūrye yūyamindramavṛṇīdhvam vṛtratūrye (i) prokṣitā stha (ii). Agnaye tvā juṣṭam prokṣāmya-(iii) gnīṣomābhyām tvā juṣṭam prokṣāmi (iv). Daivyāya karmaṇe śundhadhvam devayajyāyai yadvo 'śuddhāḥ parājaghnuridam vastacchundhāmi (v). || 13 ||

Śarmāsya (i) vadhūtaṁ rakṣo 'vadhutā' arātayo (ii) 'dityāstvagasi prati tvāditirvettu (iii). Adrirasi vānaspatyo grāvāsi pṛthubudhnaḥ prati tvā 'dityāstvagvettu (iv). || 14 ||

Agnestanūrasi vāco visarjanam devavītaye tvā gṛhṇāmi (i) bṛhadgrāvā'si vānaspatyaḥ (ii) sa'idam devebhyo haviḥ śamīṣva suśami śamiṣva (iii). Haviṣkṛdehi havīṣkṛdehi (iv) || 15 ||

Kukkuṭo'si madhujihva'iṣamūrjamāvada tvayā vayaṁ samghātaṁ samghātam jeṣma (i) varṣavṛddhamasi (ii) prati tvā varṣavṛddham vettu (iii) parāpūtaṁ rakṣaḥ parāpūtā arātayo'-(iv) pahataṁ rakṣo (v) vāyurvo vivinaktu (vi) devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā (vii). || 16 ||

13. At the time of struggle against ignorance, the resplendent Lord selected you and at the same time you selected the resplendent Lord.(1) You have been consecrated.(2) I sprinkle you to be favoured by the adorable Lord.(3) I sprinkle you to be favoured by the Lord adorable and blissful.(4) For this divine function, for pleasing gods, get purified. Whatever part of yours has become impure by pollution, that I hereby purify.(5)

14. You are the bestower of happiness.(1) The evil powers have been driven away and so are the inimical tendencies.(2) You are the skin of the eternity. May the eternity receive you.(3) You are the cloud, nourisher of vegetation. You are the broad-based cloud. May the skin of eternity receive you.(4)

15. You are the fire embodied and the source of speech. I take you up for satisfaction of Nature's bounties.(1) You are a big cloud nourisher of vegetation.(2) Now prepare oblation for Nature's bounties.(3) Prepare it carefully. O offerer of oblations, come; O offerer of oblations, come here. (4)

16. O God, you are a cock with a sweet tongue. Crow aloud for bringing food and vigour to us. With your assistance may we win each and every battle.(1) You are old in years.(2) May the old in years receive you.(3) Evil powers have been thrown back and thrown back are the inimical tendencies.(4) Evil powers have been defeated.(5) May the wind disperse you.(6) May the golden-handed sun receive you with hands without a leak.(7)

धृष्टिरस्य—पाऽग्ने अग्निमामादं जहि निष्क्रव्यादं सेधा देवयजं वह ।
ध्रुवमसि पृथिवीं दृंह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय ॥१७॥

अग्ने ब्रह्म गृभ्णीष्व धरुणमस्यन्तरिक्षं दृंह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय । धर्त्रमसि दिवं दृंह ब्रह्मवनि त्वा क्षत्रवनि सजातवन्युपदधामि भ्रातृव्यस्य वधाय । विश्वाभ्यस्त्वाशाभ्य उपदधामि चित स्थोर्ध्वचितो भृगूणामङ्गिरसां तपसा तप्यध्वम् ॥ १८ ॥

शर्मास्य—वधूतं रक्षोऽवधूता अरातयो—ऽदित्यास्त्वगसि प्रति त्वाऽदितिर्वेत्तु । धिषणाऽसि पर्वती प्रति त्वाऽदित्यास्त्वग्वेत्तु दिवस्कम्भनीरसि धिषणाऽसि पार्वतेयी प्रति त्वा पर्वती वेत्तु ॥१९॥

धान्यमसि धिनुहि देवान् प्राणाय त्वो दानाय त्वा व्यानाय त्वा । दीर्घामनु प्रसितिमायुषे धां देवो वः सविता हिरण्यपाणिः प्रतिगृभ्णात्वच्छिद्रेण पाणिना चक्षुषे त्वा महीनां पयोऽसि ॥२०॥

Dhṛṣṭ irasya'-(i) pāgne' agnimāmādam jahi niṣkravyādaṁ sedhā (ii) devayajam vaha (iii). Dhruvamasi pṛthivīm dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya (iv). || 17 ||

Agne brahma gṛbhṇīṣva (i) dharuṇamasyantarikṣam dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya (ii). Dhartramasi divam dṛṁha brahmavani tvā kṣatravani sajātavanyupadadhāmi bhrātṛvyasya vadhāya. (iii). Viśvābhyastvāśābhya'upadadhāmi (iv) cita sthordhvacito (v) bhṛgūṇāmaṅ*girasā*m tapasā tapyadhvam (vi). || 18 ||

Śarmāsya-(i) vadhūtam rakṣo' vadhūtā arātayo'-(ii) dityāstvagasi prati tvāditirvettu (iii). Dhiṣaṇā, si pa:vatī prati tvādityāstvagvettu (iv) divaskambhanīrasi (v) dhiṣaṇāsi pārvateyī prati tvā parvatī vettu (vi). || 19 ||

Dhānyamasi dhinuhi devān (i) prāṇāya tvo-(ii) dānāya tvā (iii) vyānāya tvā (iv). Dīrghāmanu prasitimāyuṣe dhām devo vaḥ savitā hiraṇyapāṇiḥ pratigṛbhṇātvacchidreṇa pāṇinā (v) cakṣuṣe tvā (vi) mahīnām payo'si (vii) || 20 ||

17. O fire, you are superb.$_{(1)}$ Discard the fire that cooks food; discard the fire that consumes corpses.$_{(2)}$ Bring the one that carries oblations to Nature's bounties.$_{(3)}$ You are steady. Make this earth steady. You are pleasing to men of intellect, pleasing to men of defence and to other persons like us. I place you here for destruction of our enemy.$_{(4)}$

18. O fire divine, protect men of intellect.$_{(1)}$ You are the sustainer. Make the mid-space firm. You are pleasing to men of intellect; pleasing to men of defence and to other persons like us. I place you here for the destruction of our enemy.$_{(2)}$ You are the support. Make the heaven steady. You are pleasing to men of intellect; pleasing to men of defence and other persons like us. I place you here for destruction of the enemy.$_{(3)}$ I place you here for protection of all the regions.$_{(4)}$ O fires, you have been piled up, piled up high.$_{(5)}$ Blaze with the force of the cosmic elements and of all cosmic breath.$_{(6)}$

19. O Lord, you are the source of happiness.$_{(1)}$ Evil powers have been driven away and so are the inimical tendencies.$_{(2)}$ You are the skin of the eternity. May eternity receive you.$_{(3)}$ You are the speech full of knowledge. May the skin of Eternity receive you.$_{(4)}$ You are the support of the celestial worlds.$_{(5)}$ You are the speech full of knowledge. May the speech full of knowledge receive you.$_{(6)}$

20. You are foodgrain. Feed the sense organs.$_{(1)}$ We cherish you for in-breath.$_{(2)}$ You for out-breath;$_{(3)}$ and for diffused breath.$_{(4)}$ We take you for getting a long and energetic life span. May the golden-handed sun receive you with his hands without a leak.$_{(5)}$ We cherish you for good eye-sight.$_{(6)}$ You are the essence of sublime faculties.$_{(7)}$

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। सं वपामि समाप ओषधीभिः समोषधयो रसेन। सꣳ रेवतीर्जगतीभिः पृच्यन्ताꣳ सं मधुमतीर्मधुमतीभिः पृच्यन्ताम् ॥२१॥

जनयत्यै त्वा संयौमीदमग्नेरिदमग्नीषोमयोरिषे त्वा घर्मोऽसि विश्वायुरुरुप्रथा उरु प्रथस्वोरु ते यज्ञपतिः प्रथतामग्निष्टे त्वचं मा हिंसीद्देवस्त्वा सविता श्रपयतु वर्षिष्ठेऽधि नाके ॥ २२ ॥

मा भेर्मा संविक्था अतमेरुर्यज्ञोऽतमेरुर्यजमानस्य प्रजा भूयात् त्रिताय त्वा द्विताय त्वैकताय त्वा ॥ २३ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आददेऽध्वरकृतं देवेभ्य इन्द्रस्य बाहुरसि दक्षिणः सहस्रभृष्टिः शततेजा वायुरसि तिग्मतेजा द्विषतो वधः ॥ २४॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām (i). Sam vapāmi (ii) samāpa'oṣadhībhiḥ samoṣadhayo rasena. Saṁ revatīrjagatībhiḥ pṛcyantāṁ sam madhumatīrmadhumatībhiḥ pṛcyantām (iii). || 21 ||

Janayatyai tvā saṁyaumī-(i) damagne-(ii) ridamagnīṣomayo-(iii) riṣe tvā (iv) gharmo'si viśvāyu-(v) ruruprathā uru prathasvoru te yajñapatiḥ prathatā- (vi) magniṣṭe tvacam mā hiṁsī- (vii) ddevastvā savitā śrapayatu varṣiṣṭhe-dhi nāke (viii). || 22 ||

Mā bhermā samvikthā' (i) atameruryajño' tameruryajamānasya prajā bhūyāt (ii). Tritāya tvā (iii) dvitāya tvai-(iv) katāya tvā (v). || 23 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade' dhvarakṛtam devebhya' (i) indrasya bāhurasi dakṣiṇaḥ sahasrabhṛṣṭiḥ śatatejā vāyurasi tigmatejā dviṣato vadhaḥ (ii). || 24 ||

21. At the impulsion of the Creator God, with arms of the healers and hands of the nourisher,[1] I sow you.[2] May the waters mix with herbs and the herbs with saps. May the waters mix with medicines and the sweet tasting waters with sweet tasting medicines.[3]

22. I mix you for an easy delivery.[1] This of the adorable Lord.[2] This of the Lord adorable and blissful.[3] I invoke you for food.[4] You are heat and warmth and bestower of longevity on all.[5] Expanding far and wide, may you expand farther and wider. May you make the sacrificer prosper far and wide.[6] May fire not injure your skin.[7] May the Creator God cause you to ripen in the highest heaven.[8]

23. Don't be frightened; don't waver.[1] May the sacrificer be not depressing and the offspring of the sacrificer also be not languid.[2] I dedicate you for trinity.[3] You for duality.[4] You for unity.[5]

24. At the impulsion of the Creator God, I take you with arms of the healers and hands of the nourisher to perform sacrifice for Nature's bounties.[1] You are the right hand of the resplendent Lord, capable of killing thousands of enemies, glittering with hundreds of lustres. You are the wind of fierce power, killer of malicious.[2]

पृथिवि देवयजन्योषध्यास्ते मूलं मा हिंꣳसिषं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥ २५ ॥

अपाररुं पृथिव्यै देवयजनाद्वध्यासं व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक्। अररो दिवं मा पप्तो द्रप्सस्ते द्यां मा स्कन् व्रजं गच्छ गोष्ठानं वर्षतु ते द्यौर्बधान देव सवितः परमस्यां पृथिव्याꣳ शतेन पाशैर्योऽस्मान्द्वेष्टि यं च वयं द्विष्मस्तमतो मा मौक् ॥ २६ ॥

गायत्रेण त्वा छन्दसा परिगृह्णामि त्रैष्टुभेन त्वा छन्दसा परिगृह्णामि जागतेन त्वा छन्दसा परिगृह्णामि। सुक्ष्मा चासि शिवा चासि स्योना चासि सुषदा चास्यूर्जस्वती चासि पयस्वती च ॥ २७ ॥

पुरा क्रूरस्य विसृपो विरप्शिन्नुदादाय पृथिवीं जीवदानुम्। यामैरयंश्चन्द्रमसि स्वधाभिस्तामु धीरासो अनुदिश्य यजन्ते। प्रोक्षणीरासादय द्विषतो वधोऽसि ॥ २८ ॥

Pṛthivi devayajanyoṣadhyāste mūlam mā hiṁsiṣam (i) vrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo' smāndveṣṭ iyam ca vayam dviṣmastamato mā mauk (iv). || 25 ||

Apārarum pṛthivyai devayajanādvadhyāsam (i) vrajam gaccha goṣṭhānam (ii) varṣatu te dyau-(iii) rbadhāna deva savitaḥ paramasyām pṛthivyāṁ śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (iv). Araro divam mā papto (v) drapsaste dyām mā skan (vi) vrajam gaccha goṣṭhānam (vii) varṣatu te dyau-(viii) rbadhāna deva savitaḥ paramasyām pṛthivyām śatena pāśairyo' smāndveṣṭi yam ca vayam dviṣmastamato mā mauk (ix). || 26 ||

Gāyatreṇa tvā chandasā parigṛhṇāmi (i) traiṣṭubhena tvā chandasā parigṛhṇāmi (ii) jāgatena tvā chandasā parigṛhṇāmi (iii). Sukṣmā cāsi śivā cāsi (iv) syonā cāsi susadā cāsyū-(v) rjasvatī cāsi payasvatī ca (vi). || 27 ||

Purā krūrasya visṛpo virapśinnudādāya pṛthivīm jīvadānum. Yāmarirayaṁscandramasi svadhābhistāmu dhīrāso' anudiśya yajante (i). Prokṣaṇīrāsādaya (ii) dviṣato vadho'si (iii). || 28 ||

25. O earth, the place of divine worship, may I not destroy the root of your herbs.(1) Go to pen, the cow-shed.(2) May heaven send rain for you.(3) O Creator God, here on this earth, bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.(4)

26. May I drive away the devilish enemy from this earth, the place of divine worship.(1) Go to the pen, the cow-shed.(2) May heaven send rain for you.(3) O creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.(4) O devilish enemy, may you not attain light and bliss.(5) May your progeny also be deprived of light and bliss.(6) Go to the pen, the cow-shed.(7) May heaven send rain for you.(8) O Creator God, here on this earth bind with a hundred fetters the enemy, who is hostile to us and whom we hate. Don't you release him from the same.(9)

27. O earth, I surround you with the *gāyatrī* metre.(1) I encompass you with the *triṣṭubh* metre.(2) I enclose you with the *jagatī* metre.(3) You are the earth, beautiful, propitious.(4) You are pleasing and a good seat to rest upon.(5) You are full of invigorating foods and milk.(6)

28. O mighty God, in anticipation of the struggle for existence on this life-bestowing earth, this is, as if, raised to the pleasure-giving moon by accumulating food and comforts. The sages perform sacrifice with the same aim in view.(1) Bring here the sprinkling water.(2) You are the death of the hateful enemy.(3)

प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयो निष्टप्तꣳ रक्षो निष्टप्ता अरातयः ।
अनिशितोऽसि सपत्नक्षिद्वाजिनं त्वा वाजेध्यायै सम्मार्ज्मि ।
प्रत्युष्टꣳ रक्षः प्रत्युष्टा अरातयो निष्टप्तꣳ रक्षो निष्टप्ता अरातयः ।
अनिशितासि सपत्नक्षिद्वाजिनीं त्वा वाजेध्यायै सम्मार्ज्मि ॥ २९ ॥

अदित्यै रास्नासि विष्णोर्वेष्योऽस्यूर्जे त्वाऽदब्धेन त्वा चक्षुषावपश्यामि ।
अग्नेर्जिह्वासि सुहूर्देवेभ्यो धाम्ने धाम्ने मे भव यजुषे यजुषे ॥ ३० ॥

सवितुस्त्वा प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
तेजोऽसि शुक्रमस्यमृतमसि धाम नामासि प्रियं देवानामनाधृष्टं देवयजनमसि ॥३१॥

[अध्यायः १, कंडिका ३१, मंत्र-संख्या १३७]

इति प्रथमोऽध्यायः ।

Pratyuṣṭaṁ rakṣaḥ pratyuṣṭā' arātayo' (i) niṣṭaptaṁ rakṣo niṣṭaptā arātayaḥ (ii). Aniśito'si sapatnakṣidvājinaın tvā vājedhyāyai sammārjmi (iii). Pratyuṣṭam rakṣaḥ pratyuṣṭā' arātayo (iv) niṣṭaptaṁ rakṣo niṣṭaptā' arātayaḥ (v). Aniśitā'si sapatnakṣidvājinīm tvā vājedhyāyai sammārjmi (vi). || 29 ||

Adityai rāsnāsi (i) viṣṇorveṣyo' syū-(ii) rje tvā'-(iii) dabdhena tvā cakṣuṣāvapaśyāmi. Agnerjihvāsi suhūrdevebhyo dhāmne dhāmne me bhava yajuṣe yajuṣe (iv). || 30 ||

Savitustvā prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ. (i). Saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhiḥ (ii). Tejo'si śukramasyamṛtamasi (iii) dhāma nāmāsi priyam devānāmanādhṛṣṭam devayajanamasi (iv). || 31 || (K = 31; M = 137)

29. Evil powers have been burnt and so are burnt the inimical tendencies.(1) Evil powers have come to grief and so have the inimical tendencies come to grief.(2) You (the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of the vigour.(3) Evil powers have been burnt and so are burnt the inimical tendencies.(4) Evil powers have come to grief and so have the inimical tendencies come to grief.(5) You (the wife of the sacrificer) are not of violent temper, still you destroy the enemies. Full of vigour you are. I purify you for the glory of vigour.(6)

30. You are the girdle of the earth.(1) You are the waist-belt of the sun.(2) I wear you for vigour.(3) I look at you with pleased eyes. You are the tongue of fire. For me become a good invoker of Nature's bounties at every place in every sacrifice.(4)

31. At the impulsion of the Creator God, I purify you with the sun's rays, the strainer without pores.(1) At the impulsion of the Creator God, I purify you with sun's rays, the strainer without pores.(2) You are the brilliance; you are the splendour; you are the nectar.(3) You are the beloved and unconquered home of the Nature's bounties and you are the means of their worship.(4)

अथ द्वितीयोऽध्यायः ।

कृष्णोऽस्याखरेष्ठोऽग्नये त्वा जुष्टं प्रोक्षामि[1] वेदिरसि बर्हिषे त्वा जुष्टां प्रोक्षामि[2] बर्हिरसि स्रुग्भ्यस्त्वा जुष्टं प्रोक्षामि[3] ॥ १ ॥

अदित्यै व्युन्दनमसि[1] विष्णो स्तुपोऽस्यू[2]र्णम्रदसं त्वा स्तृणामि स्वासस्थां देवेभ्यो[3] भुवपतये स्वाहा[4] भुवनपतये स्वाहा[5] भूतानां पतये स्वाहा[6] ॥ २ ॥

गन्धर्वस्त्वा विश्वावसुः परिदधातु विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः । इन्द्रस्य बाहुरसि दक्षिणो विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः । मित्रावरुणौ त्वोत्तरतः परिधत्तां ध्रुवेण धर्मणा विश्वस्यारिष्ट्यै यजमानस्य परिधिरस्यग्निरिड ईडितः ॥ ३ ॥

Kṛṣṇo'syākhareṣṭho' gnaye tvā juṣṭam prokṣāmi (i) vedirasi barhiṣe tvā juṣṭam prokṣāmi (ii) barhirasi srugbhyastvā juṣṭam prokṣāmi (iii). || 1 ||

Adityai vyundanamasi (i) viṣṇoḥ stupo'syū-(ii) rṇamrada-sam tvā stṛṇāmi svāsasthām devebhyo (iii) bhuvapataye svāhā (iv) bhuvanapataye svāhā (v) bhūtānām pataye svāhā (vi). || 2 ||

Gandharvastvā viśvāvasuḥ paridadhātu viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īḍitaḥ (i). Indrasya bāhurasi dakṣiṇo viśvasyāriṣṭyai yajamānasya paridhiragnirida' īḍitaḥ (ii). Mitrāvaruṇau tvottarataḥ paridhattām dhruveṇa dharmaṇā viśvasyāriṣṭyai yajamānasya paridhirasyagnirida' īḍitaḥ (iii). || 3 ||

CHAPTER TWO

1. You are attractive fire-wood, obtained from the hardest of trees, pleasing to fire; I sprinkle you.(1) You are the altar, pleasing to sacred grass. I sprinkle you too.(2) You are the sacred grass pleasing to ladles. I sprinkle you.(3)

2. You are moistener of the earth.(1) You mound of the sacrifice.(2) I cover you with the sacred grass, which is soft as wool, so that learned persons may sit comfortably on you.(3) Dedications to the Lord of the earth.(4) Dedications to the Lord of the worlds.(5) Dedications to the Lord of beings.(6)

3. May the all-rich sustainer of the earth place you around for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.(1) You are the right hand of the resplendent Lord for the protection of all. You are the protective peg for the sacrificer, O adorable Lord. You are praiseworthy as well as praised.(2) May the wind and the sun place you on the left with the eternal law for the protection of all. You are the protective peg for the sacrificer, O adorable Lord; you are praiseworthy as well as praised.(3)

वीतिहोत्रं त्वा कवे द्युमन्तꣳ समिधीमहि । अग्ने बृहन्तमध्वरे ॥ ४ ॥

समिदसि सूर्यस्त्वा पुरस्तात् पातु कस्याश्चिदभिशस्त्यै । सवितुर्बाहू स्थ ऊर्णम्रदसं त्वा स्तृणामि स्वासस्थं देवेभ्य आ त्वा वसवो रुद्रा आदित्याः सदन्तु ॥ ५ ॥

घृताच्यसि जुहूर्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सद आसीद घृताच्यस्युपभृन्नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सद आसीद घृताच्यसि ध्रुवा नाम्ना सेदं प्रियेण धाम्ना प्रियꣳ सद आसीद प्रियेण धाम्ना प्रियꣳ सद आसीद । ध्रुवा असदन्नृतस्य योनौ ता विष्णो पाहि पाहि यज्ञं पाहि यज्ञपतिं पाहि मां यज्ञन्यम् ॥ ६ ॥

अग्ने वाजजिद्वाजं त्वा सरिष्यन्तं वाजजितꣳ सम्मार्ज्मि ।
नमो देवेभ्यः स्वधा पितृभ्यः सुयमे मे भूयास्तम् ॥७॥

अस्कन्नमद्य देवेभ्य आज्यꣳ संभ्रियासमङ्घ्रिणा विष्णो मा त्वावक्रमिषं वसुमतीमग्ने ते छायामुपस्थेषं विष्णो स्थानमसीत इन्द्रो वीर्यमकृणोदूर्ध्वोऽध्वर आस्थात् ॥ ८ ॥

Vītihotram tvā kave dyumantaṁ samidhīmahi. Agne bṛhantamadhvare (i). || 4 ||

Samidasi (i) sūryastvā purastāt pātu kasyāscidabhiśastyai (ii). Saviturbāhū stha' (iii) ūrṇammradasam tvā stṛṇāmi svāsastham devebhya' (iv) ā tvāvasavo rudrāādityāḥ sadantu (v). || 5 ||

Ghṛtācyaṣi juhūrnāmnā sedam priyeṇa dhāmnā priyaṁ sada' āsīda (i) ghṛtācyasyupabhṛnnāmnā sedam priyeṇa dhāmnā sada' āsīd (ii) ghṛtācyasi dhruvā nāmnā sedam priyeṇa dhāmnā priyaṁ sada' āsīda (iii) priyeṇa dhāmnā priyaṁ sada' āsīda (iv). Dhruvā' asadannṛtasya yonau tā viṣṇo pāhi (v) pāhi yajñam pāhi yajñapatim pāhi mām yajñanyam (vi). || 6 ||

Agne vājajidvājam tvā sariṣyantam vājajitaṁ sammārjmi (i) Namo devebhyaḥ (ii) svadhā pitṛbhyaḥ (iii) suyame me bhūyāstam (iv). || 7 ||

Askannamadya devebhya' ājyaṁ sambhriyāsa (i) maṅ ghriṇā viṣṇo mā tvāvakramiṣam (ii) vasumatīmagne te cchāyāmupastheṣam viṣṇoḥ sthānamasīta' indro vīryamakṛṇodūrdhvo' dhvara' āsthāt (iii). || 8 ||

4. O fire divine, who are fond of sacrifice, glowing bright, O great and far-sighted one, we enkindle you in the sacrifice.(1)

5. You are the sacrificial fire-wood.(1) May the sun protect you from the front from evils whatsoever.(2) You are the arms of the Creator Lord.(3) You are soft as wool, pleasing to sit upon. I spread you around for the learned ones.(4) May the young, adult and old sages sit upon you.(5)

6. O ladle, you are full of melted butter; pourer of oblations is your name; be seated on this pleasing seat in this pleasing place.(1) You are full of melted butter; holder of oblations is your name; be seated on this pleasing seat in this pleasing place.(2) You are full of melted butter; immovable is your name; be seated on this pleasing seat in this pleasing place.(3) Be seated on this pleasing seat in this pleasing place.(4) Being seated immovably in the lap of truth, O omnipresent Lord, guard it.(5) Guard this sacrifice, guard the sacrificer and guard me, the priest of this sacrifice, too.(6)

7. O adorable Lord, winner of inner battles, I worship you, moving towards battle for winning battle.(1) My obeisance to enlightened ones.(2) My reverence to elders.(3) May both of them be our strength in discipline.(4)

8. Today I have offered unspilt melted butter to Nature's bounties.(1) O sacrifice, may I not violate you with my feet.(2) O adorable Lord, may I reach your wealth-bestowing shade and remain at the place of sacrifice. From here the resplendent Lord manifests his valour and the glory of the sacrifice is enhanced.(3)

अग्ने वेर्होत्रं वेर्दूत्यमवतां त्वां द्यावापृथिवी अव त्वं द्यावापृथिवी स्विष्टकृद्देवेभ्य इन्द्र आज्येन हविषा भूत्स्वाहा सं ज्योतिषा ज्योतिः ॥९ ॥

मयीदमिन्द्र इन्द्रियं दधात्वस्मान् रायो मघवानः सचन्ताम् । अस्माकꣳ सन्त्वाशिषः सत्या नः सन्त्वाशिष उपहूता पृथिवी मातोप मां पृथिवी माता ह्वयतामग्निराग्नीध्रात्स्वाहा ॥ १० ॥

उपहूतो द्यौष्पितोप मां द्यौष्पिता ह्वयतामग्निराग्नीध्रात्स्वाहा । देवस्य त्वा सवितुः प्रसवे ऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । प्रतिगृह्णाम्यग्नेष्ट्वास्येन प्राश्नामि ॥ ११ ॥

एतं ते देव सवितर्यज्ञं प्राहुर्बृहस्पतये ब्रह्मणे । तेन यज्ञमव तेन यज्ञपतिं तेन मामव ॥ १२ ॥

मनो जूतिर्जुषतामाज्यस्य बृहस्पतिर्यज्ञमिमं तनोत्वरिष्टं यज्ञꣳ समिमं दधातु ।
विश्वे देवास इह मादयन्तामो३म्प्रतिष्ठ ॥ १३ ॥

Agne verhotram verdūtyamavatām tvām dyāvāpṛthivī' ava tvam dyāvāpṛthivī sviṣṭakṛddevebhya' indra' ājyena haviṣā bhūtsvāhā sam jyotiṣā jyotiḥ (i). || 9 ||

Mayīdamindra indriyam dadhātvasmān rāyo maghavānaḥ sacantām. Asmākaṁ santvāśiṣaḥ satyā naḥ santvāśiṣa (i) upahūtā pṛthivī mātopa mām pṛthivī mātā hvayatāmagnirāgnīdhrātsvāhā (ii). || 10 ||

Upahūto dyauṣpitopa mām dyauṣpitā hvayatāmagnirāgnīdhrāt svāhā (i). Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām (ii). Pratigṛhṇāmya-(iii) gneṣṭvāsyena prāśnāmi (iv). || 11 ||

Etam te deva savitaryajñam prāhurbṛhaspataye brahmaṇe. Tena yajñamava tena yajñapatim tena māmaya (i). || 12 ||

Mano jūtirjuṣatāmājyasya bṛhaspatir yajñamimam tanotvariṣṭam yajñam samimam dadhātu. Viśve devāsa iha mādayantām om pratiṣṭha (i) || 13

9. O fire, undertake duties of the priest and those of the messenger. May heaven and earth protect you. Protect heaven and earth. May the resplendent Lord be gracious to learned people by this oblation of melted butter. *Svāhā*. May the light mingle with light.$_{(1)}$

10. May the resplendent Lord bestow my sense-organs with their respective powers. May bestowers of wealth provide me with abundant wealth. May the blessings be ours; may the blessings, we have received, come true.$_{(1)}$ We have invoked the mother earth. May the mother earth bless me. I am fire being the kindler of fire. *Svāhā*.$_{(2)}$

11. Heaven, our father, has been invoked. May heaven, our father bless us. I am fire being the kindler of fire. *Svāhā*.$_{(1)}$At the impulsion of the Creator God, with arms of the healers and hands of the nourisher.$_{(2)}$ I take you.$_{(3)}$ I eat you with mouth of the fire.$_{(4)}$

12. O Creator Lord, they say that this sacrifice is meant for you, who are the Lord supreme, the divine supreme. Promote this sacrifice and by it protect the sacrificer and me also.$_{(1)}$

13. Let the swift-moving mind enjoy the oblations of melted butter. May the Lord supreme expand this sacrifice and may He get it completed unimpaired. May all the bounties of Nature rejoice here. O Lord Om, may you ever be with us.$_{(1)}$

एषा ते अग्ने समित्तया वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि । अग्ने वाजजिद्वाजं त्वा ससृवाꣳसं वाजजितꣳ सम्मार्ज्मि ॥ १४ ॥

अग्नीषोमयोरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । अग्नीषोमौ तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि । इन्द्राग्न्योरुज्जितिमनूज्जेषं वाजस्य मा प्रसवेन प्रोहामि । इन्द्राग्नी तमपनुदतां योऽस्मान्द्वेष्टि यं च वयं द्विष्मो वाजस्यैनं प्रसवेनापोहामि ॥ १५ ॥

वसुभ्यस्त्वा रुद्रेभ्यस्त्वाऽऽदित्येभ्यस्त्वा संजानाथां द्यावापृथिवी मित्रावरुणौ त्वा वृष्ट्यावताम् । व्यन्तु वयोक्तꣳ रिहाणा मरुतां पृषतीर्गच्छ वशा पृश्निर्भूत्वा दिवं गच्छ ततो नो वृष्टिमावह । चक्षुष्पा अग्नेऽसि चक्षुर्मे पाहि ॥ १६ ॥

यं परिधिं पर्यधत्था अग्ने देव पणिभिर्गुह्यमानः ।
तं त एतमनु जोषं भराम्येष नेत्त्वदपचेतयाता अग्नेः प्रियं पाथोऽपीतम् ॥ १७ ॥

Eṣā te agne samittayā vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmaḥi (i). Agne vājajidvājam tvā sasṛvāṁsam vājajitaṁ sammārjmi (ii). ||14 ||

Agnīṣomayorujjitimanūjjeṣam vājasya mā prasavena prohāmi (i). Agnīṣomau tamapanudatāṃ yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi (ii). Indrāgnyorujjitimanūjjeṣam vājasya mā prasavena prohāmi (iii). Indrāgnī tamapanudātām yo'smāndveṣṭi yam ca vayam dviṣmo vājasyainam prasavenāpohāmi (iv). || 15 ||

Vasubhyastvā (i) rudrebhayastvā(ii) ''dityebhyastvā (iii) samjānāthām dyāvāpṛthivī mitrāvaruṇau tvā vṛṣṭyāvatām (iv). Vyantu vayo'ktam rihāṇā (v) marutām pṛṣatīrgaccha vaśā prsnirbhūtvā divam gaccha tato no vṛṣṭimāvaha. Cakṣuṣpā agne'si cakṣurme pāhi (vi). || 16 ||

Yam paridhim paryadhatthā agne deva paṇibhirguhyamānaḥ. Tam ta etamanu joṣam bharāmyeṣa nettvadapacetayātā (i) agneḥ priyam pātho'pītam (ii). || 17 ||

14. O adorable Lord, this is your kindling wood. Grow strong with it and further expand. May we also grow and prosper.(1) O adorable Lord, winner of battles, I adore you, who have gone to the battles and won them.(2)

15. May I win glorious victory following the glorious victories of the Lord adorable and blissful. I advance forward at the impulsion of battle.(1) May the Lord adorable and the blissful drive him away who cherishes malice against us and whom we do hate. By the impulse of battle I drive him away.(2) May I win glorious victory following the glorious victories of the Lord resplendent and adorable. I advance forward at the impulsion of battle.(3) May the Lord resplendent and adorable drive him away who cherishes malice against us and whom we do hate. By the impulse of the battle, I drive him away.(4)

16. I dedicate you to the young sages.(1) You to the adult sages.(2) You to the old sages.(3) May the heaven and earth recognize you. May the sun and the oceans save you with the rains.(4) Go like birds licking mid-space.(5) Go like deer to the cloud-bearing winds. Like a tame small cow go to heaven, From there bring rains for us. O foremost adorable, you are the protector of vision; protect my vision.(6)

17. O foremost adorable Lord, to hide yourself from the speculators you have put an enclosure around you; this enclosure I reinforce for your pleasure. May it, however, never keep me away from you.(1) The favourite food of the fire divine is thus obtained.(2)

संस्रवभागा स्थेषा बृहन्तः प्रस्तरेष्ठाः परिधेयाश्च देवाः ।
इमां वाचमभि विश्वे गृणन्त आसद्यास्मिन् बर्हिषि मादयध्वं स्वाहा वाट् ॥ १८ ॥

घृताची स्थो धुर्यौ पातं सुम्ने स्थः सुम्ने मा धत्तम् ।
यज्ञ नमश्च त उप च यज्ञस्य शिवे संतिष्ठस्व स्विष्टे मे संतिष्ठस्व ॥ १९ ॥

अग्नेऽदब्धायोऽशीतम पाहि मा दिद्योः पाहि प्रसित्यै पाहि दुरिष्ट्यै पाहि दुरद्मन्या अविषं नः पितुं कृणु सुषदा योनौ स्वाहा वाडग्नये संवेशपतये स्वाहा सरस्वत्यै यशोभगिन्यै स्वाहा ॥ २० ॥

वेदोऽसि येन त्वं देव वेद देवेभ्यो वेदोऽभवस्तेन मह्यं वेदो भूयाः ।
देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पत इमं देव यज्ञं स्वाहा वाते धाः ॥ २१ ॥

संबर्हिरङ्क्तां हविषा घृतेन समादित्यैर्वसुभिः सम्मरुद्भिः ।
समिन्द्रो विश्वदेवेभिरङ्क्तां दिव्यं नभो गच्छतु यत् स्वाहा ॥ २२ ॥

Saṁsravabhāgāḥ stheṣā bṛhantaḥ prastareṣṭhāḥ paridheyāśca devāḥ. Imām vācamabhi viśve gṛṇanta āsadyāsmin barhiṣi mādayadhvaṁ svāhā vāṭ. (i) || 18 ||

Ghṛtācī stho dhuryau pātaṁ sumne sthaḥ sumne mā dhattam (i). Yajña namaśca ta upa ca yajñasya śive samtiṣṭhasva sviṣṭe me samtiṣṭhasva (ii). || 19 ||

Agne'dabdhāyo'śītama pāhi mā didyoḥ pāhi prasityai pāhi duriṣṭyai pāhi duradmanyā aviṣam naḥ pitum kṛṇu. Suṣadā yonau svāhā vāṭ (i) agnaye samveśapataye svāhā (ii) sarasvatyai yaśobhaginyai svāhā (iii) || 20 ||

Vedo'si yena tvam veda devebhyo vedo'bhavastena mahyam vedo bhūyāḥ (i) Devā gātuvido gātum vittvā gātumita. Manasaspata imam deva yajñam svāhā vāte dhāḥ (ii). || 21 ||

Sambarhiraṅktāṁ haviṣā ghṛtena samādityairvasubhiḥ sammarudbhiḥ. Samindro viśvadevebhiraṅktām divyam nabho gacchatu yat svāhā (i). || 22 ||

18. O learned persons, you are partakers of the progressive knowledge. You are strong with good nourishment. You participate in sacrifice and guard its enclosure. May all of you, applauding this speech of mine, come and sit upon the grass-mat and enjoy. I dedicate; you carry.(1)

19. O capable executives (fire and wind), you two are pourers of rain water. Protect me. Both of you are happiness incarnate; lead me to happiness.(1) O sacrifice, our regards to you. Make my worship complete; fulfil all my good desires.(2)

20. O adorable Lord, bestower of uninjured long life, omnipresent, protect us from terrible sufferings; protect us from bondage; protect us from technical defects; protect us from bad food. Make our food free from poison. May we live in good houses. *Svāhā vāṭ*.(1) I dedicate it to the adorable Lord, the Lord of affectionate embraces.(2) I dedicate it to the divine intellect, the sister of glories.(3)

21. You are the divine knowledge; O Lord knowledge embodied, by which you become knowledge for the enlightened ones, by that may you become knowledge for me too.(1) O enlightened ones, who know the pathways well, having known of this sacrifice, come to attend this performance. O divine, Lord of mind, I dedicate. Sustain this sacrifice in the air. *Svāhā*.(2)

22. May this place of sacrifice be filled with sacred food and melted butter. May the resplendent Lord, along with the suns, the worlds, the winds and all the bounties of Nature unite. May our dedicated oblations rise up to the blazing sky.(1)

कस्त्वा विमुञ्चति स त्वा विमुञ्चति कस्मै त्वा विमुञ्चति तस्मै त्वा विमुञ्चति ।
पोषाय रक्षसां भागोऽसि ॥ २३ ॥

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो विदधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥ २४ ॥

दिवि विष्णुर्व्यक्रꣳस्त जागतेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽन्तरिक्षे विष्णुर्व्यक्रꣳस्त त्रैष्टुभेन छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मः पृथिव्यां विष्णुर्व्यक्रꣳस्त गायत्रेण छन्दसा ततो निर्भक्तो योऽस्मान्द्वेष्टि यं च वयं द्विष्मोऽस्मादन्नादस्यै प्रतिष्ठाया अगन्म स्वः सं ज्योतिषाभूम ॥ २५ ॥

स्वयम्भूरसि श्रेष्ठो रश्मिर्वर्चोदा असि वर्चो मे देहि । सूर्यस्यावृतमन्वावर्ते ॥ २६ ॥

अग्ने गृहपते सुगृहपतिस्त्वयाऽग्नेऽहं गृहपतिना भूयासꣳ सुगृहपतिस्त्वं मयाऽग्ने गृहपतिना भूयाः । अस्थूरि णौ गार्हपत्यानि सन्तु शतꣳ हिमाः सूर्यस्यावृतमन्वावर्ते ॥२७॥

Kastvā vimuñcati sa tvā vimuñcati kasmai tvā vimuñcati tasmai tvā vimuñcati. Poṣāya (i) rakṣasām bhāgo'si (ii). || 23 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vidadhātu rāyo'numārṣṭu tanvo yadviliṣṭam (i). || 24 ||

Divi viṣṇurvyakraṁsta jāgatena chandasā tato nirbhakto yo'smāndveṣṭi yam ca vayam dviṣmo' (i) -ntarikṣe viṣṇurvyakraṁsta traiṣṭubhena chandasā tato nirbhakto yo' smāndveṣṭi yaṁ ca vayam dviṣmaḥ (ii) pṛthivyām viṣṇurvyakraṁsta gāyatreṇa chandasā tato nirbhakto yo' smāndveṣṭi yaṁ ca vayam dviṣmo' (iii) -smādannād (iv) asyai pratiṣṭhāyā' (v) aganma svaḥ (vi) sam jyotiṣābhūma (vii). || 25 ||

Svayambhūrasi śreṣṭho raśmirvarcodā' asi varco me dehi (i). Sūryasyāvṛtamanvāvarte (ii) || 26 ||

Agne gṛhapate sugṛhapatistvayā'gne'ham gṛhapatinā bhūyāsaṁ sugṛhapatistvam mayā'gne gṛhapatinā bhūyāḥ. Asthūri ṇau gārhapatyāni santu śataṁ himāḥ (i) sūryasyāvṛtamanvāvarte (ii). || 27 ||

23. Who unfetters you? He unfetters you. For whom does He unfetter you? For Him He unfetters you. You are now a part of our defence for prosperity.(1)

24. May we be blessed with intellectual lustre, vigour, bodies and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

25. Our sacrifice performed with the *Jagatī* metre pervades the high heaven; therefrom is excluded the one, who hates us and whom we hate.(1) Our sacrifice performed with the *triṣṭubh* metre pervades the mid-space; therefrom is excluded the one, who hates us and whom we hate.(2) Our sacrifice performed with the *gāyatrī* metre pervades the earth; therefrom is excluded the one, who hates us and whom we hate.(3) From this food,(4) and from this place of sacrifice,(5) we have attained the abode of bliss,(6) and we have become one with light.(7)

26. O Lord, you are self-existent; you are the most sublime ray and bestower of lustre.(1) May you bestow lustre on me. May I follow the path of the sun.(2)

27. O adorable Lord, Master of the household, you being a householder, by your grace, may I also be a good householder. O Lord, due to my being a householder, you become a good householder. May the household functions of both of us be free from neglect, for a hundred winters.(1) May I follow the path of the sun.(2)

अग्ने व्रतपते व्रतमचारिषं तदशकं तन्मेऽराधीदमहं य एवास्मि सोऽस्मि ॥ २८ ॥

अग्नये कव्यवाहनाय स्वाहा सोमाय पितृमते स्वाहा ।
अपहता असुरा रक्षांसि वेदिषदः ॥ २९ ॥

ये रूपाणि प्रतिमुञ्चमाना असुराः सन्तः स्वधया चरन्ति ।
परापुरो निपुरो ये भरन्त्यग्निष्टाँल्लोकात्प्रणुदात्यस्मात् ॥ ३० ॥

अत्र पितरो मादयध्वं यथाभागमावृषायध्वम् ।
अमीमदन्त पितरो यथाभागमावृषायिषत ॥ ३१ ॥

नमो वः पितरो रसाय नमो वः पितरः शोषाय नमो वः पितरो जीवाय नमो वः पितरः स्वधायै नमो वः पितरो घोराय नमो वः पितरो मन्यवे नमो वः पितरः पितरो नमो वो गृहान्नः पितरो दत्त सतो वः पितरो देष्मैतद्वः पितरो वास आधत्त ॥ ३२ ॥

Agne vratapate vratamacāriṣam tadaśakam tanme' rādhī- (i) damaham ya' evā'smi so' smi (ii). || 28 ||

Agnaye kavyavāhanāya svāhā (i) somāya pitṛmate svāhā (ii). Apahatā' asurā rakṣāṁsi vediṣadaḥ (iii). || 29 ||

Ye rupāṇi pratimuñcamānā'asurāḥ santaḥ svadhayā caranti. Parāpuro nipuro ye bharantyagniṣṭāṁ llokātpraṇudātyasmāt (i). || 30 ||

Atra pitaro mādayadhvam yatābhāgamāvṛṣāyadhvam (i). Amīmadanta pitaro yathābhāgamāvṛṣāyiṣata (ii). || 31 ||

Namo vaḥ pitaro rasāya (i) namo vaḥ pitaraḥ śoṣāya (ii) namo vaḥ pitaro jīvāya (iii) namo vaḥ pitaraḥ svadhāyai (iv) namo vaḥ pitaro ghorāya (v) namo vaḥ pitaro manyave namo vaḥ pitaraḥ pitaro namo vo (vi) gṛhānnaḥ pitaro datta sato vaḥ pitaro deṣmaita-(vii) dvaḥ pitaro vāsa'ādhatta (viii). || 32 ||

28. O adorable Lord, upholder of vows, I have observed the vow. I was able to observe it with success.(1) Whatever I am, I am.(2)

29. Let this be dedicated to the adorable Lord, who distributes gifts to the enlightened ones.(1) Let this be dedicated to the blissful Lord, who is the support of the elders.(2) The evil powers and the devilish tendencies, who had captured the altar, have now been ousted.(3)

30. May the adorable Lord drive away from our world those selfish souls, who camouflage their true form and though being evil-minded, pose to be honest workers and who plan to snatch other's wealth unjustly or acquire wealth by unfair means.(1)

31. Let the elders make merry here and enjoy to the full what has been allotted to them.(1) The elders have made merry here and enjoyed to the full what had been to their lot.(2)

32. O elders, we bow in reverence to you for the sake of sap of the spring.(1) O elders, we bow in reverence to you for the sake of dryness of the summer.(2) O elders we bow in reverence to you for the life of the rains.(3) O elders, we bow in reverence to you for harvest of the autumn.(4) O elders, we bow in reverence to you for the intensity of cold weather.(5) O elders, we bow in reverence to you for the wrath of the winter. Elders, we bow in reverence to you; to you we bow in reverence O elders.(6) O elders, give homes to us. Having got, we shall give you the same.(7) O elders, this accommodation is verily yours.(8)

आधत्त पितरो गर्भं कुमारं पुष्करस्रजम् । यथेह पुरुषोऽसत् ॥ ३३ ॥
ऊर्जं वहन्तीरमृतं घृतं पयः कीलालं परिस्रुतम् । स्वधा स्थ तर्पयत मे पितॄन् ॥ ३४ ॥

[[illegible]० २, कं० ३४, मं० मं० ९५]

इति द्वितीयोऽध्यायः ।

Ādhatta pitaro garbham kumāram puṣkarasrajam. Yatheha puruṣo'sat. || 33 ||

Ūrjam vahantīramṛtam ghṛtam payaḥ kīlālam parisrutam. Svadhā stha tarpayata me pitṛn. (i). || 34 || (K = 34; M = 95)

33. O elders, may she be pregnant with a male child wearing a wreath of lotuses, so that there will be a man here.(1)

34. You are vigour-giving viands of sustenance consisting water, melted butter, milk as well as sweet beverages and herb-extracts. May you feed our elders to their fill.(1)

अथ तृतीयोऽध्यायः ।

समिधाऽग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आस्मिन् हव्या जुहोतन ॥ १ ॥

सुसमिद्धाय शोचिषे घृतं तीव्रं जुहोतन । अग्नये जातवेदसे ॥ २ ॥

तं त्वा समिद्भिरङ्गिरो घृतेन वर्धयामसि । बृहच्छोचा यविष्ठ्य ॥ ३ ॥

उप त्वाऽग्ने हविष्मतीर्घृताचीर्यन्तु हर्यत । जुषस्व समिधो मम ॥ ४ ॥

भूः—भुवः स्वः—द्यौरिव भूम्ना पृथिवीव वरिम्णा ।
तस्यास्ते पृथिवि देवयजनि पृष्ठेऽग्निमन्नादमन्नाद्यायादधे ॥ ५ ॥

आयं गौः पृश्निरक्रमीदसदन् मातरं पुरः । पितरं च प्रयन्त्स्वः ॥ ६ ॥

Samidhāgnim duvasyata ghṛtairbodhayatāthim. Āsmin havyā juhotana. (i) || 1 ||

Susamiddhāya śociṣe ghṛtam tīvram juhotana. Agnaye jātavedase (i). || 2 ||

Tam tvā samidbhiraṅgiro ghṛtena vardhayāmasi. Bṛhacchocā yaviṣṭhya (i). || 3 ||

Upa tvāgne haviṣmatīrghṛtācīryantu haryata. Juṣasva samidho mama (i). || 4 ||

Bhūḥ (i) bhuvaḥ (ii) svaḥ (iii) dyauriva bhūmnā pṛthivīva varimṇā. Tasyāste pṛthivi devayajani pṛṣṭhe'gnimannādamannādyāyādadhe (iv). || 5 ||

Āyam gauḥ pṛśnirakramīdasadan mātaram puraḥ. Pitaram ca prayantsvaḥ (i). || 6 ||

CHAPTER THREE

1. Kindle the fire with dried wood and arouse the newcomer (i.e. the fire) with clarified butter. Then place your offerings on it.(1)

2. Offer hot and purified butter to the well-kindled shining omnipresent fire divine.(1)

3. O brilliant and most youthful blazing fire, we augment you with dried faggots and melted butter.(1)

4. O fire, let my faggots covered with offerings and dripping melted butter go to you. Accept them with favour.(1)

5. O being,(1) becoming(2) and bliss(3) ! Vast as sky and extending as earth! O earth, seat of sacrifice for Nature's bounties, on your back I place the food-consuming fire, so that we may gain foodgrains.(4)

6. This fire, having strange-coloured flames, moves. He sits down before the mother (earth; in the form of domestic fire) and goes to the father, the sky as well (in the form of the sun).(1)

अन्तश्चरति रोचनास्य प्राणादपानती । व्यख्यन् महिषो दिवम् ॥ ७ ॥

त्रिंशद्धाम विराजति वाक् पतङ्गाय धीयते । प्रति वस्तोरह द्युभिः ॥ ८ ॥

अग्निर्ज्योतिर्ज्योतिरग्निः स्वाहा सूर्यो ज्योतिर्ज्योतिः सूर्यः स्वाहा ।
अग्निर्वर्चो ज्योतिर्वर्चः स्वाहा सूर्यो वर्चो ज्योतिर्वर्चः स्वाहा ।
ज्योतिः सूर्यः सूर्यो ज्योतिः स्वाहा ॥ ९ ॥

सजूर्देवेन सवित्रा सजू रात्र्येन्द्रवत्या । जुषाणो अग्निर्वेतु स्वाहा ।
सजूर्देवेन सवित्रा सजूरुषसेन्द्रवत्या । जुषाणः सूर्यो वेतु स्वाहा ॥ १० ॥

उपप्रयन्तो अध्वरं मन्त्रं वोचेमाग्नये । आरे अस्मे च शृण्वते ॥ ११ ॥

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥ १२ ॥

उभा वामिन्द्राग्नी आहुवध्या उभा राधसः सह मादयध्यै ।
उभा दाताराविषाꣳ रयीणामुभा वाजस्य सातये हुवे वाम् ॥ १३ ॥

Antaścarati rocanāsya prāṇādapānatī. Vyakhyan mahiṣo divam (i). || 7 ||

Triṁsaddhāma virājati vāk pataṅgāya dhīyate. Prati vastoraha dyubhiḥ (i). || 8 ||

Agnirjyotirjyotiragniḥ svāhā (i)-sūryo jyotirjyotiḥ sūryaḥ svāhā (ii). Agnirvarco jyotirvarcaḥ svāhā (iii) sūryo varco jyotirvarcaḥ svāhā (iv). Jyotiḥ sūryaḥ sūryo jyotiḥ svāhā (v). || 9 ||

Sajūrdevena savitrā sajū rātryendravatyā. Juṣāṇo' agnirvetu svāhā (i). Sajūrdevena savitrā sajūruṣasendravatyā. Juṣāṇaḥ sūryo vetu svāhā (ii) || 10 ||

Upaprayanto' adhvaram mantram vocemāgnaye. Āre' asme ca śṛṇvate (i). || 11 ||

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā' ayam. Apāṁ retāṁsi jinvati (i). || 12 ||

Ubhā vāmindrāgnī āhuvadhyā' ubhā rādhasaḥ saha mādayadhyai. Ubhā dātārāviṣāṁ rayīṇāmubhā vājasya sātaye huve vām (i). || 13 ||

7. The radiance of this fire penetrates within just as out-breath comes from in-breath. Thus the great fire illuminates the sky.(1)

8. He resides in thirty places. Praise is offered to the fire divine every day in the festive morning.(1)

9. Fire the light, light the fire. *Svāhā*.(1) Sun the light, light the sun. *Svāhā*.(2) Fire the lustre, light the lustre. *Svāhā*.(3) Sun the lustre, light the lustre. *Svāhā*.(4) Light the sun, sun the light. *Svāhā*.(5)

10. May the fire divine, in consonance with the Creator God as well as with the night associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.(1)
May the sun, the illuminator, in consonance with Creator God as well as the dawn associated with the resplendent Lord, be pleased to come here and enjoy. *Svāhā*.(2)

11. Approaching the sacrifice, let us recite the verses of praise for the adorable Lord, who hears us even if He is afar.(1)

12. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life.(1)

13. O resplendent Lord and O adorable Lord, I invoke both of you for performing the sacrifice and for feasting together on the offerings. Both of you are bestowers of food and riches; I invoke both of you to gain vigour.(1)

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः ।
तं जानन्नग्न आरोहाथा नो वर्धया रयिम् ॥ १४ ॥

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशेविशे ॥ १५ ॥

अस्य प्रत्नामनु द्युतꣳ शुक्रं दुदुह्रे अह्रयः । पयः सहस्रसामृषिम् ॥ १६ ॥

तनूपा अग्नेऽसि तन्वं मे पाह्यायुर्दा अग्नेऽस्यायुर्मे देहि वर्चोदा अग्नेऽसि वर्चो मे देहि ।
अग्ने यन्मे तन्वा ऊनं तन्म आपृण ॥ १७ ॥

इन्धानास्त्वा शतꣳ हिमा द्युमन्तꣳ समिधीमहि । वयस्वन्तो वयस्कृतꣳ सहस्वन्तः सहस्कृतम् ।
अग्ने सपत्नदम्भनमदब्धासो अदाभ्यम् । चित्रावसो स्वस्ति ते पारमशीय ॥ १८ ॥

सं त्वमग्ने सूर्यस्य वर्चसागथाः समृषीणाꣳ स्तुतेन ।
सं प्रियेण धाम्ना समहमायुषा सं वर्चसा सं प्रजया सꣳ रायस्पोषेण ग्मिषीय ॥ १९ ॥

Ayam te yonirṛtviyo yato jāto' arocathāḥ. Tam jānannagna' ārohāthā no vardhayā rayim (i). || 14 ||

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho' adhvareṣvīḍyaḥ. Yamapnavāno bhṛgavo virurucurvanesu citram vibhvam viśeviśe (i). || 15 ||

Asya pratnāmanu dyutaṁ śukram duduhre' ahrayaḥ. Payaḥ sahasrasāmṛṣim (i) || 16 ||

Tanūpā' agne'si tanvam me pāhyāyurdā' agne'syāyurme dehi varcodā' agne'si varco me dehi. Agne yanme tanvā' ūnam tanma' āpṛṇa (i). || 17 ||

Indhānāstvā śataṁ himā dyumantaṁ samidhīmahi. Vayasvanto vayaskṛtaṁ sahasvantaḥ sahaskṛtam. Agne sapatnadambhanamadabdhāso' adābhyam. Citrāvaso svasti te pāramaśīya (i). || 18 ||

Sam tvamagne sūryasya varcasāgathāḥ samṛṣīṇāṁ stutena. Sam priyeṇa dhāmna samahamāyuṣā sam varcasā sam prajayā saṁ rāyasposeṇa gmiṣīya (i) || 19 ||

14. O fire divine, this is your right place of birth, in all seasons, whence as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow.(1)

15. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind.(1)

16. Following His eternal radiance, the learned ones have drawn the bright milk of knowledge from thousands of cows.(1)

17. O adorable Lord, you are protector of bodies; protect my body. O Lord, you are bestower of long life; bestow long life on me. Bestower of lustre you are; bestow lustre on me. O Lord, whatever deficiency I have in my body, kindly make it up for me.(1)

18. O adorable Lord, having enkindled you, may we keep you burning bright for a hundred winters. You are giver of life; may we get long life. You are giver of courage; may we have courage. You are destroyer of enemies and yourself uninjured; may we remain uninjured. O night, rich in shining stars, may I reach your end safe and secure.(1)

19. O adorable Lord, you come with the brilliance of the sun, hearing the praises offered by sages, to the place you love. May I be blessed with long life, lustre, progeny and plenty of wealth.(1)

अन्ध स्थान्धो वो भक्षीय मह स्थ महो वो भक्षीयोर्ज स्थोर्जं वो भक्षीय रायस्पोष स्थ रायस्पोषं वो भक्षीय ॥ २० ॥

रेवती रमध्वमस्मिन्योनावस्मिन् गोष्ठेऽस्मिँल्लोकेऽस्मिन् क्षये । इहैव स्त मापगात ॥ २१ ॥

संहितासि विश्वरूप्यूर्जा माविश गौपत्येन ।
उप त्वाग्ने दिवेदिवे दोषावस्तर्धिया वयम् । नमो भरन्त एमसि ॥ २२ ॥

राजन्तमध्वराणां गोपामृतस्य दीदिविम् । वर्धमानꣳ स्वे दमे ॥ २३ ॥

स नः पितेव सूनवेऽग्ने सूपायनो भव । सचस्वा नः स्वस्तये ॥ २४ ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमꣳ रयिं दाः ॥ २५ ॥

Andha sthāndho vo bhakṣīya maha stha maho vo bhakṣīyorja sthorjam vo bhakṣīya rāyaspoṣa stha rāyaspoṣam vo bhakṣīya (i). || 20 ||

Revatī ramadhvamasminyonāvasmin goṣṭhe'smiṁlloke' smin kṣaye. Ihaiva sta māpagāta (i). || 21 ||

Saṁhitāsi viśvarūpyūrjāmāviśa gaupatyena. Upa tvāgne divedive doṣāvastardhiyā vayam. Namobharanta' emasi (i). || 22 ||

Rājantamadhvarāṇām gopāmṛtasya dīdivim. Vardhamānaṁ sve dame (i). || 23 ||

Sa naḥ piteva sūnave'gne sūpāyano bhava. Sacasvā naḥ svastaye (i). || 24 ||

Agne tvam no' antama' uta trātā śivo bhavā varūthyaḥ. Vasuragnirvasuśravā' acchā nakṣi dyumattamaṁ rayim dāḥ (i). || 25 ||

20. You are food; may I eat your food. You are respectable; may I also enjoy your respect. You are vigour; may I receive your vigour. You are plentiful riches; may I enjoy your plentiful riches.(1)

21. O wealth bestowing Nature's bounties, stay happily in this abode, in this fold, at this place, in this dwelling. Stay just here; do not go away.(1)

22. You are concentrated energy of every form. May you enter me so as to make me master of my sense-organs. Day and night we approach you, O Lord, with reverential homage through sublime thoughts and noble deeds.(1)

23. We approach you, O Lord, the radiant, the sustainer of the cosmos, the constant illuminator of truth, with humility to appreciate the glory ever-increasingly manifested in your creation.(1)

24. O Lord, be unto us easy of access, as a father is to his son. May you be ever-present with us for our sake.(1)

25. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth, splendidly renowned. (1)

तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ।
स नो बोधि श्रुधी हवमुरुष्या णो अघायतः समस्मात् ॥ २६ ॥
इड एह्यदित एहि काम्या एत । मयि वः कामधरणं भूयात् ॥ २७ ॥
सोमानं स्वरणं कृणुहि ब्रह्मणस्पते । कक्षीवन्तं य औशिजः ॥ २८ ॥
यो रेवान्यो अमीवहा वसुवित्पुष्टिवर्द्धनः । स नः सिषक्तु यस्तुरः ॥ २९ ॥
मा नः शंसो अररुषो धूर्तिः प्रणङ् मर्त्यस्य । रक्षा णो ब्रह्मणस्पते ॥ ३० ॥
महि त्रीणामवोऽस्तु द्युक्षं मित्रस्यार्यम्णः । दुराधर्षं वरुणस्य ॥ ३१ ॥
नहि तेषाममा चन नाध्वसु वारणेषु । ईशे रिपुरघशंसः ॥ ३२ ॥
ते हि पुत्रासो अदितेः प्र जीवसे मर्त्याय । ज्योतिर्यच्छन्त्यजस्रम् ॥ ३३ ॥

Tam tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ. Sa no bodhi śrudhī havamuruṣyā ṇo' aghāyataḥ. samasmāt (i). || 26 ||

Ida' ehyadita' ehi (i) kāmyā' eta. Mayi vaḥ kāmaḍharaṇam bhūyāt (ii). || 27 ||

Somānaṁ svaraṇam kṛṇuhi brahmaṇaspate. Kakṣīvantam ya' auśijaḥ (i) || 28 ||

Yo revānyo' amīvahā vasuvitpuṣṭivarddhanaḥ. Sa naḥ siṣaktu yasturaḥ (i). || 29 ||

Mā naḥ śaṁso' araruṣo dhūrtiḥ praṇaṅ martyasya. Rakṣā ṇo brahmaṇaspate (i) || 30 ||

Mahi trīṇāmavo'stu dyukṣam mitrasyāryamṇaḥ Durādharṣam varuṇasya (i). || 31 ||

Nahi teṣāmamā cana nādhvasu vāraṇeṣu. Iśe ripuraghaśaṁsaḥ (i). || 32 ||

Te hi putrāso' aditeḥ pra jīvase martyāya. Jyotiryacchantyajasram (i). || 33 ||

26. O most bright and resplendent adorable Lord, we earnestly solicit you for the happiness of ourselves and our friends. So please do understand us, and hear our invocation; may you keep us far from malevolent people.(1)

27. Come O divine wisdom, come O eternal life.(1) Come O all the desirable objects. May I obtain my heart's desire from you.(2)

28. O Lord, the preceptor, please make the seeker illustrious, who offers devotions to you, and make him talented too, just as those who specialize in creative activity.(1)

29. May He, who is opulent, the healer of the week-minded, and acquirer of riches, augmenter of nourishment, the prompt bestower of rewards, be favourable to us.(1)

30. Protect us, O all-wise God, so that no cruel censure of a malevolent creature may reach us.(1)

31. May we have great, wealth-giving and unassailable protection from the three, the sun, the wind and the waters.(1)

32. Over such people, may the sinful enemy never have sway either at their homes or on dangerous highways.(1)

33. They, the sons of Eternity, provide continuous light to mortal man, so that he may live long.(1)

कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे।
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यते ॥ ३४ ॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि। धियो यो नः प्रचोदयात् ॥ ३५ ॥
परि ते दूडभो रथोऽस्माँ२ अश्नोतु विश्वतः। येन रक्षसि दाशुषः ॥ ३६ ॥
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याᳪं सुवीरो वीरैः सुपोषः पोषैः।
नर्य प्रजां मे पाहि शᳪंस्य पशून्मे पाह्यथर्य पितुं मे पाहि ॥३७॥
आ गन्म विश्ववेदसमस्मभ्यं वसुवित्तमम्। अग्ने सम्राडभि द्युम्नमभि सह आ यच्छस्व ॥३८॥
अयमग्निर्गृहपतिर्गार्हपत्यः प्रजाया वसुवित्तमः।
अग्ने गृहपतेऽभि द्युम्नमभि सह आ यच्छस्व ॥३९॥
अयमग्निः पुरीष्यो रयिमान् पुष्टिवर्धनः। अग्ने पुरीष्याभि द्युम्नमभि सह आ यच्छस्व ॥४०॥

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānaṁ devasya pṛcyate (i). || 34 ||

Tatsaviturvareṇyam bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). || 35 ||

Pari te dūḍabho ratho'smāṁ' aśnotu viśvataḥ. Yena rakṣasi dāśuṣaḥ (i). || 36 ||

Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ suposaḥ poṣaiḥ (i) Narya prajām me pāhi (ii) śaṁsya paśūnme pāhya-(iii) tharya pitum me pāhi (iv) || 37 ||

Āganma viśvavedasamasmabhyam vasuvittamam. Agne samrāḍabhi dyumnamabhi saha'āyacchasva (iv). || 38 ||

Aymaagnirgṛhapatirgārhapatyaḥ prajāyā vasuvittamaḥ. Agne gṛhapate'bhi dyumnamabhi saha'āyacchasva (i). || 39 ||

Ayamagniḥ purīṣyo rayımān puṣṭivardhanaḥ. Agne purīṣyābhi dyumnamabhi saha'āyacchasva (i). || 40 ||

34. O resplendent, you never injure a sacrificer; on the other hand you favour him. O Lord of wealth, your divine donation to sacrificer always increases more and more.(1)

35. May we imbibe in ourselves the choicest effulgence of the divine creator, so that he evokes our intellects.(1)

36. O adorable Lord, may your indestructible chariot, with which you guard donors, offer us protection from all the sides.(1)

37. O being, becoming and bliss! May I be a good progenitor with children; may I be a good father with sons; may I be opulent with riches.(1) O friendly to men, protect my progeny.(2) O praiseworthy, protect my cattle.(3) O unperturbable, protect my food.(4)

38. We have approached you the omniscient Lord. You are the donor of best riches to us. O foremost emperor, bestow on us power and glory.(1)

39. This fire is the lord of the house. This is most useful for the household. This bestows wealth for the sake of progeny. O fire, lord of the house, bestow on us power and glory.(1)

40. This fire is the vitality in animals, source of riches, strengthener and invigorator. O fire, vitality of animals, bestow on us power and glory.(1)

गृहा मा बिभीत मा वेपध्वमूर्जं बिभ्रत एमसि ।
ऊर्जं बिभ्रद्वः सुमनाः सुमेधा गृहानैमि मनसा मोदमानः ॥४१॥
येषामध्येति प्रवसन्येषु सौमनसो बहुः । गृहानुपह्वयामहे ते नो जानन्तु जानतः ॥४२॥
उपहूता इह गाव उपहूता अजावयः । अथो अन्नस्य कीलाल उपहूतो गृहेषु नः ।
क्षेमाय वः शान्त्यै प्रपद्ये शिवꣳ शग्मꣳ शंयोः शंयोः ॥४३॥
प्रघासिनो हवामहे मरुतश्च रिशादसः । करम्भेण सजोषसः ॥४४॥
यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये । यदेनश्चकृमा वयमिदं तदवयजामहे स्वाहा ॥४५॥
मो षू ण इन्द्रात्र पृत्सु देवैरस्ति हि ष्मा ते शुष्मिन्नवयाः ।
महश्चिद्यस्य मीढुषो यव्या हविष्मतो मरुतो वन्दते गीः ॥४६॥
अक्रन् कर्म कर्मकृतः सह वाचा मयोभुवा । देवेभ्यः कर्म कृत्वास्तं प्रेत सचाभुवः ॥४७॥

Gṛhā mā bibhīta mā vepadhvamūrjam bibhrata' emasi. Ūrjam bibhradvaḥ sumanāḥ sumedhā gṛhānaimi manasā modamānaḥ (i). || 41 ||

Yeṣāmadhyeti pravasanyeṣu saumanaso bahuḥ. Gṛhānupah-vayāmahe te no jānantu jānataḥ (i). || 42 ||

Upahūtā' iha gāva' upahūtā ajāvayaḥ Atho annasya kīlāla' upahūto gṛheṣu naḥ (i) Kṣemāya vaḥ śāntyai prapadye śivaṁ śagmaṁ śaṁyoḥ śamyoḥ (ii). || 43 ||

Praghāsino havāmahe marutśca riśādasah. Karambheṇa sa-joṣasaḥ (i). || 44 ||

Yadgrāme yadaraṇye yatsabhāyām yadindriye. yadenaś-cakṛmā vayamidam tadavayajāmahe svāhā (i). || 45 ||

Mo ṣu ṇa' indrātra pṛtsu devairasti hi ṣmā te śuṣminnavayāḥ. Mahaścidyasya mīḍhuṣo yavyā haviṣmato maruto vandate gīḥ (i). || 46 ||

Akran karma karmakṛtah saha vācā mayobhuvā. Devebhyaḥ karma kṛtvāstam preta sacābhuvaḥ (i). || 47 ||

41. O homes, don't be frightened; do not tremble; full of vigour here I come. I come to you O homes, full of vigour, with a good heart, with good intellect and with a cheerful mind.(1)

42. We are approaching the homes, of which a person travelling afar thinks time and again and where there is a lot of affection. We remember and recognize them. May they also recognize us.(2)

43. I have found the cows in good condition and in good condition the goats and sheep have been brought to me. And the delicious foods abound in our home.(1) I approach you for safety and peace. May I have joy, happiness and bliss here.(2)

44. We invite the soldiers, who are good eaters and killers of bad people. Let them enjoy our barley meal.(1)

45. Whatever sin we commit either in village or in the wild, whether in assembly or in privacy or with our bodies, we expiate ourselves from it by performing this sacrifice.(1)

46. O resplendent illustrious leader, associated with your brave comrades, abandon us not in the grim struggle of life which confronts us at every step. For O mighty one, the bestower of blessings and kind accepter of our oblations, whilst we have the greatest regard for you, we have no less regard for your brave associates also, and we have all praise for them too.(1)

47. Experts have performed their work with delightsome voice. Having completed your work for Nature's bounties, all you friends, depart for your several homes.(1)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ॥४८॥
पूर्णा दर्वि परा पत सुपूर्णा पुनरा पत । वस्नेव विक्रीणावहा इषमूर्जꣳ शतक्रतो ॥४९॥
देहि मे ददामि ते नि मे धेहि नि ते दधे । निहारं च हरासि मे निहारं नि हराणि ते स्वाहा ॥५०॥
अक्षन्नमीमदन्त ह्यव प्रिया अधूषत ।
अस्तोषत स्वभानवो विप्रा नविष्ठया मती योजा न्विन्द्र ते हरी ॥५१॥
सुसन्दृशं त्वा वयं मघवन्वन्दिषीमहि ।
प्र नूनं पूर्णबन्धुर स्तुतो यासि वशाँ२ अनु योजा न्विन्द्र ते हरी ॥५२॥
मनो न्वाह्वामहे नाराशꣳसेन स्तोमेन । पितॄणां च मन्मभिः ॥५३॥
आ न एतु मनः पुनः क्रत्वे दक्षाय जीवसे । ज्योक् च सूर्यं दृशे ॥५४॥

Avabhṛtha nicunpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtameno'yāsiṣamava martyaiṙmartyakṛtam pururāvṇo deva riśaspāhi (i). || 48 ||

Pūrṇā darvi parā pata supūrṇā punarāpata. Vasneva vikrīṇāvahā' iṣamūrjaṁ śatakrato (i). || 49 ||

Dehi me dadāmi te ni me dhehi ni te dadhe. Nihāram ca harāsi me nihāram niharāṇi te svāhā (i). || 50 ||

Akṣannamimadanta hyava priyā'adhūṣata. Astoṣata svabhānavo viprā naviṣṭhayā matī yojā nvindra te harī (i). || 51 ||

Susandṛaśam tvā vayam maghavanvandiṣīmahi. Pra nūnam pūrṇabandhura stuto yāsi vaśāṁ' anu yojā nvindra te harī (i) || 52 ||

Mano nvāhvāmahe nārāśaṁsena stomena. Pitṛṇām ca manmabhiḥ (i). || 53 ||

Ā na' etu manaḥ punaḥ kratve dakṣāya jīvase. Jyok ca suryam dṛśe (i). || 54 ||

48. O purificatory sacrifices, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

49. O ladle, full to the brim may you go up; and come down overflowing still. O accomplisher of noblest deeds, let both of us barter our merchandise, i.e. mine the food and your's the vigo (1)

50. Give me and I give to you. Fulfil me and I fulfil you. Present to me your gifts and I present to you mine. *Svāhā*.(1)

51. The sense-organs had their sufficient enjoyment through the pleasure you have given them. And under the thrill of joy, they have glorified you with commendatory thoughts. So, now, O resplendent self (the lower self), it is high time that you put restraint on them.(1)

52. O bountiful self, we praise you, since you look benignly on all. Thus praised by us, and fully equipped, may you ride on your chariot (human body). May you proceed on righteous path, and put your senses in control.(1)

53. With songs praising the common people and with lyrics praising the elders, we invoke the mind.(1)

54. May our spirit return to us for active and efficient living. May we see the sun for long.(1)

पुनर्नः पितरो मनो ददातु दैव्यो जनः । जीवं व्रातं सचेमहि ॥५५॥

वयं सोम व्रते तव मनस्तनूषु बिभ्रतः । प्रजावन्तः सचेमहि ॥५६॥

एष ते रुद्र भागः सह स्वस्राम्बिकया तं जुषस्व स्वाहै—ष ते रुद्र भाग आखुस्ते पशुः ॥५७॥

अव रुद्रमदीमह्यव देवं त्र्यम्बकम् ।
यथा नो वस्यसस्करद्यथा नः श्रेयसस्करद्यथा नो व्यवसाययात् ॥५८॥

भेषजमसि भेषजं गवेऽश्वाय पुरुषाय भेषजम् । सुखं मेषाय मेष्यै ॥५९॥

त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम् । उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात् ।
त्र्यम्बकं यजामहे सुगन्धिं पतिवेदनम् । उर्वारुकमिव बन्धनादितो मुक्षीय मामुतः ॥६०॥

एतत्ते रुद्रावसं तेन परो मूजवतोऽतीहि ।
अवततधन्वा पिनाकावसः कृत्तिवासा अहिंसन्नः शिवोऽतीहि ॥६१॥

Punarnaḥ pitaro mano dadātu daivyo janaḥ. Jīvam vrātaṁ jñataṁ sacemahi (i). || 55 ||

Vayaṁ soma vrate tava manastanūṣu bibhrataḥ. Prajāvantaḥ sacemahi (i). || 56 ||

Eṣa te rudra bhāgaḥ saha svasrāmbikayā tam juṣasva svāhai (i) ṣa te rudra bhāga' ākhuste paśuḥ (ii). || 57 ||

Ava rudramadīmahyava devam tryambakam. Yathā no vasyasaskaradyathā naḥ śreyasaskaradyathā no vyavasāyayāt (i). || 58 ||

Bheṣajamasi bheṣajam gave'śvāya puruṣāya bheṣajam. Sukham meṣāya meṣyai (i). || 59 ||

Tryambakam yajāmahe sugandhim puṣṭivardhanam. Urvārukamiva bandhanānmṛtyormukṣīya mā'mṛtāt (i). Tryambkam yajāmahe sugandhim pativedanam. Urvārukamiva bandhanādito mukṣīya māmutaḥ. (ii) || 60 ||

Etatte rudrāvasam tena paro mūjavato'tīhi. Avatatdhanvā pinākāvasaḥ kṛttivāsā' ahiṁsannaḥ śivo'tīhi (i). || 61 ||

55. O elders and enlightened ones, may you give us again the spirit, so that we may live with family of the living.(1)

56. O blissful Lord, regaining spirit in our bodies, may we, having good progeny, abide by your laws.(1)

57. O vital breath, this portion (of oblation) is for you. Take it and enjoy it with your sister, the autumn. *Svāhā*.(1) O vital breath, this is your portion; let tubers be your food.(2)

58. We have pleased the vital breath the triocular, so that he may provide us with decent accommodation, make us more respectable in society and endow us with firm determination.(1)

59. You are the healing remedy; remedy for cow, for horse and remedy for man; relief for ram and ewe.(1)

60. We worship the mother of three regions, with fragrant fame, and the augmenter of prosperity; may I be liberated from death like a cucumber from its stalk, but not bereft of immortality.(1) We worship the mother of three regions, with fragrant fame and who avails protectors for us; may I be liberated from this world, like a cucumber from its stalk, but not bereft of that one.(2)

61. O vital breath, the commander of the vital system, here is food for your journey. Take it and depart. Go across the grassy mountain with your bow unstrung and covered with cloth, wearing skin. Pleased with our homage go without causing any injury to us.(1)

त्र्यायुषं जमदग्नेः कश्यपस्य त्र्यायुषम् । यद्देवेषु त्र्यायुषं तन्नो अस्तु त्र्यायुषम् ॥६२॥

शिवो नामासि स्वधितिस्ते पिता नमस्ते अस्तु मा मा हिंसीः ।

नि वर्तयाम्यायुषेऽन्नाद्याय प्रजननाय रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय ॥६३॥

[क० ३, कं० ६३, मं० सं० ७९]

इति तृतीयोऽध्यायः ।

Tryāyuṣam jamadagneḥ kaśyapasya tryāuṣam. Yaddeveṣu tryāyuṣam tanno' astu tryāyuṣam (i). ‖ 62 ‖

Śivo nāmāsi svadhitiste pitā namaste' astu mā mā hiṁsīḥ (i). Ni varttayāmyāuṣe'nnādyāya prajananāya rāyaspoṣāya suprajāstvāya suvīryāya (ii). ‖ 63 ‖ (K = 63; M = 79)

62. Men full of vital heat live three spans of life; men of vision also live three spans of life. The enlightened ones also have three spans of life. May we be blessed with the same three spans of life.(1)

63. O gracious God, your name is auspicious; your adamantine determination is our protector. Our reverence to you. May you not injure me.(1) I aspire for long life, for foodgrain, for progeny, for wealth and prosperity, for praiseworthy offspring and reputed valour.(2)

अथ चतुर्थोऽध्यायः ।

एदमगन्म देवयजनं पृथिव्या यत्र देवासो अजुषन्त विश्वे ।
ऋक्सामाभ्यां सन्तरन्तो यजुर्भी रायस्पोषेण समिषा मदेम ।
इमा आपः शमु मे सन्तु देवीरोषधे त्रायस्व स्वधिते मैनं हिंसीः ॥१॥

आपो अस्मान्मातरः शुन्धयन्तु घृतेन नो घृतप्वः पुनन्तु ।
विश्वं हि रिप्रं प्रवहन्ति देवीरुदिदाभ्यः शुचिरा पूत एमि ।
दीक्षातपसोस्तनूरसि तां त्वा शिवां शग्मां परि दधे भद्रं वर्णं पुष्यन् ॥ २ ॥

महीनां पयोऽसि वर्चोदा असि वर्चो मे देहि ।
वृत्रस्यासि कनीनकश्चक्षुर्दा असि चक्षुर्मे देहि ॥ ३ ॥

Edamaganma devayajanam pṛthivyā yatra devāso' ajuṣanta viśve. Ṛk sāmābhyāṁ santaranto yajurbhī rāyasposeṇa samiṣā madema (i). Imā' āpaḥ śamu me santu devī (ii) oṣadhe trāyasva (iii) svadhite mainaṁ hiṁsīḥ (iv). || 1 ||

Āpo' asmānmātaraḥ śundhyantu ghṛtena no ghṛtapvaḥ punantu. Viśvaṁ hi ripram pravahanti devīrudidābhyaḥ śucirā pūta' emi (i) Dīkṣātapasostanūrasi tām tvā śivāṁ śagmām pari dadhe bhadram varṇam puṣyan (ii) || 2 ||

Mahīnām payo'si varcodā'asi varco me dehi (i). Vṛtrasyāsi kanīnakaścakṣurdā'asi cakṣurme dehi (ii). || 3 ||

CHAPTER FOUR

1. We have arrived from all around at this place of the earth where sacrifices for the bounties of Nature are performed and where all the enlightened ones delight. Crossing over with the help of the hymns of knowledge (*Ṛks*), devotional songs *(Sāmans)* and sacred actions *(Yajus)* may we be pleased with food and abundant riches, and rejoice.(1)

May these divine waters be well for me.(2)

O medicinal herb, save him.(3)

O knife (of the surgeon) may you not injure him.(4)

2. May waters, the mothers of all, cleanse us.

May the purifiers of butter purify us with melted butter. These divine waters carry off all the dirt of sins. Purified with these all around, I rise up clean and pure.(1)

O Lord, you are the embodiment of consecration and penance. You the gracious and pleasing, I adopt and put on a nice appearance.(2)

3. O waters, you are the milk of the earth, bestower of lustre; bestow lustre on me.(1)

You are the pupil of the cloud's eye, bestower of good vision; bestow vision on me.(2)

चित्पतिर्मा पुनातु वाक्पतिर्मा पुनातु देवो मा सविता पुनात्वच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः। तस्य ते पवित्रपते पवित्रपूतस्य यत्कामः पुने तच्छकेयम् ॥ ४ ॥

आ वो देवास ईमहे वामं प्रयत्यध्वरे । आ वो देवास आशिषो यज्ञियासो हवामहे ॥५॥

स्वाहा यज्ञं मनसः स्वाहोरोरन्तरिक्षात्स्वाहा द्यावापृथिवीभ्याᳬं स्वाहा वातादारभे स्वाहा ॥६॥

आकूत्यै प्रयुजेऽग्नये स्वाहा मेधायै मनसेऽग्नये स्वाहा दीक्षायै तपसेऽग्नये स्वाहा सरस्वत्यै पूष्णेऽग्नये स्वाहा । आपो देवीर्बृहतीर्विश्वशम्भुवो द्यावापृथिवी उरो अन्तरिक्ष । बृहस्पतये हविषा विधेम स्वाहा ॥७॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् ।
विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥८॥

ऋक्सामयोः शिल्पे स्थस्ते वामारभे ते मा पातमास्य यज्ञस्योदृचः ।
शर्मासि शर्म मे यच्छ नमस्ते अस्तु मा मा हिंसीः ॥९॥

Citapatirmā punātu (i) vākpatirmā punātu (ii) devo mā savitā punātvacchidreṇa pavitreṇa sūryasya raśmibhiḥ. Tasya te pavitrapate pavitrapūtasya yatkāmaḥ pune tacchakeyam (iii). || 4 ||

Ā vo devāsa' īmahe vāmam prayatyadhvare. Ā vo devāsa' āśiṣo yajñiyāso havāmahe (i) || 5 ||

Svāhā yajñam manasaḥ (i) svāhororantariksāt svāhā (ii) dyāvāpṛthivibhyāṁ svāhā (iii) vātādārabhe svāhā (iv). || 6 ||

Ākūtyai'gnaye svāhā (i) medhāyai manase'gnaye svāhā (ii) dīkṣāyai tapase'gnaye svāhā (iii) sarasvatyai puṣṇe'gnaye svāhā (iv). Āpo devīrbṛhatirviśvaśambhuvo dyāvāpṛthivī' uro' antarikṣa. Bṛhaspataye haviṣā vidhema svāhā (v). || 7 ||

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya' iṣudhyati dyumnam vṛṇīta puṣyase svāhā (i). || 8 ||

Ṛksāmayoḥ śilpe sthaste vāmārabhe te mā pātamāsya yajñasodṛcaḥ (i). Śarmāsi śarma me yaccha namaste' astu mā mā hiṁsīḥ (ii). || 9 ||

4. May the Lord of mind purify me.(1)
May the Lord of speech purify me.(2)
May the Creator God purify me with holeless strainer of sun's rays. O Lord of purification, purified with purity itself, may I be able to achieve my heart's desire with which I purify myself.(3)

5. O bounties of Nature, with this sacrifice, as it proceeds, we beg you for all round wealth. We invoke you, O bounties of Nature, for your blessings, the fruits of the sacrifice.(1)

6. To the sacrifice, I dedicate with mind.(1)
I dedicate with the grace of the vast mid-space.(2)
I dedicate with the grace of the heaven and earth.(3)
I began this sacrifice with the grace of the wind. *Svāhā*.(4)

7. For having firm determination I dedicate to the fire of activity.(1)
For having wisdom I dedicate to the fire of mental power.(2)
For having consecration I dedicate to the fire of austerity.(3)
For having speech I dedicate to the nourishing fire.(4)
O divine, vast waters, beneficial to all, O heaven and earth, and extensive midspace, we offer our oblations to the Lord Supreme. *Svāhā*.(5)

8. Let all the mortals desire the company of the creator Lord, our leader. All the people beg Him for riches. May you also approach the glorious Lord for nourishment.(1)

9. You two are the arts and crafts of the *Ṛks* and the *Sāmans*. I begin with both of them May both of them protect me till the last hymn of this sacrifice.(1)
You are the shelter, give me shelter. My reverence to you. May you not injure me.(2)

ऊर्गस्याङ्गिरस्यूर्णम्रदा ऊर्जं मयि धेहि। सोमस्य नीविरसि विष्णोः शर्मासि शर्म यज-
मानस्येन्द्रस्य योनिरसि सुसस्याः कृषीस्कृधि। उच्छ्रयस्व वनस्पत ऊर्ध्वो मा पाह्यंहस
आस्य यज्ञस्योदृचः ॥१०॥

व्रतं कृणुताग्निर्ब्रह्माग्निर्यज्ञो वनस्पतिर्यज्ञियः। दैवीं धियं मनामहे सुमृडीकामभिष्टये वर्चोधां
यज्ञवाहसं सुतीर्था नो असद्वशे। ये देवा मनोजाता मनोयुजो दक्षक्रतवस्ते नोऽवन्तु ते नः
पान्तु तेभ्यः स्वाहा ॥११॥

श्वात्राः पीता भवत यूयमापो अस्माकमन्तरुदरे सुशेवाः।
ता अस्मभ्यमयक्ष्मा अनमीवा अनागसः स्वदन्तु देवीरमृता ऋतावृधः ॥१२॥

इयं ते यज्ञिया तनूरपो मुञ्चामि न प्रजाम्।
अंहोमुचः स्वाहाकृताः पृथिवीमाविशत पृथिव्या सम्भव ॥१३॥

अग्ने त्वं सु जागृहि वयं सु मन्दिषीमहि। रक्षा णो अप्रयुच्छन् प्रबुधे नः पुनस्कृधि ॥१४॥

Ūrgasyāngirasyūrṇammṛadā' ūrjam mayi dhehi (i). Somasya nīvirasi (ii) viṣṇoḥ śarmāsi śarma yajamānasya (iii) indrasya yonirasi (iv) susasyāḥ kṛṣīskṛdhi (v) Ucchrasyasva vanaspata' ūrdhvo mā pāhyaṁhasa' āsya yajñasyodṛcaḥ (vi). || 10 ||

Vratam kṛṇutāgnirbrhmāgniryajño vanaspatiryajñiyaḥ (i). Daivīm dhiyam manāmahe sumṛḍīkāmabhiṣṭaye varcodhām yajñavāhasaṁ sutīrthā no'asadvaśe (ii). Ye devā manojātā manoyujo dakṣakratavaste no'vantu te naḥ pāntu tebhyaḥ svāhā (iii). || 11 ||

Śvātrāḥ pītā bhavata yūyamāpo' asmākamantarudare suśevāḥ. Tā' asmbhyamayakṣmā' anamīvā' anāgasaḥ svadantu devīramṛtā' ṛtāvṛdhaḥ (i). || 12 ||

Iyam te yajñiyā tanor (i) apo muñcāmi na prajām. Aṁhohmucaḥ svāhākṛtāḥ pṛthivīmā viśata (ii) pṛthivyā sambhava (iii) || 13 ||.

Agne tvaṁ su jāgṛhi vayaṁ sumandiṣīmahi. Rakṣā ṇo' aprayucchan prabudhe naḥ punaskṛdhi (i) || 14 ||.

10. You, soft as wool, are the vigour of the austere. Bestow vigour on me.(1)

You are the girdle of the blissful Lord.(2)

You are the shelter of the sacrifice. Give shelter to the sacrificer.(3)

You are the origin of rain.(4)

Make our agriculture yielding abundant grains.(5)

Grow up, O plant, and spread. Protect me from evil till the last hymn of this sacrifice.(6)

11. Take the sacred vow. The fire is the supreme Divine; the fire is the sacrifice; the sacrificial plant is the sacrifice.(1)

We beg for the divine intellect, bestower of happiness, bestower of lustre, accomplisher of sacrifice, so that our sacrifice may be accomplished. May that intellect, an easy aid to take us across, be in our control.(2)

May the divine faculties, born of mind, endowed with mind, and determined expert workers, guard us; may they protect us. Dedications to them.(3)

12. O waters, having been drunk, become pleasing and refreshing in our belly. May those divine waters, free from diseases and germs, and free from dirt, be of pleasant taste, bestowers of immortality and promoters of law.(1)

13. This is your sacrificial embodiment.(1)

I release the water, but not the offspring. O freers from sin, consecrated by oblations, enter the earth.(2)

Be united with the earth.(3)

14. O adorable Lord, keep well awake so that we may have a pleasant sleep. Guard us without negligence. Prepare us for waking up again.(1)

पुनर्मनः पुनरायुर्म आऽगन् पुनः प्राणः पुनरात्मा म आऽगन् पुनश्चक्षुः पुनः श्रोत्रं म आऽगन्।
वैश्वानरो अदब्धस्तनूपा अग्निर्नः पातु दुरितादवद्यात् ॥१५॥

त्वमग्ने व्रतपा असि देव आ मर्त्येष्वा। त्वं यज्ञेष्वीड्यः।
रास्वेयत्सोमा भूयो भर देवो नः सविता वसोर्दाता वस्वदात् ॥१६॥

एषा ते शुक्र तनूरेतद्वर्चस्तया सम्भव भ्राजं गच्छ।
जूरसि धृता मनसा जुष्टा विष्णवे ॥१७॥

तस्यास्ते सत्यसवसः प्रसवे तन्वो यन्त्रमशीय स्वाहा।
शुक्रमसि चन्द्रमस्यमृतमसि वैश्वदेवमसि ॥१८॥

चिदसि मनासि धीरसि दक्षिणासि क्षत्रियासि यज्ञियास्यदितिरस्युभयतःशीर्ष्णी।
सा नः सुप्राची सुप्रतीच्येधि मित्रस्त्वा पदि बध्नीतां पूषाऽध्वनस्पात्विन्द्रायाध्यक्षाय ॥१९॥

अनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः।
सा देवि देवमच्छेहीन्द्राय सोमं रुद्रस्त्वा वर्त्तयतु स्वस्ति सोमसखा पुनरेहि ॥२०॥

Punarmanaḥ punārayurma' āgan punaḥ prāṇaḥ punarātmā ma' āgan punaścakṣuḥ punaḥ śrotam ma' āgan. Vaiśvānaro' adabdhastanūpā' agnirnaḥ pātu duritādavadyāt (i) || 15 ||.

Tvamagne vratapā'asi deva' ā martyeṣvā. Tvam vajñeṣvīḍyaḥ (i). Rāsveyatsomā bhūyo bhara devo naḥ savitā vasordāta vasvadāt (ii). || 16 ||

Eṣā te śukra tanūretadvarcastayā sambhava bhrājam gaccha (i). Jūrasi dhṛtā manasā juṣṭā viṣṇave (ii). || 17 ||

Tasyāste satyasavasaḥ prasave tanvo yantramaśīya svāhā. Śukramasi candramasyamṛtamasi vaiśvadevamasi (i). || 18 ||

Cidasi manāsi dhīrasi dakṣiṇāsi kṣatriyāsi yajñyāsyaditirasyubhayataḥ śīrṣṇī. Sānaḥ suprācī supratīcyedhi mitrastvā padi badhnītām pūṣā'dhvanaspātvindrā yāḍhyakṣāya (i). ||19||

Anu tvā mātā manyatāmanu pitā'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Sā devi devamacchehīndrāya somaṁ rudrastvā varttayatu svasti somasakhā punarehi (i). || 20 ||

15. Again the mind has come back to me and again the life. Again the breath and again the soul has come back to me. Again the vision and again the hearing has come back to me. May the adorable Lord, kind to all men, always uninjured, protector of bodies, protect us from dishonourable evils.(1)

16. O foremost adorable God, you are the protector Lord of sacred vows of mortals as well as of the enlightened ones. You are to be adored at sacrifices.(1)

O blissful Lord, give us this much wealth. Give us still more. The Creator Lord, bestower of riches, has already given abundant wealth to us.(2)

17. O brilliant one, this is your embodiment. This is your lustre. Combine with it and glow with splendour.(1)

You are the life upheld by mind and agreeable to sacrifice.(2)

18. By impulsion of yours, whose impulses are always real, may I gain the sturdiness of body. You are brilliant; you are blissful; you are immortal, and agreeable to all the bounties of Nature you are.(1)

19. You are the apprehending faculty; you are the mind, you are the intellect; you are the skill incarnate; you are protector from injuries; you are deserving sacrifice; you are the eternity with heads on both the sides. Be pleasing to us while coming forward as well as on the return. May the friendly Lord detain you by holding your foot and may the nourisher Lord guard your pathway to the resplendent Lord, the Overseer.(1)

20. May the mother allow you; may the father, may the brother born of the same mother, and may the friend of the same clan allow you. O illuminating intellect, go to the Lord and fetch bliss for the aspirant. May the dreadful Lord enable you to return safely. Come back along with bliss.(1)

वस्व्यस्यदितिरस्यादित्यासि रुद्रासि चन्द्रासि ।
बृहस्पतिष्ट्वा सुम्ने रम्णातु रुद्रो वसुभिरा चके ॥२१॥

अदित्यास्त्वा मूर्धन्नाजिघर्मि देवयजने पृथिव्या इडायास्पदमसि घृतवत् स्वाहा । अस्मे रमस्वास्मे ते बन्धुस्त्वे रायो मे रायो मा वयꣳ रायस्पोषेण वियौष्म तोतो रायः ॥२२॥

समख्ये देव्या धिया सं दक्षिणयोरुचक्षसा ।
मा म आयुः प्रमोषीर्मो अहं तव वीरं विदेय तव देवि सन्दृशि ॥२३॥

एष ते गायत्रो भाग इति मे सोमाय ब्रूतादेष ते त्रैष्टुभो भाग इति मे सोमाय ब्रूतादेष ते जागतो भाग इति मे सोमाय ब्रूताच्छन्दोनामानाꣳ साम्राज्यं गच्छेति मे सोमाय ब्रूतादास्माकोऽसि शुक्रस्ते ग्रह्यो विचितस्त्वा वि चिन्वन्तु ॥२४॥

अभि त्यं देवꣳ सवितारमोण्योः कविक्रतुमर्चामि सत्यसवꣳ रत्नधामभि प्रियं मतिं कविम् ।
ऊर्ध्वा यस्यामतिर्भा अदिद्युतत्सवीमनि हिरण्यपाणिरमिमीत सुक्रतुः कृपा स्वः ।
प्रजाभ्यस्त्वा प्रजास्त्वानुप्राणन्तु प्रजास्त्वमनुप्राणिहि ॥२५॥

Vasvyasyaditirasyādityāsi rudrāsi candrāsi. Bṛhaspatiṣṭvā sumne ramṇātu rudro vasubhirācake (i). || 21 ||

Adistyāstvā mūrddhannājigharmmi devayajane pṛthivyā' iḍāyāspadamasi ghṛtavat svāhā (i). Asmeramasva (ii) -sme te bandhu (iii) stve rāyo (iv) me rāyo (v) māvayaṁ rāyaspoṣeṇa viyauṣma (vi) toto rāyaḥ (vii). || 22 ||

Samakhye devyā dhiyā sam dakṣiṇayoruckṣasā. Mā ma'āyuḥ pramoṣirmo' aham tava vīram videya tava devi sandṛsi (i). || 23 ||

Eṣa te gāyatro bhāga'iti me somāya brūtādeṣa te traiṣṭubho bhāga'iti me somāya brūtādeṣa te jāgato bhāga'iti me somāya brūtācchandonāmānāṁ sāmrājyam gaccheti me somāya brūtādāsmāko'si śukraste grahyo vicitastvā vi cinvantu (i). || 24 ||

Abhi tyam devaṁ savitāramoṇyoḥ kavikratumarcāmi satya-savaṁ ratnadhāmabhi priyam matim kavim. Urdhvā yasyāmatirbhā' adidyutatsavīmani hiraṇyapāṇiramimīta suk-ratuḥ kṛpā svaḥ (i). Prajābhyastvā (ii) prajāstvā'nuprāṇantu prajāstvamanuprāṇihi (iii). || 25 ||

21. (O illuminating intellect), you are the wealth incarnate. You are the eternity. You are the child of eternity as well. You are dreadful; you are bestower of bliss. May the Lord Supreme keep you in comfort and may the dreadful Lord of creatures make you glitter with riches.(1)

22. In the sacrifice for the bounties of Nature, I pour you on the head of the earth. On the earth you are the seat of intellect, rich with melted butter. *Svāhā*.(1)

Play with us.(2)
We are your brethren.(3)
Your riches(4) (are) my riches.(5)
May we never be deprived of riches and nourishment.(6)
Yours be the riches.(7)

23. O illuminating intellect, I have seen you with the divine thought and extensive vision. May you not steal my life, nor shall I yours. May I get a hero-son by your divine grace.(1)

24. May he tell me: "this is your share of bliss pertaining to the *gāyatrī* metre". May he tell me: "this is your share of bliss pertaining to the *triṣṭubh* metre". May he tell me: "this is your share of bliss pertaining to the *jagatī* metre." May he tell me: "you gain the kinship over other metres also". Now O bliss, you are ours. Brightening is your intake. Let the experts pick you out.(1)

25. I worship that God who is the creator of heaven and earth, who is far-sighted in actions, who is of true impulsion, bestower of jewels, who is lovable in all respects, who is wise and sees the past and future as well as the present; whose form and brilliance glow high above in heaven. That golden-handed Lord has measured the space with skilful imagination.(1)

You for living creatures.(2)
May the creatures live following you. May you inspire the creatures to follow you.(3)

शुक्रं त्वा शुक्रेण क्रीणामि चन्द्रं चन्द्रेणामृतममृतेन ।
सग्मे ते गोरस्मे ते चन्द्राणि तपसस्तनूरसि प्रजापतेर्वर्णः परमेण पशुना क्रीयसे सहस्रपोषं पुषेयम् ॥२६॥

मित्रो न एहि सुमित्रध इन्द्रस्योरुमा विश दक्षिणमुशन्नुशन्तꣳ स्योनः स्योनम् ।
स्वान भ्राजाङ्घारे बम्भारे हस्त सुहस्त कृशानवेते वः सोमक्रयणास्तान्रक्षध्वं मा वो दभन् ॥२७॥

परि माग्ने दुश्चरिताद्बाधस्वा मा सुचरिते भज ।
उदायुषा स्वायुषोदस्थाममृताँ२ अनु ॥२८॥

प्रति पन्थामपद्महि स्वस्तिगामनेहसम् । येन विश्वाः परि द्विषो वृणक्ति विन्दते वसु ॥२९॥

अदित्यास्त्वगस्यदित्यै सद आसीद ।
अस्तभ्नाद्द्यां वृषभो अन्तरिक्षममिमीत वरिमाणं पृथिव्याः ।
आसीदद्विश्वा भुवनानि सम्राड्विश्वेत्तानि वरुणस्य व्रतानि ॥३०॥

Śukram tvā śukreṇa krīṇāmi candram candreṇāmṛtamṛtena (i). Sagme te gorasme te candrāṇi (ii) tapasastanūrasi prajāpatervarṇaḥ parameṇa paśunā krīyase sahasraposam puṣeyam (iii). || 26 ||

Mitro na' ehi sumitradha' indrasyorumā viśa dakṣiṇa- (i) muśannuśantaṁ syonaḥ syonam (ii). Svāna bhrājāṅghāre bambhāre hasta suhasta kṛśānavete vaḥ somakrayaṇāstānra-kṣadhvam mā vo dabhan (iii). || 27 ||

Pari mā'gne duścaritādvādhasvā mā sucarite bhaja (i). Udā-yuṣā svāyuṣodasthāmamṛtāṁ' anu (ii). || 28 ||

Prati panth āmapadmahi svastigāmanehasam. Yena viśvāḥ pari dviṣo vṛṇakti vindate vasu (i). || 29 ||

Adityāstvagasya- (i) dityai sada' āsīda (ii). Astabhnāddyām vṛṣabho' antarikṣamamimīta varimāṇam pṛthivyāḥ. Āsīdad-viśvā bhuvanāni samrāḍviśvettāni varuṇasya vratāni (iii). || 30 ||

26. I purchase you O pure, with pure. I purchase you O blissful, with bliss. I purchase you, O immortal, with immortal.(1)

May the sacrificer have your cow and may we have your gold pieces.(2)

You are the embodiment of austerity and the form of the Lord of creatures. You are purchased with the sublimest of all the creatures. May I flourish with thousandfold nourishment.(3)

27. O helper of good friends, being a friend come to us. May you be seated on the right lap of the resplendent Lord.(1)

Pleasing on pleasing, and comfortable on comfortable.(2)

Teacher, illuminator, enemy of the sin, nourisher of the world, always joyful, skilled in handicrafts, and helper of the weak—these are the prices of your bliss. Keep these secure. May no one divest you of these.(3)

28. O adorable Lord, restrain me firmly from evil conduct. Keep me on the righteous path.(1)

May I rise up to the immortals, leading a long and virtuous life.(2)

29. May we follow the path that leads to real bliss and where there is no crime; treading on which one is far from all animosity and achieves the wealth supreme.(1)

30. You are the skin of the earth.(1)

Be seated in the lap of the earth.(2)

The powerful Lord keeps the sky and the interspace steady in their places. He has measured the expanse of the earth. He, the sovereign, has pervaded all the worlds. All these are the ordinances of the venerable Lord.(3)

वनेषु व्यन्तरिक्षं ततान वाजमर्वत्सु पय उस्रियासु ।
हृत्सु क्रतुं वरुणो विक्ष्वग्निं दिवि सूर्यमदधात् सोममद्रौ ॥ ३१ ॥

सूर्यस्य चक्षुरारोहाग्नेरक्ष्णः कनीनकम् । यत्रैतशेभिरीयसे भ्राजमानो विपश्चिता ॥३२॥

उस्रावेतं धूर्षाहौ युज्येथामनश्रू अवीरहणौ ब्रह्मचोदनौ ।
स्वस्ति यजमानस्य गृहान् गच्छतम् ॥३३॥

भद्रो मेऽसि प्रच्यवस्व भुवस्पते विश्वान्यभि धामानि ।
मा त्वा परिपरिणो विदन् मा त्वा परिपन्थिनो विदन् मा त्वा वृका अघायवो विदन् ।
श्येनो भूत्वा परा पत यजमानस्य गृहान् गच्छ तन्नौ संस्कृतम् ॥३४॥

नमो मित्रस्य वरुणस्य चक्षसे महो देवाय तदृतं सपर्यत ।
दूरेदृशे देवजाताय केतवे दिवस्पुत्राय सूर्याय शंसत ॥३५॥

Vaneṣu vyantarıkṣam tatāna vājamarvatsu paya' usriyāsu. Hṛtsu kratum varuṇo vikṣvagnim divi suryamadahāt soma-madrau (i). || 31 ||

Sūryasya cakṣurārohāgnerakṣṇaḥ kanīnakam. Yatraitaśeb-hirīyase bhrājamāno vipaścitā (i). || 32 ||

Usrāvetam dhūrṣāhau yujyethāmanaśrū' avīrahaṇau brah-macodanau. Svasti yajamānasya gṛhān gacchatam (i). || 33 ||

Bhadro me'si pracyavasva bhuvaspate viśvānyabhi dhāmāni. Mā tvā paripariṇo vidan mā tvā paripanthino vidan mā tvā vṛkā' aghāyavo vidan. Śyeno bhūtvā parā pata yajamānasya gṛhān gaccha tannau saṁskṛtam (i). || 34 ||

Namo mitrasya varuṇasya cakṣase maho devāya tadṛtaṁ sa-paryata. Dūredṛśe devajātāya ketave divasputrāya sūryāya śaṁsata (i). || 35 ||

31. That venerable Lord has spread the interspace above the forests. He has put speed in steeds, milk in cows, determination in hearts, the fire in homes, the sun in the sky and medicinal herbs on the mountains.(1)

32. Ascend up to the eye of the sun. Reach the pupil of the fire's eye. By the wise you are discerned there glowing with swift coursers.(1)

33. Come on you two illuminators, capable of undertaking the responsibilities, injuring no man, and inspiring the supreme spirit; get yourselves engaged with joy. Take us to the home of the sacrificer safe and secure.(1)

34. You are gracious to me, O lord of the land. Now depart towards all your places. May not the thieves know about you; may not the highwaymen know about you; may not the sinful wolves know about you. Fly becoming a hawk and reach the home of the sacrificer. That is the goal of both of us.(1)

35. Our reverence to the eye of the friend, the Almighty. Worship truly that great Lord. Offer your praises to the sun, who sees far, who is an ensign born of stars, the son of the heaven.(1)

वरुणस्योत्तम्भनमसि वरुणस्य स्कम्भसर्जनी स्थो वरुणस्यऽऋतसदन्यसि वरुणस्यऽऋतसदनमसि वरुणस्यऽऋतसदनमासीद ॥३६॥

या ते धामानि हविषा यजन्ति ता ते विश्वा परिभूरस्तु यज्ञम् ।
गयस्फानः प्रतरणः सुवीरोऽवीरहा प्र चरा सोम दुर्यान् ॥३७॥

[म० ४, कं० ३७, मं० सं० ८२]

इति चतुर्थोऽध्यायः ।

Varuṇasyottambhanamasi (i) varuṇasya skambhasarjanī stho (ii) varuṇasya' ṛtasadanyasi (iii) varuṇasya' ṛtasadanamasi (iv) varuṇasya' ṛtasadanamāsīda (v). || 36 ||

Yā te dhāmāni haviṣā yajanti tā te viśvā paribhūrastu yajñam. Gayasfānaḥ prataraṇaḥ suvīro'vīrahā pracarā soma duryān (i). || 37 || (K = 37; M = 82)

36. O sun, you are a prop for the venerable Lord to rest upon.(1)

You are the strengthening buffets of the pillar of the venerable Lord.(2)

You are the truthful seat of the venerable Lord.(3)

You are the seat of the truth of the venerable Lord.(4)

Sit on the seat of the truth of the venerable Lord.(5)

37. O blissful Lord, may all your glories, which the sacrificers worship with oblations, attend this sacrifice from all sides. O enricher of homes, overcomer of calamities, come to our houses along with your brave followers, never killing the brave.(1)

अथ पञ्चमोऽध्यायः ।

अग्नेस्तनूरसि विष्णवे त्वा सोमस्य तनूरसि विष्णवे त्वाऽतिथेरातिथ्यमसि विष्णवे त्वा
श्येनाय त्वा सोमभृते विष्णवे त्वाऽग्नये त्वा रायस्पोषदे विष्णवे त्वा ॥१॥

अग्नेर्जनित्रमसि वृषणौ स्थ उर्वश्यस्यायुरसि पुरूरवा असि । गायत्रेण त्वा छन्दसा
मन्थामि त्रैष्टुभेन त्वा छन्दसा मन्थामि जागतेन त्वा छन्दसा मन्थामि ॥२॥

भवतं नः समनसौ सचेतसावरेपसौ ।
मा यज्ञꣳ हिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥३॥

अग्नावग्निश्चरति प्रविष्ट ऋषीणां पुत्रो अभिशस्तिपावा ।
स नः स्योनः सुयजा यजेह देवेभ्यो हव्यꣳ सदमप्रयुच्छन्त्स्वाहा ॥४॥

Agnestanūrasi viṣṇave tvā (i) somasya tanūrasi viṣṇave tvā' (ii)-titherātithyamasi viṣṇave tvā (iii) śyenāya tvā somabhṛte viṣṇave tvā'gne tvā (iv) rāyaspoṣade viṣṇave tvā (v). || 1 ||

Agnerjanitramasi (i) vṛṣaṇau stha' (ii) urvaśyasyā- (iii) yurasi (iv) purūravā' asi (v). Gayatreṇa tvā chandasā manthāmi (vi) traiṣṭubhena tvā chandasā manthāmi (vii) jāgatena tvā chandasā manthāmi (viii). || 2 ||

Bhavatam naḥ samanasau sacetasāvarepasau. Mā yajňaṁ hiṁ siṣtam mā yajňapatim jātavedasau śivau bhavatamadya naḥ (i). || 3 ||

Agnāvagniścarati praviṣṭa' ṛṣīṇām putro' abhiśastipāvā. Sa naḥ syonaḥ suyajā yajeha devebhyo havyam sadamaprayucchantsvāhā (i). || 4 ||

CHAPTER FIVE

1. You are the embodiment of the fire; I dedicate you to the Lord omnipresent.(1)

You are the embodiment of the moon (bliss); I dedicate you to the Lord omnipresent.(2)

You are the hospitality offered to guests; I dedicate you to the Lord omnipresent.(3)

I dedicate you to the Lord omnipresent, who in the form of a hawk brings nectar (divine bliss). I dedicate you to the adorable Lord.(4)

I dedicate you to the Lord omnipresent, the bestower of riches and nourishment.(5)

2. You are the birth place of fire.(1)
You two are the showerers.(2)
One of you is the mother.(3)
One of you is the child.(4)
One of you is the father.(5)
I rub you against each other with the *gāyatrī* metre.(6)
I rub you against each other with the *triṣṭubh* metre.(7)
I rub you against each other with the *jagatī* metre.(8)

3. Be both of you single-minded, single-hearted, free from sin. Do not cause injury to the sacrifice as well as the sacrificer. O omniscient ones, be gracious to us this day.(1)

4. The adorable Lord enters the fire and moves. He is the progeny of seers, and is protector from curses. May He, the bliss incarnate, fond of sacrifices, carry our oblations to Nature's bounties always alert and attentive. *Svāhā*.(1)

आपतये त्वा परिपतये गृह्णामि तनूनप्त्रे शाक्वराय शक्वन ओजिष्ठाय। अनाधृष्टमस्यनाधृष्यं देवानामोजोऽनभिशस्त्यभिशस्तिपा अनभिशस्तेन्यमञ्जसा सत्यमुपगेषꣳ स्विते मा धाः ॥५॥

अग्ने व्रतपास्त्वे व्रतपा या तव तनूरियꣳ सा मयि यो मम तनूरेषा सा त्वयि ।
सह नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिर्मन्यतामनु तपस्तपस्पतिः ॥६॥

अꣳशुरꣳशुष्टे देव सोमाप्यायतामिन्द्रायैकधनविदे ।
आ तुभ्यमिन्द्रः प्यायतामा त्वमिन्द्राय प्यायस्व ।
आप्याययास्मान्त्सखीन्त्सन्न्या मेधया स्वस्ति ते देव सोम सुत्यामशीय ।
एष्टा रायः प्रेषे भगाय ऋतमृतवादिभ्यो नमो द्यावापृथिवीभ्याम् ॥७॥

या ते अग्नेऽयःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा ।
या ते अग्ने रजःशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा ।
या ते अग्ने हरिशया तनूर्वर्षिष्ठा गह्वरेष्ठा । उग्रं वचो अपावधीत्त्वेषं वचो अपावधीत्स्वाहा ॥८॥

Āpataye tvā paripataye gṛhṇāmi tanūnaptre śākvarāya śakvana' ojiṣṭhāya (i). Anādhṛṣtamasyanādhṛṣyam devānāmojo'nabhiśastyabhiśastipā' anabhiśastenyamañjasā satyamupageṣaṁ svite mā dhāḥ (ii). || 5 ||

Agne vratapāstve vratapā yā tava tanūriyaṁ sā mayi yo mama tanūreṣā sā tvayi. Saha nau vratapate vrtānyanu me dīkṣām dīkṣāpatirmanyatāmanu tapastapaspatiḥ (i). || 6 ||

Aṁśuraṁśuṣṭe deva somāpyāyatāmindrāyaikadhanavide. Ā tubhyamindraḥ pyāyatāmā tvamindrāya pyāyasva. Āphyāyayāsmāntsakhīntsannyā medhayā svasti te deva soma sutyāmaśīya (i). Eṣṭa rāyaḥ preṣe bhagāya' ṛtamṛtavādibhyo namo dyāvāpṛthivībhyām (ii). || 7 ||

Yā te'agne'yaḥśayā tanurvarṣiṣthā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣaṃ vaco' apāvadhītsvāhā (i). Yā te' agne' rajaḥśayā tanūrvarṣiṣṭhā gahvaresthā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhītsvāhā (ii). Yā te' agne hariśayā tanūrvarṣiṣṭhā gahvareṣṭhā. Ugram vaco' apāvadhīttveṣam vaco' apāvadhītsvāhā (iii). || 8 ||

5. I take you for protection from the front and protection from all sides, for the wind, for power-giving and powerful mighty wind.(1)

You are inviolate. You are the inviolable might of the bounties of Nature, free from evil, protector from evil, and never to be cursed. May I attain the truth by an easy way. Put me in a world of comfort.(2)

6. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine, and let my this from, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my austerities.(1)

7. O divine bliss, may each and every part of yours flourish for the sake of the resplendent Lord, who is the only knower of real riches. May the resplendent Lord flourish for you; may you also flourish for the resplendent Lord. Make us, your friends, prosper with vigour and wisdom. May all be well with you. O blissful Lord, may I enjoy the delight flowing from you.(1)

I desire riches for the sake of sublimest wealth. May the people speaking truth arrive at the truth. We bow in obeisance to heaven and earth.(2)

8. O adorable Lord, your noblest form, that lies deep in the cave encased in copper, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(1)

O adorable Lord, your noblest form, that lies deep in the cave encased in silver, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(2)

O adorable Lord, your noblest form, that lies deep in the cave encased in gold, drives off the unpleasant speech and drives off the angry speech. *Svāhā*.(3)

तप्तायनी मेऽसि वित्तायनी मेऽस्यवतान्मा नाथितादवतान्मा व्यथितात्। विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि योऽस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि यो द्वितीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे विदेदग्निर्नभो नामाऽग्ने अङ्गिर आयुना नाम्नेहि यस्तृतीयस्यां पृथिव्यामसि यत्तेऽनाधृष्टं नाम यज्ञियं तेन त्वा दधे। अनु त्वा देववीतये ॥९॥

सिꣳह्यसि सपत्नसाही देवेभ्यः कल्पस्व सिꣳह्यसि सपत्नसाही देवेभ्यः शुन्धस्व सिꣳह्यसि सपत्नसाही देवेभ्यः शुम्भस्व ॥१०॥

इन्द्रघोषस्त्वा वसुभिः पुरस्तात्पातु प्रचेतास्त्वा रुद्रैः पश्चात्पातु मनोजवास्त्वा पितृभिर्दक्षिणतः पातु विश्वकर्मा त्वाऽऽदित्यैरुत्तरतः पात्विदमहं तप्तं वार्बहिर्धा यज्ञान्निः सृजामि ॥११॥

Taptāyanī me'si (i) vittāyanī me'sya-(ii) vatānmā nāthitā-(iii) davatānmā vyathitāt (iv). Videdagnirnabho nāmā-(v) gne' aṅgira' āyunā nāmnehi (vi) yo'syām pṛthivyāmasi yatte'nādhṛṣṭam nāma yajñiyam tena tvā dadhe (vii) videdagnirabho nāmā-(viii) gne' aṅgira āyunā nāmnehi (ix) yo dvitīyasyām pṛthivyāmasi yatte'nādhṛṣṭam nāma yajñiyam tena tvā dadhe (x) videdagnirnabho nāmā-(xi) gne' aṅgira' āyunā nāmnehi (xii) yastṛtīyasyām pṛthivyāmasi yatte' nādhṛṣṭam nāma yajñiyam tena tvā dadhe (xiii). Anu tvā devavītaye (xiv). ‖ 9 ‖

Siṁhyasi sapatnasāhī devebhyaḥ kalpasva (i) siṁhyasi sapatnasāhī devebhyaḥ śundhasva (ii) siṁhyasi sapatnasāhī devebhyaḥ śumbhasva (iii). ‖ 10 ‖

Indraghoṣastvā vasubhiḥ purastāt pātu (i) pracetāstvā rudraiḥ paścāt pātu (ii) manojavāstvā pitṛbhirdakṣiṇataḥ pāyu (iii) viśvakarmā tvā'dityairuttarataḥ pātvi-(iv) damaham taptaṁ vārbahirdhā yajñānniḥ sṛjāmi (v). ‖ 11 ‖

9. You are the place of hard work for me.(1)
You are the place of riches for me.(2)
Save me from begging.(3)
Save me from pain.(4)
May the fire, whose name is non-shining *(nabhas)*, know it.(5)
O glowing fire, who are on this earth, come with your name as alive *(āyu)*.(6)
Here I place you on this earth by your inviolable and sacred name.(7)
May the fire, whose name is non-shining *(nabhas)* know it.(8)
O fire, come glowing with your name as alive.(9)
Here I place you who are on the second earth, by your inviolable and sacred name.(10)
May the fire whose name is non-shining, know it.(11)
O fire, come glowing with your name as alive.(12)
Here I place you, who are on the third earth, by your inviolable and sacred name.(13)
I bring you here for delight of the enlightened ones.(14)

10. You are a lioness, conqueror of enemies; be ready to help the enlightened ones.(1)
You are a lioness, conqueror of enemies; be purified to help the enlightened ones.(2)
You are a lioness, conqueror of enemies; adorn yourself to help the enlightened ones.(3)

11. May the roar of the resplendent Lord, along with the physical complex, protect you from the front.(1)
May the agreeable Lord with the help of vital complex protect you from the rear.(2)
May the Lord, swift as mind, with the help of the mental complex protect you from the right.(3)
May the architect of the universe, with the help of the spiritual complex, protect you from the left.(4)
I hereby throw away this hot water out of the place of sacrifice.(5)

सिꣳह्यसि स्वाहा सिꣳह्यस्यादित्यवनिः स्वाहा सिꣳह्यसि ब्रह्मवनिः क्षत्रवनिः स्वाहा सिꣳह्यसि सुप्रजावनी रायस्पोषवनिः स्वाहा सिꣳह्यस्या वह देवान् यजमानाय स्वाहा भूतेभ्यस्त्वा ॥१२॥

ध्रुवोऽसि पृथिवीं दृꣳह ध्रुवक्षिदस्यन्तरिक्षं दृꣳहाच्युतक्षिदसि दिवं दृꣳहाग्नेः पुरीषमसि ॥१३॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः स्वाहा ॥१४॥

इदं विष्णुर्वि चक्रमे त्रेधा नि दधे पदम् । समूढमस्य पाꣳसुरे स्वाहा ॥१५॥

इरावती धेनुमती हि भूतꣳ सूयवसिनी मनवे दशस्या ।
व्यस्कभ्ना रोदसी विष्णवेते दाधर्थ पृथिवीमभितो मयूखैः स्वाहा ॥१६॥

Siṁhyasi svāhā (i) siṁhyasyādityavaniḥ svāhā (ii) siṁhyasi brahmavaniḥ kṣatravaniḥ svāhā (iii) siṁhyasi suprajāvani rayaspoṣavaniḥ svāhā (iv) siṁhyasyāvaha devān yajamānāya svāhā (v) bhūtebhyastvā (vi). || 12 ||

Dhruvo'si pṛthivīm dṛṁha (i) ḍhruvakṣidasyantariṣam dṛṁhā (ii) cyutakṣidasi divam dṛmhā (iii) agneḥ purīṣamasi (iv). || 13 ||

Yuñjate mana' uta yuñjate ḍhiyo viprā viprasya bṛhato vipaś-citaḥ. Vi hotrā dadhe vayunāvideka' inmahī devasya savituḥ pariṣṭutiḥ svāhā (i). || 14 ||

Idam viṣṇurvicakrame treḍhā nidadhe padam. Samūḍhamasya pāṁsure svāhā (i) || 15 ||

Irāvatī dhenumatī hi bhūtaṁ sūyavasinī manave daśasyā. Vyaskabhnā rodasī viṣṇavete dādhartha pṛthivīmabhito mayūkhaiḥ svāhā (i). || 16 ||

12. You are the killer lioness. *Svāhā*.(1)

You are the lioness pleasing to suns. *Svāhā*.(2)

You are the lioness, granter of intellect and granter of valour. *Svāhā*.(3)

You are the lioness, granter of good offsprings, wealth and nourishment. *Svāhā*.(4)

You are the lioness; bring the enlightened ones here for the sacrificer. *Svāhā*.(5)

You to all the creatures.(6)

13. You are unmoving; keep the earth steady.(1)

You are firmly seated; keep the mid-space steady.(2)

You are immovably seated; keep the heaven steady.(3)

You are the augmenting fuel of the cosmic fire.(4)

14. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, He alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. *Svāhā*.(1)

15. The omnipresent God pervades this universe. He plants his foot thrice, but is not seen in a dusty desert. *Svāhā*.(1)

16. O Sun divine, you are holding the heaven and earth full of food grains and full of milch-cows, with fertile pastures for giving pleasure to man. You are maintaining the earth with your rays all around. *Svāhā*.(1)

देवश्रुतौ देवेष्वा घोषतं प्राची प्रेतमध्वरं कल्पयन्ती ऊर्ध्वं यज्ञं नयतं मा जिह्वरतम् ।
स्वं गोष्ठमा वदतं देवी दुर्ये आयुर्मा निर्वादिष्टं प्रजां मा निर्वादिष्टमत्र रमेथां वर्ष्मन् पृथिव्याः ॥१७॥

विष्णोर्नुकं वीर्याणि प्र वोचं यः पार्थिवानि विममे रजांसि ।
यो अस्कभायदुत्तरं सधस्थं विचक्रमाणस्त्रेधोरुगायो विष्णवे त्वा ॥ १८ ॥

दिवो वा विष्ण उत वा पृथिव्या महो वा विष्ण उरोरन्तरिक्षात् ।
उभा हि हस्ता वसुना पृणस्वा प्र यच्छ दक्षिणादोत सव्याद्विष्णवे त्वा ॥ १९ ॥

प्र तद्विष्णु स्तवते वीर्येण मृगो न भीमः कुचरो गिरिष्ठाः ।
यस्योरुषु त्रिषु विक्रमणेष्वधिक्षियन्ति भुवनानि विश्वा ॥ २० ॥

विष्णो रराटमसि विष्णोः श्नप्त्रे स्थो विष्णोः स्यूरसि विष्णोर्ध्रुवोऽसि ।
वैष्णवमसि विष्णवे त्वा ॥ २१ ॥

Devaśrutau deveṣvā ghoṣatam (i) prācī pretamadhvaram kalpayantī' ūrdhvam yajñam nayatam mā jihvaratam (ii). Svam goṣṭhamā vadatam devā durye' āyurmā nirvādiṣṭam prajām mā nirvādiṣṭa-(iii) matra ramethām varṣman pṛthivyāḥ (iv). || 17 ||

Viṣṇornukam vīryāṇi pra vocam yaḥ pārthivāni vimame rajāṁsi (i). Yo' askabhāyaduttaram sadhastham vicakramāṇastredhorugāyo viṣṇave tvā (ii) || 18 ||

Divo vā viṣṇo' uta vā pṛthivyā maho vā viṣṇa' urorantarikṣāt. Ubhā hi hastā vasunā pṛṇasvā pra yaccha dakṣiṇādota savyād (i) viṣṇave tvā (ii). || 19 ||

Pra tadviṣṇu statvate vīryeṇa mṛgo na bhīmaḥ kucaro giriṣṭhāḥ. Yasyoruṣu triṣu vikramaṇeṣvadhikṣiyanti bhuvanāni viśvā (i). || 20 ||

Viṣṇo rarāṭamasi (i) viṣṇoḥ śnaptre stho (ii) viṣṇoḥ syūrasi (iii) viṣṇordhruvo'si (iv). Vaiṣṇavamasi viṣṇave tvā (v). || 21 ||

17. May both of you declare among the enlightened ones so that they may hear it.(1)

Both of you move eastward, making the sacrifice. Carry this sacrifice high. Do not falter.(2)

Reach your own divine home of rest. Do not speak ill of my life. Do not speak ill of my offspring.(3)

May both of you rejoice here on the summit of earth.(4)

18. Now, I shall tell the valorous deeds of the sun-divine, who measures out the regions of the earth.(1)

And who has propped up the higher abode, moving in three wide steps. You to the sun-divine.(2)

19. O sun-divine, whether from heaven, or from the earth, or from the vast and widespread interspace, fill both of your hands, O sun-divine, with riches and grant to us with your right hand and with the left as well.(1)

You to the sun-divine.(2)

20. May that sun-divine be praised for his might, fierce as a wild beast, terrible in movement, living in mountains: he, in whose three wide strides all these worlds are traversed.(1)

21. You are the forehead of the omnipresent.(1)

You two are the corners of the lips of the omnipresent.(2)

You are the stitching needle of the omnipresent.(3)

You are the tight knot of the omnipresent.(4)

You belong to the omnipresent.

You to the omnipresent.(5)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि।
बृहन्नसि बृहद्रवा बृहतीमिन्द्राय वाचं वद॥२२॥

रक्षोहणं वलगहनं वैष्णवीमिदमहं तं वलगमुत्किरामि यं मे निष्ट्यो यममात्यो निचखानेदमहं तं वलगमुत्किरामि यं मे समानो यमसमानो निचखानेदमहं तं वलगमुत्किरामि यं मे सबन्धुर्यमसबन्धुर्निचखानेदमहं तं वलगमुत्किरामि यं मे सजातो यमसजातो निचखानोत्कृत्यां किरामि॥२३॥

स्वराडसि सपत्नहा सत्रराडस्यभिमातिहा जनराडसि रक्षोहा सर्वराडस्यमित्रहा॥२४॥

रक्षोहणो वो वलगहनः प्रोक्षामि वैष्णवान् रक्षोहणो वो वलगहनोऽवनयामि वैष्णवान् रक्षोहणो वो वलगहनोऽवस्तृणामि वैष्णवान् रक्षोहणौ वां वलगहना उप दधामि वैष्णवी रक्षोहणौ वां वलगहनौ पर्यूहामि वैष्णवी वैष्णवमसि वैष्णवा स्थ॥२५॥

Devasya tvā savituḥ prsave'śvino rbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī (ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Bṛhannasi bṛhadravā bṛhatīmindrāya vācam vada (iv). || 22 ||

Rakṣohaṇam balagahanam vaiṣṇavīm (i) idamaham tam balagamutkirāmi yam me niṣṭyo yamamātyo nicakhaneda-maham tam balagamutkirāmi (ii) yam me samāno yama-samāno nicakhānedamaham tam balagamutkirāmi (iii) yam me sabandhuryamasabandhurnicakhānedamaham tam bala-gamutkirāmi (iv) yam me sajāto yamasajāto nicakhānotkr-tyāṁ kirāmi (v). || 23 ||

Svarādasi sapatnahā (i) satrarāḍasyabhimātihā (ii) janarāḍasi rakṣohā (iii) sarvarādasyamitrahā (iv). || 24 ||

Rakṣohaṇo vo balagahaṇaḥ prokṣāmi vaiṣṇvān (i) rakṣohaṇo vo balagahano-vanayāmi vaiṣṇvān (ii) rakṣohṇo vo balagaha-no' vastṛṇāmi vaiṣṇavān (iii) rakṣohaṇau vām balagahanā' upa-dadhāmi vaiṣṇavī (iv) rakṣohaṇau vām balagahanau paryūhāmi vaiṣṇavī (v) vaiṣṇavamasi (vi) vaiṣṇavā stha (vii). || 25 ||

22. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)
Woman you are.(2)
Here I verily sever the necks of the wicked.(3)
You are mighty; mighty is your roar. Speak glorious praises for the resplendent Lord.(4)

23. I hereby scatter around the wicked-killing and charm destroying power of the omnipresent Lord.(1)
I dig out the conspiracy which my son or my minister has hatched for me.(2)
I dig out the conspiracy which my equal or unequal has hatched for me.(3)
I dig out the conspiracy which my relation or non-relation has hatched for me.(4)
I dig out the conspiracy which my kinsman or non-kinsman has hatched for me.(5)

24. You are the sovereign by yourself, the conqueror of foes.(1)
You are the sovereign for all times, the destroyer of enemies.(2)
You are the sovereign of the people, killer of the wicked.(3)
You are the sovereign everywhere, overwhelmer of those who are unfriendly.(4)

25. I sprinkle you, the associates of the omnipresent, killers of the wicked and of evil charms.(1)
I lay you down the associates of the omnipresent, killers of the wicked and of evil charms.(2)
With grass I cover you, the associates of the omnipresent, killers of the wicked and of evil charms.(3)
I lay down you two, associates of the omnipresent, killers of the wicked and of evil charms.(4)
I place you two all around, the associates of the omnipresent, killers of the wicked and of evil charms.(5)
You are associates of the omnipresent.(6)
All of you are associates of the omnipresent Lord.(7)

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्।
आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि। यवोऽसि यवयास्मद्द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥२६॥

उद्दिवꣳ स्तभानान्तरिक्षं पृण दृꣳहस्व पृथिव्यां द्युतानस्त्वा मारुतो मिनोतु मित्रावरुणौ ध्रुवेण धर्मणा। ब्रह्मवनि त्वा क्षत्रवनि रायस्पोषवनि पर्यूहामि। ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥२७॥

ध्रुवासि ध्रुवोऽयं यजमानोऽस्मिन्नायतने प्रजया पशुभिर्भूयात्।
घृतेन द्यावापृथिवी पूर्येथामिन्द्रस्य छदिरसि विश्वजनस्य छाया ॥२८॥

परि त्वा गिर्वणो गिर इमा भवन्तु विश्वतः।
वृद्धायुमनु वृद्धयो जुष्टा भवन्तु जुष्टयः ॥२९॥
इन्द्रस्य स्यूरसीन्द्रस्य ध्रुवोऽसि। ऐन्द्रमसि वैश्वदेवमसि ॥३०॥

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Yavo'si yavayāsmaddveṣo yavayārātīr (iv) dive tvā'ntarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). || 26 ||

Uddivaṁ stabhānāntarikṣam pṛṇa dṛṁhasva pṛthivyām (i) dyutānastvā māruto minotu mitrāvaruṇau dhruveṇa dharmaṇā (ii). Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi (iii). Brahma dṛṁha kṣatram dṛṁhāyurdṛṁha prajām dṛṁha (iv). || 27 ||

Dhruvāsi dhruvo'yam yajamāno'sminnāyatane prajayā pasubhirbhyūyāt (i). Ghṛtena dyāvāpṛthivī pūryethām (ii) indrasya chadirasi viśvajansya chāyā (iii). || 28 ||

Pari tvā girvaṇo gira' imā bhavantu viśvataḥ. Vṛddhāyumanu vṛddhayo juṣṭā bhavantu juṣṭayaḥ (i). || 29 ||

Indrasya syūrasī (i) indrasya dhruvo'si (ii) Aindramasi (iii) vaisvadevamasi (iv). || 30 ||

26. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

Woman you are.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from mailce. Keep us away from miseries.(4)

You for heaven, you for mid-space, you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

27. O sacrifice, hold the heaven high above; maintain the midspace; flourish on the earth.(1)

May the stormy wind spread you far and wide. May the force and the energy spread you according to the natural law.(2)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(3)

Make the intellectuals flourish, make the warriors flourish, make the longevity flourish, make our offsprings flourish.(4)

28. You are set firmly. May this sacrificer be set firm in this place along with progeny and cattle.(1)

May the heaven and earth be overflowing with melted butter.(2)

You are an umbrella for the aspirant, shelter for all the people.(3)

29. O praiseworthy resplendent Lord, may our songs of praises surround you on all sides. May our ever-increasing services be pleasing to the aged one.(1)

30. You are the stitching needle of the resplendent Lord.(1)

You are the tight knot of the resplendent Lord.(2)

You belong to the resplendent Lord.(3)

You belong to all the bounties of Nature.(4)

विभूरसि प्रवाहणो वह्निरसि हव्यवाहनः । श्वात्रोऽसि प्रचेतास्तुथोऽसि विश्ववेदाः ॥३१॥

उशिगसि कविरङ्घारिरसि बम्भारिरवस्यूरसि दुवस्वाञ्छुन्ध्यूरसि मार्जालीयः
सम्राडसि कृशानुः परिषद्योऽसि पवमानो नभोऽसि प्रतक्वा मृष्टोऽसि हव्यसूदन
ऋतधामासि स्वर्ज्योतिः ॥३२॥

समुद्रोऽसि विश्वव्यचा अजोऽस्येकपादहिरसि बुध्न्यो वागस्यैन्द्रमसि सदोऽस्यृतस्य
द्वारौ मा मा सन्ताप्तमध्वनामध्वपते प्र मा तिर स्वस्ति मेऽस्मिन्पथि देवयाने भूयात् ॥३३॥

मित्रस्य मा चक्षुषेक्षध्वमग्नयः सगराः सगरा स्थ सगरेण नाम्ना रौद्रेणानीकेन पात माऽग्नयः
पिपृत माऽग्नयो गोपायत मा नमो वोऽस्तु मा मा हिंसिष्ट ॥३४॥

ज्योतिरसि विश्वरूपं विश्वेषां देवानां समित् । त्वं सोम तनूकृद्भ्यो द्वेषोभ्योऽन्यकृतेभ्य उरु
यन्तासि वरूथं स्वाहा जुषाणो अप्तुराज्यस्य वेतु स्वाहा ॥३५॥

Vibhūrasi pravāhaṇo (i) vahnirasi havyavāhanaḥ. (ii) Śvatro'-si pracetā- (iii) stutho'si viśvavedāḥ (iv). || 31 ||

Uśigasi kavir-(i) aṅghārirasi bambhārir-(ii) avasyūrasi duvasvān (iii) chundhyūrasi mārjālīyaḥ (iv) samrāḍasi kṛśānuḥ (v) pariṣadyo'si pavamāno (vi) nabho'si pratakvā-(vii) mṛṣṭosi havyasūdana' (viii) ṛtadhāmā'si svarjyotiḥ (ix). || 32 ||

Samudro'si viśvavyacā' (i) ajo'syekpād (ii) ahirasi budhnyo (iii) vāgasyaindramasi sado'si (iv) ṛtasya dvārau mā mā santāptam (v) adhvanāmadhvapate pra mā tira svasti me's-minpathi devayāne bhūyāt (vi). || 33 ||

Mitrasya mā cakṣusekṣadhvam (i) agnayaḥ sagarā sagarā stha sagareṇa nāmnā raudreṇānīkena pāta mā'gnayaḥ pipṛta mā' gnayo gopāyata mā namo vo'stu mā mā hiṁsiṣṭa (ii). || 34 ||

Jyotirasi viśvarūpam viśveṣām devānāṁ samit (i) Tvaṁ soma tanukṛdbhyo dveṣobhyo'nyakṛtebhya'uru yantāsi varūthaṁ svāhā (ii) juṣāṇo' apturājyasya vetu svāhā (iii). || 35 ||

31. O Lord, you are all-pervading carrier.(1)
You are the fire, that carries the oblations.(2)
You are swift and wise.(3)
You are the Divine Supreme, the omniscient.(4)

32. O Lord, you are the yearning one, the sage.(1)
You are the enemy of the sin, the nourisher.(2)
You are the bestower of food, the possessor of supplies.(3)
You are the cleanser, the cleansing place.(4)
You are a sovereign, the glowing fire.(5)
You are a member of the assembly, the pure one.(6)
You are the sky, the pleasure-showering.(7)

33. O Lord, you are an ocean, the far stretched one.(1)
You are unborn, the one-footed.(2)
You are a cloud, the cover of mid-space.(3)
You are the speech; you pertain to the aspirant, and you are the abode.(4)
May the doors of truth not distress me.(5)
O Lord of highways, make me flourish on highways. May I be safe and secure on this path of the enlightened ones.(6)

34. Look at me with the eyes of a friend.(1) O foremost leaders, you are the receivers of offerings, lauded by laudable names. O foremost leaders, protect me with your ferocious army. Fill me with wealth. O leaders, be my guards. My reverence to you. Please do no violence to me.(2)

35. O Lord, you are the light having various forms and figures, that is the kindling fuel for all the bounties of Nature.(1)
O blissful Lord, protect us from body-injuring beasts as well as malious enemies. You are the mighty controller of such evil agents. *Svāhā*.(2)
Enjoying the bliss of your knowledge, may we come to realise you. *Svāhā*.(3)

अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥३६॥

अयं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन् ।
अयं वाजाञ्जयतु वाजसातावयꣳ शत्रूञ्जयतु जर्हृषाणः स्वाहा ॥३७॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥३८

देव सवितरेष ते सोमस्तꣳ रक्षस्व मा त्वा दभन् ।
एतत्त्वं देव सोम देवो देवाँ२ उपागा इदमहं मनुष्यान्त्सह रायस्पोषेण
स्वाहा निर्वरुणस्य पाशान्मुच्ये ॥३९॥

अग्ने व्रतपास्त्वे व्रतपा या तव तनूर्मय्यभूदेषा सा त्वयि यो मम तनूस्त्वय्यभूदियꣳ सा मयि ।
यथायथं नौ व्रतपते व्रतान्यनु मे दीक्षां दीक्षापतिरमꣳस्तानु तपस्तपस्पतिः ॥४०॥

उरु विष्णो वि क्रमस्वोरु क्षयाय नस्कृधि । घृतं घृतयोने पिब प्रप्र यज्ञपतिं तिर स्वाहा ॥४१

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhrāṇameno bhūyiṣṭām te nama uktim vidhema (i). || 36 ||

Ayam no' agnirvarivaskṛṇotvayam mṛḍhaḥ pura' etu prabhindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhṛṣāṇaḥ svāhā (i). || 37 ||

Uru viṣṇo vi kramasvoru kṣayāya naskṛdhi. Ghṛtam ghṛtayone piba prapra yajñapatim tira svāhā (i). || 38 ||

Deva savitareṣa te somastaṁ rakṣasva mā tvā dabhan (i) Etattvam deva soma devo devām 'upāgā' idamham manuṣyāntsaha rāyaspoṣeṇa (ii) svāhā .nirvaruṇasya pāśānmuchye (iii). || 39 ||

Agne vratapāstve vratapā yā tava tanūramayyabhūdeṣā sā tvayi yo mama tanūstvayyabhūdiyaṁ sā mayi. Yathāyatham nau vratapate vratānyanu me dīkṣām dīkṣāpatiramaṁstānu tapastapaspatiḥ (i). || 40 ||

Uru viṣṇo vi kramasvoru kṣayāya naskṛḍhi. Ghṛtam ghṛtayone piba prapra yajñapatim tira svāhā (i). || 41 ||

36. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

37. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in his joyful onslaught.(1)

38. O sacrifice, spread far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

39. O creator Lord, this bliss is yours. Keep it safe. May no one injure you.(1)

O bliss divine, being divine may you go to the enlightened ones. I hereby go to men along-with plenty of riches.(2)

Svāhā. May I be freed from the noose of the Lord of justice.(3)

40. O fire divine, you are the protector of vows. Let your this form, which protects the vows, become mine and let my this form, which I have got, be yours. O Lord of vows, let your and my vows proceed side by side. May the Lord of consecrations approve of my consecration and the Lord of austerities approve of my austerities.(1)

41. O sacrifice, spread, far and wide. Make ample space for our living. O fire, born of melted butter, consume melted butter to your heart's desire. Make the sacrificer prosper. *Svāhā*.(1)

अत्यन्याँ२ अगां नान्याँ२ उपागामर्वाक् त्वा परेभ्योऽविदं परोऽवरेभ्यः ।
तं त्वा जुषामहे देव वनस्पते देवयज्यायै देवास्त्वा देवयज्यायै जुषन्तां विष्णवे त्वा ।
ओषधे त्रायस्व स्वधिते मैनं हिंसीः ॥४२॥

द्यां मा लेखीरन्तरिक्षं मा हिंसीः पृथिव्या सम्भव ।
अयं हि त्वा स्वधितिस्तेतिजानः प्रणिनाय महते सौभगाय ।
अतस्त्वं देव वनस्पते शतवल्शो वि रोह सहस्रवल्शा वि वयं रुहेम ॥४३॥

[अ० ५, कं० ४३, मं० सं० १५०]

इति पञ्चमोऽध्यायः ।

Atyanyām' agám nānyām' upāgāmarvāk tvā parebhyo'vidam paro'varebhyaḥ. Tam tvā juṣāmahe deva vanaspate devayajyāyai devāstvā devayajyāyai juṣantām (i) viṣṇave tvā (ii). Oṣadhe trāyasva (iii) svadhite mainaṁ hiṁsīḥ (iv). || 42 ||

Dyām mā lekhīrantarikṣam mā hiṁsīḥ pṛthivyā sambhava (i). Ayaṁ hi tvā svadhitistetijānaḥ praṇināya mahate saubhagāya (ii). Atastvam deva vanaspate śatavalśo viroha sahasravalśā vi vayaṁ ruhema (iii). || 43 || (K = 43; M = 150)

42. O adorable Lord, leaving aside others I have come to you. I did not go to others. I have found you nearer than the distant ones and farther than the nearer ones. O Lord of vegetation, we approach you for the sacrifice to the bounties of Nature. May the bounties of Nature accept you for the sacrifice.(1)

I dedicate you to the sacrifice.(2)

May the medicinal herb save this man.(3)

May the surgical knife not injure him.(4)

43. Cleave not the sky. Injure not the mid-space. Be in harmony with the earth.(1)

This sharpened axe has led you to the great good fortune.(2)

Therefore, O you divine Lord of forests, grow with your hundreds of branches. May we also grow with thousands of branches.(3)

अथ षष्ठोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम्। आ ददे नार्यसीदमहꣳ रक्षसां ग्रीवा अपि कृन्तामि । यवोऽसि यवयास्मद् द्वेषो यवयारातीर्दिवे त्वाऽन्तरिक्षाय त्वा पृथिव्यै त्वा शुन्धन्ताँल्लोकाः पितृषदनाः पितृषदनमसि ॥१॥

अग्रेणीरसि स्वावेश उन्नेतृणामेतस्य वित्तादधि त्वा स्थास्यति देवस्त्वा सविता मध्वानक्तु सुपिप्पलाभ्यस्त्वौषधीभ्यः । द्यामग्रेणास्पृक्ष आन्तरिक्षं मध्येनाप्राः पृथिवीमुपरेणादृꣳहीः ॥२

या ते धामान्युश्मसि गमध्यै यत्र गावो भूरिशृङ्गा अयासः ।
अत्राह तदुरुगायस्य विष्णोः परमं पदमव भारि भूरि । ब्रह्मवनि त्वा क्षत्रवनि
रायस्पोषवनि पर्यूहामि । ब्रह्म दृꣳह क्षत्रं दृꣳहायुर्दृꣳह प्रजां दृꣳह ॥३॥

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Ā dade (i) nāryasī-(ii) damahaṁ rakṣasām grīvā' api kṛntāmi (iii). Yavo'si yavayāsmad dveṣo yavayārātīr-(iv) dive tvā 'ntarikṣāya tvā pṛthivyai tvā (v) śundhantāmllokāḥ pitṛṣadanāḥ (vi) pitṛṣadanamasi (vii). || 1 ||

Agreṇīrasi svāveśa' unnetṛṇāmetasya vittādadhi tvā sthāsyati (i) devastvā savitā madhvānaktu (ii) supippalābhyastvauṣadhībhyaḥ (iii). Dyāmagreṇāspṛkṣa' āntarikṣam madhyenāprāḥ pṛthivīmupareṇādṛṁhīḥ (iv). ||2||

Ya te dhāmānyuśmasi gamadhyai yatra gāvo bhūriśṛngā' ayāsaḥ. Atrāha tadurugāyasya viṣṇo paramam padamava bhāri bhūri (i). Brahmavani tvā kṣatravani rāyaspoṣavani paryūhāmi (ii). Brahma dṛṁha ksatram dṛṁhāyurdṛṁha prajām dṛṁha (iii). || 3 ||

CHAPTER SIX

1. At the impulsion of the creator God, I take you up with the arms of the healers and with the hands of the nourisher.(1)

You are a woman.(2)

Here I verily sever the necks of the wicked.(3)

You are the separator. Keep us away from malice. Keep us away from miseries.(4)

You for heaven; you for midspace; you for earth.(5)

May the worlds, the abodes of the elders, be purified.(6)

You are the abode of the elders.(7)

2. You are the leader. You are a comfortable support for the senior leaders. Know this. He would stand superior to you.(1)

May the creator Lord enrich you with honey;(2)

Also with plants laden with nice fruit.(3)

May you touch the heaven with your topmost point; fill the mid-space with your middle; and steady the earth with your base.(4)

3. We long to approach those abodes of yours, where multihorned cows (multifarious rays) move. There the highest seat of the wide-striding omnipresent Lord glows profusely.(1)

I comprehend you as the granter of intellect, granter of valour and bestower of wealth and nourishment.(2)

Make the intellectuals flourish; make the warriors flourish; make the longevity flourish; make our offsprings flourish.(3)

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥४॥

तद्विष्णोः परमं पदं सदा पश्यन्ति सूरयः । दिवीव चक्षुराततम् ॥५॥

परिवीरसि परि त्वा दैवीर्विशो व्ययन्तां परीमं यजमानꣳ रायो मनुष्याणाम् ।
दिवः सूनुरस्य—ष ते पृथिव्याँल्लोक आरण्यस्ते पशुः ॥६॥

उपावीरस्युप देवान्दैवीर्विशः प्रागुरुशिजो वह्नितमान् ।
देव त्वष्टर्वसु रम हव्या ते स्वदन्ताम् ॥७॥

रेवती रमध्वं बृहस्पते धारया वसूनि ।
ऋतस्य त्वा देवहविः पाशेन प्रति मुञ्चामि धर्षा मानुषः ॥८॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अग्नीषोमाभ्यां जुष्टं नि युनज्मि । अद्भ्यस्त्वौषधीभ्योऽनु त्वा माता मन्यतामनु पिताऽनु भ्राता सगर्भ्योऽनु सखा सयूथ्यः । अग्नीषोमाभ्यां त्वा जुष्टं प्रोक्षामि ॥९॥

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe indrasya yujyaḥ sakhā (i). || 4 ||

Tadviṣṇoḥ paramam padaṁ sadā paśyanti sūrayaḥ. Divīva cakṣurātatam (i). || 5 ||

Parivīrasi pari tvā daivīrviśo vyayantām parīmam yajamānaṁ rāyo manuṣyāṇām (i) Divaḥ sūnurasye-(ii) ṣa te pṛthivyāml-loka' āraṇyaste paśuḥ (iii). || 6 ||

Upāvīrasyupa devāndaivīrviśaḥ prāguruśijo vahnitamān. Deva tvaṣṭarvasu rama havyā te svadantām (i). || 7 ||

Revatī ramadhvam bṛhaspate dhārayā vasūni (i). Ṛtasya tvā devahaviḥ pāśena prati muñcāmi dharṣā mānuṣaḥ (ii). || 8 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Agnīṣomābhyām juṣṭam ni yunajmi (i). Adbhyastvauṣadhībhyo'nu tvā mātā manyatāmanu pitā 'nu bhrātā sagarbhyo'nu sakhā sayūthyaḥ. Agniṣomābhyām tvā juṣṭam prokṣāmi (ii). || 9 ||

4. Look at the accomplishments of the omnipresent Lord, who has ordered all in their several disciplines. He is the appropriate friend of the aspirant.(1)

5. The wise sages always behold the highest seat of the omnipresent Lord, laid in the sky like an eye.(1)

6. O worshipper, you are worthy of being surrounded. May the divine subjects surround you on all sides. May the riches of men surround this sacrificer on all sides.(1)
You are the son of heaven.(2)
This shelter of yours is on the earth. The wild animal belongs to you.(3)

7. You are the protector of approachers. The divine subjects approach the yearning bounties of Nature, which are best conveyers. O universal architect, enjoy the riches. May your oblations be delicious.(1)

8. Enjoy yourselves O rich with good money. Lord supreme, make our riches lasting.(1)
O oblation for the bounties of Nature, I release you from the binding noose of enternal law. Bold be the man.(2)

9. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I bind you, who are pleasing to the Lord adorable as well as the blissful.(1)

I dedicate you to the waters and to the plants. May your mother, your father, your brother born of the same mother, and your companion friend grant you permission. I sprinkle you, pleasing to the Lord adorable and blissful.(2)

अपां पेरुरस्यापो देवीः स्वदन्तु स्वात्तं चित्सद्देवहविः ।
सं ते प्राणो वातेन गच्छताꣳ समङ्गानि यजत्रैः सं यज्ञपतिराशिषा ॥१०॥

घृतेनाक्तौ पशूँस्त्रायेथाꣳ रेवति यजमाने प्रियं धा आ विश ।
उरोरन्तरिक्षात्सजूर्देवेन वातेनास्य हविषस्त्मना यज समस्य तन्वा भव ।
वर्षो वर्षीयसि यज्ञे यज्ञपतिं धाः स्वाहा देवेभ्यो देवेभ्यः स्वाहा ॥११॥

माहिर्भूर्मा पृदाकुर्नमस्त आतानानर्वा प्रेहि । घृतस्य कुल्या उप ऋतस्य पथ्या अनु ॥१२॥

देवीरापः शुद्धा वोढ्वꣳ सुपरिविष्टा देवेषु सुपरिविष्टा वयं परिवेष्टारो भूयास्म ॥१३॥

वाचं ते शुन्धामि प्राणं ते शुन्धामि चक्षुस्ते शुन्धामि श्रोत्रं ते शुन्धामि
नाभिं ते शुन्धामि मेढ्रं ते शुन्धामि पायुं ते शुन्धामि चरित्राँस्ते शुन्धामि ॥१४॥

Apām perurasyā-(i) po devīḥ svadantu svāttam citsaddevahaviḥ (ii). Sam te prāṇo vātena gacchatāṁ samaṅgāni yajatraiḥ sam yajñapatirāśiṣā (iii). || 10 ||

Ghṛtenāktau paśūṁstrāyethāṁ (i) revati yajamāne priyam dhā' ā viśa (ii) Urorantarikṣātsajūrdevena vātenāsya haviṣastmanā yaja samasya tanvā bhava (iii) Varṣo varṣīyaṣi yajñe yajñapatim dhāḥ (iv) svāhā devebhyo devebhyḥ svāhā(v). || 11 ||

Māhirabhūrmā pṛdākur (i) namasta' ātānānarvā prehi. Ghṛtasya kulyā' up' ṛtasya pathyā' anu (ii). || 12 ||

Devīrāpḥ śuddhā voḍḍhvaṁ supariviṣṭā deveṣu supariviṣṭā vayam pariveṣṭāro bhūyāsma (i). || 13 ||

Vācam te śundhāmi (i) prāṇam te śundhāmi (ii) cakṣuste śundhāmi (iii) śrotram te sundhāmi (iv) nābhim te śuṁdhāmi (v) meḍhram te śundhāmi (vi) pāyum te śundhāmi (vii) caritrāṁste śundhāmi (viii). || 14 ||

10. (O aspirant), you are fond of drinking of water.(1)

May the divine waters give taste to you and make the oblation for Nature's bounties tasteful.(2)

May your breath unite with the wind; may your limbs unite with the worship and may the sacrificer be united with the blessings he covets.(3)

11. Both of you (fire and wind) balmed with clarified butter protect the cattle.(1)

O divine speech, bestow desirable things on the sacrificer. Enter into him.(2)

Be united with the divine wind coming from the vast midspace.

With his oblations you perform sacrifice by yourself and be united with his body.(3)

O great one, engage this sacrificer in a great sacrifice.(4)

To the enlightened ones, I dedicate; I dedicate to the enlightened ones.(5)

12. Be not a snake; be not a python.(1)

Obeisance be to you, O sacrifice. Move onwards without hinderance. Rivers of purified butter flow along the path of righteousness.(2)

13. O water divine, pure and well-provided, carry our oblations to Nature's bounties. May we, being well provided become providers for others.(1)

14. I cleanse your speech.(1)
I cleanse your breath.(2)
I cleanse your vision.(3)
I cleanse your hearing.(4)
I cleanse your navel.(5)
I cleanse your penis.(6)
I cleanse your anus.(7)
I cleanse your legs that make you move.(8)

मनस्त आ प्यायतां वाक्त आ प्यायतां प्राणस्त आ प्यायतां चक्षुस्त आ प्यायता श्रोत्रं त आ प्यायताम्। यत्ते क्रूरं यदास्थितं तत्त आ प्यायतां निष्ट्यायतां तत्ते शुध्यतु शमहोभ्यः। ओषधे त्रायस्व स्वधिते मैनꣳ हिꣳसीः ॥१५॥

रक्षसां भागोऽसि निरस्तꣳ रक्ष इदमहꣳ रक्षोऽभि तिष्ठामीदमहꣳ रक्षोऽव बाध इदमहꣳ रक्षोऽधमं तमो नयामि। घृतेन द्यावापृथिवी प्रोर्णुवाथां वायो वे स्तोकानामग्निराज्यस्य वेतु स्वाहा स्वाहाकृते ऊर्ध्वनभसं मारुतं गच्छतम् ॥१६॥

इदमापः प्र वहतावद्यं च मलं च यत्। यच्चाभिदुद्रोहानृतं यच्च शेपे अभीरुणम्।
आपो मा तस्मादेनसः पवमानश्च मुञ्चतु ॥१७॥

सं ते मनो मनसा सं प्राणः प्राणेन गच्छताम्। रेडस्यग्निष्ट्वा श्रीणात्वापस्त्वा समरिणन्वातस्य त्वा ध्राज्यै पूष्णो रꣳह्या ऊष्मणो व्यथिषत् प्रयुतं द्वेषः ॥१८॥

Manasta' āpyāyatām (i) vāk ta' āpyāyatām (ii) prāṇasta' āpyāyatām (iii) cakṣusta' āpyāyatāṁ (iv) śrotram ta' āpyāyatām (v). Yatte krūram yadāsthitam tatta' āpyāyatām niṣṭyāyatām tatte śudhyatu (vi) śamahobhyaḥ (vii). Oṣadhe trāyasva (viii) svadhite mainaṁ hiṁsīḥ (ix). || 15 ||

Rakṣasām bhāgo'si (i) nirastaṁ rakṣa' (ii) idamahaṁ rakṣo'bhi tiṣṭhāmīdamaham rakṣo'vabādhā idamahaṁ rakṣo'dhamam tamo nayāmi. (iii) Ghṛtena dyāvāpṛthivī prorṇuvāthām (iv) vāyo ve stokānā-(v) magnirājyasya vetu svāhā (vi) svāhākṛte' ūrdhvanabhasam mārutam gacchatam (vii). || 16 ||

Idamāpaḥ pravahatāvadyam ca malam ca yat. Yaccābhidudrohānṛtam yacca śepe' abhīruṇam. Āpo mā tasmādenasaḥ pavamānaśca muñcatu (i). || 17 ||

Sam te mano manasā sam prāṇaḥ prāṇena gacchatām (i). Reḍasyagniṣṭvā srīṇātvāpastvā samariṇanvātasya tvā dhrājyai pūṣṇo raṁhyā' ūṣmaṇo vyathiṣat (ii) prayutam dveṣaḥ (iii). || 18 ||

15. May your mind flourish.(1)
May your speech flourish.(2)
May your breath flourish.(3)
May your vision flourish.(4)
May your hearing flourish.(5)
Whatever is violent in you, may that be well directed and whatever is good in you, may that consolidate. May that be cleansed.(6)
Peace to us through the days.(7)
O medicinal herb save him.(8)
May the surgeon's knife not harm him.(9)

16. O the evil in us, you are the share of demons.(1)
The demons have been cast away.(2)
Here I accost the demons; here I destroy the demons; here I send the demons to the foulest darkness.(3)
May the heaven and earth be full of butter.(4)
May the wind enjoy the droppings.(5)
May the fire enjoy the melted butter. *Svāhā*.(6)
Being dedicated, both of you go to the cloud-bearing wind up in the sky.(7)

17. May the waters wash away all that is dirty and filthy in me. Whatever treachery and falsehood I committed, and whatever abuse I poured on the innocent, may the waters and the purifier, cleanse me of that sin.(1)

18. May your mind be united with the cosmic mind; may your breath be united with the cosmic breath.(1)
You are small; may the adorable Lord make you mature. May the waters be available to you. I dedicate you for the rush of the wind and for the speed of the sun. May he suffer from heat.(2)
He, who cherishes hatred towards us.(3)

घृतं घृतपावानः पिबत वसां वसापावानः पिबतान्तरिक्षस्य हविरसि स्वाहा ।
दिशः प्रदिश आदिशो विदिश उद्दिशो दिग्भ्यः स्वाहा ॥१९॥

ऐन्द्रः प्राणो अङ्गे अङ्गे नि दीध्यदैन्द्र उदानो अङ्गे अङ्गे निधीतः ।
देव त्वष्टर्भूरि ते सꣳ समेतु सलक्ष्मा यद्विषुरूपं भवाति ।
देवत्रा यन्तमवसे सखायोऽनु त्वा माता पितरो मदन्तु ॥२०॥

समुद्रं गच्छ स्वाहा ऽन्तरिक्षं गच्छ स्वाहा देवꣳ सवितारं गच्छ स्वाहा मित्रावरुणौ गच्छ स्वाहा ऽहोरात्रे गच्छ स्वाहा छन्दाꣳसि गच्छ स्वाहा द्यावापृथिवी गच्छ स्वाहा यज्ञं गच्छ स्वाहा सोमं गच्छ स्वाहा दिव्यं नभो गच्छ स्वाहा ऽग्निं वैश्वानरं गच्छ स्वाहा मनो मे हार्दि यच्छ दिवं ते धूमो गच्छतु स्वर्ज्योतिः पृथिवीं भस्मनाऽऽपृण स्वाहा ॥२१

माऽपो मौषधीर्हिꣳसीर्धाम्नो धाम्नो राजँस्ततो वरुण नो मुञ्च ।
यदाहुरघ्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।
सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥२२

Ghṛtam ghṛtapāvānaḥ pibata vasām vasāpāvānaḥ pibatāntarkṣasya havirasi svāhā (i). Diśaḥ (ii) pradiśa'-(iii) ādiśo (iv) vidiśa' (v) uddiśo (vi) digbhyaḥ svāhā (vii). || 19 ||

Aindraḥ prāṇo' aṅge' aṅge' nidīdhyadaindra' udāno' aṅge aṅge nidhītaḥ. Deva tvaṣṭarbhūri te saṁ sametu salakṣmā yadviṣurūpam bhavāti. Devatrā yantamavase sakhāyo'nu tvā mātā pitaro madantu (i). || 20 ||

Samudram gaccha svāhā'-(i) ntarikṣam gaccha svāhā (ii) devaṁ savitāram gaccha svāhā (iii) mītrāvaruṇau gaccha svāhā'-(iv) 'horatre gaccha svāhā (v) chandāṁsi gaccha svāhā (vi) dyāvāpṛthivī gaccha svāhā (vii) yajñam gaccha svāhā (viii) somam gaccha svāhā (ix) divyam nabho gaccha svāhā'-(x) 'gnim vaiśvānaram gaccha svāhā (xi) mano me hārddi yaccha (xii) divam te dhūmo gacchatu svarjyotiḥ pṛthivīm bhasmanā'pṛṇa svāhā (xiii). || 21 ||

Māpo mauṣadhīrhiṁsīr-(i) dhāmno dhāmno rājamstato varuṇa no muñca (ii). Yadāhuraghnyā'iti varuṇeti śapāmahe tato varuṇ no muñca. Sumitriyā na'āpa' oṣadhayaḥ santu durmitriyāstasmai santu yo'smāndveṣṭi yan ca vayam dviṣmaḥ (iii). || 22 ||

19. O enjoyers of butter, enjoy butter; enjoyers of fats, enjoy fat. You are the oblation of the midspace. *Svāhā*.(1)
   To the regions.(2)
   To the mid-regions.(3)
   To the regions all around.(4)
   To the intermediate regions.(5)
   To the regions above.(6)
   To all the regions, I dedicate.(7)

20. The breath of the resplendent soul is glowing in each and every limb; in every limb is seated the up-breath of the resplendent soul. O God, the cosmic architect, may your various forms, which wear different shapes, be blended into one. May your friends, mother and fathers, encourage you, who are moving towards godliness, and rejoice.(1)

21. Go to ocean; *Svāhā*.(1)
   Go to midspace; *Svāhā*.(2)
   Go to the creator God; *Svāhā*.(3)
   Go to the friendly and the venerable Lord; *Svāhā*.(4)
   Go to day and night; *Svāhā*.(5)
   Go to the Vedic metres; *Svāhā*.(6)
   Go to earth and heaven; *Svāhā*.(7)
   Go to the sacrifice; *Svāhā*.(8)
   Go to the blissful Lord; *Svāhā*.(9)
   Go to the glittering sky; *Svāhā*.(10)
   Go to the fire, beneficial to all men; *Svāhā*.(11)
   Thereby give extreme pleasure to my heart.(12)
   May your fumes rise up to the sky and flames to the sun and enrich this earth with ashes.(13)

22. O venerable Lord, do not pollute waters and injure plants.(1)

From each and every place of bondage, O King, release us.(2)

What they call inviolable speech, in name of that we swear an oath. Release us from that, O venerable Lord. May waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate.(3)

हविष्मतीरिमा आपो हविष्माँ२ आ विवासति ।
हविष्मान् देवो अध्वरो हविष्माँ२ अस्तु सूर्यः ॥२३॥

अग्नेर्वोऽपन्नगृहस्य सदसि सादयामीन्द्राग्न्योर्भागधेयी स्थ मित्रावरुणयोर्भागधेयी स्थ
विश्वेषां देवानां भागधेयी स्थ । अमूर्या उप सूर्ये याभिर्वा सूर्यः सह ।
ता नो हिन्वन्त्वध्वरम् ॥२४॥

हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा । ऊर्ध्वमिममध्वरं दिवि देवेषु होत्रा यच्छ ॥२५॥

सोम राजन् विश्वास्त्वं प्रजा उपावरोह विश्वास्त्वां प्रजा उपावरोहन्तु ।
शृणोत्वग्निः समिधा हवं मे शृण्वन्त्वापो धिषणाश्च देवीः ।
श्रोता ग्रावाणो विदुषो न यज्ञꣳ शृणोतु देवः सविता हवं मे स्वाहा ॥२६॥

देवीरापो अपां नपाद्यो व ऊर्मिर्हविष्य इन्द्रियावान् मदिन्तमः ।
तं देवेभ्यो देवत्रा दत्त शुक्रपेभ्यो येषां भाग स्थ स्वाहा ॥२७॥

Haviṣmatīrimā' āpo haviṣmāṁ' āvivāsati. Haviṣmān devo' adhvaro haviṣmāṁ' astu sūryaḥ (i). || 23 ||

Agnervo'pannagṛhasya sadasi sādayāmī -(i) ndragnyorbhāgadheyī stha (ii) mitrāvaruṇayorbhāgadheyī stha (iii) viśvesām devānām bhāgadheyī stha (iv). Amūryā' upa sūrye yābhirvā sūryaḥ saha tā no hinvantvadhvaram. (vi) || 24 ||

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvamimamadhvaram divi deveṣu hotrā yaccha (i). || 25 ||

Somarājan viśvāstvam prajā' upāvaroha (i) viśvāstvām prajā' upāvarohantu. (ii) Sṛṇotvagniḥ samidhā havam me śṛṇvantvāpo dhiṣaṇāśca deviḥ. Śrotā grāvāṇo viduṣo na yajñaṁ śṛṇotu devaḥ savitā havam me svāhā. (iii) || 26 ||

Devīrāpo'apāmnapādyo va' ūrmmirhaviṣya' indriyāvān madintamaḥ. Tam devebhyo devatrā datta śukrapebhyo yeṣām h..āga stha (i) svāhā. (ii) || 27 ||

23. The waters are full of sacred food. Full of sacred food is the one who serves. May the brilliant sacrifice be full of sacred food; may the sun be full of sacred food.(1)

24. I set you down in the place of fire, whose home is indestructible.(1)

You are the share of the Lord resplendent and adorable.(2)

You are the share of the Lord friendly and venerable.(3)

You are the share of all the bounties of Nature.(4)

May the waters, which are in the sun or those accompanying the sun, make our sacrifice pleasing.(5)

25. O blissful Lord, I invoke you for the heart, for the mind, for the heaven and for the sun. Carry this sacrifice above in the sky to the bounties of Nature and to the cosmic sacrificers.(1)

26. O you sovereign, the blissful Lord, descend to all your people.(1)

May all your people bow down to you.(2)

May the adorable Lord listen to my invocation made with sacred fuel. May the waters and the divine speech listen to my invocation. May discerning learned people listen to my sacrificial invocation, and may the creator God listen to my invocation as well.(3)

27. O divine waters, your wave is your offspring, worthy of being offered as an oblation, and which is potent and most delightful; bestow that on the enlightened ones, drinkers of divine bliss, of whom you yourselves are a part.(1)

Svāhā.(2)

कार्षिरसि समुद्रस्य त्वा क्षित्या उन्नयामि । समापो ऽद्भिरग्मत समोषधीभिरोषधीः ॥२८॥
यमग्ने पृत्सु मर्त्यमवा वाजेषु यं जुनाः । स यन्ता शश्वतीरिषः स्वाहा ॥२९॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे रावासि गभीरमिममध्वरं कृधीन्द्राय सुषूतमम् ।
उत्तमेन पविनोर्जस्वन्तं मधुमन्तं पयस्वन्तं निग्राभ्या स्थ देवश्रुतस्तर्पयत मा ॥३०॥

मनो मे तर्पयत वाचं मे तर्पयत प्राणं मे तर्पयत चक्षुर्मे तर्पयत श्रोत्रं मे तर्पयतात्मानं मे तर्पयत प्रजां मे तर्पयत पशून्मे तर्पयत गणान्मे तर्पयत गणा मे मा वि तृषन् ॥३१॥

इन्द्राय त्वा वसुमते रुद्रवत इन्द्राय त्वाऽऽदित्यवत इन्द्राय त्वाऽभिमातिघ्ने ।
श्येनाय त्वा सोमभृतेऽग्नये त्वा रायस्पोषदे ॥३२॥

यत्ते सोम दिवि ज्योतिर्यत्पृथिव्यां यदुरावन्तरिक्षे ।
तेनास्मै यजमानायोरु राये कृध्यधि दात्रे वोचः ॥३३॥

Kārṣirasi (i) samudrasya tvā kṣityā' unnayāmi (ii). Samāpo' adbhiragmata samoṣdhībhiroṣadhīḥ (iii). || 28 ||

Yamagne pṛtsu martyamavā vājeṣu yam junāḥ. Sa yantā śaśvatīriṣaḥ svāhā(i). || 29 ||

Devasya tvā savituḥ prasave'śvinorbāhubhyām pūṣṇo hastābhyām. Ādade (i) rāvāsi gabhīramimamadhvaram kṛdhīndrāya suṣūtamam. Uttamena pavinorjjasvantam madhumantam payasvantam (ii) nigrābhyā stha devaśrutastarpayata mā (iii). || 30 ||

Mano me tarpayata vācam me tarpayata prāṇam me tarpayata cakṣurme tarpayata śrotram me tarpayatāmānam me tarpayata prajām me tarpayata paśunme tarpayata gaṇānme tarpayata gaṇā me mā vitṛṣan (i). || 31 ||

Indrāya tvā vasumate rudravata' indrāya tvā-(i) 'dityavata' indrāya tvā'-(ii) bhimatighne (iii). Śyenāya tvā somabhṛte'-(iv) gnaye tvā rāyaspoṣade (v). || 32 ||

Yatte soma divi jyotiryatpṛthivyām yadurāvantarikṣe. Tenāsami yajamānāyoru rāye kṛdhyadi dātre voacḥ (i). || 33 ||

28. O sacrifice, you are the intiator of culture.(1)

I enhance you so that ocean may never wane.(2)

May the waters be united with waters and the plants with plants.(3)

29. O adorable Lord, that mortal, whom you protect in battles and whom you favour in struggles, gets the never-exhausting strength. *Svāhā*.(1)

30. At the impulsion of the creator God, I take you with the arms of the healers and with the hands of the nourisher.(1)

You are the great donor. Make this solemn sacrifice most pleasing to the resplendent Lord. With the finest speech make it full of vigour, full of honey and full of milk.(2)

You are the most acceptable and cared for by the enlightened ones. Grant me full satisfaction.(3)

31. May all of you satisfy my mind; satisfy my speech; satisfy my breath; satisfy my vision; satisfy my hearing; satisfy my soul; satisfy my offsprings; satisfy my cattle; satisfy my followers. May my followers never be disaffected.(1)

32. You to the resplendent Lord, abounding in riches; you to the resplendent Lord of terrible forces.(1)

You to the resplendent Lord accompanied by the sun.(2)

You to the resplendent the destroyer of haughty enemies.(3)

You to the eagle, who brings the divine bliss.(4)

You to the adorable Lord, the bestower of wealth and nourishment.(5)

33. O blissful Lord, with your light, which you have in heaven, on the earth, and in the vast midspace, bestow on this sacrificer plenty of vast riches. Give comfort to the donor.(1)

श्वात्रा स्थ वृत्रतुरो राधोगूर्त्ता अमृतस्य पत्नीः ।
ता देवीर्देवत्रेमं यज्ञं नयतोपहूताः सोमस्य पिबत ॥३४॥

मा भेर्मा संविक्था ऊर्जं धत्स्व धिषणे वीड्वी सती वीडयेथामूर्जं दधाथाम् ।
पाप्मा हतो न सोमः ॥३५॥

प्रागपागुदगधराक्सर्वतस्त्वा दिश आ धावन्तु । अम्ब निष्पर समरीर्विदाम् ॥३६॥
त्वमङ्ग प्रशंसिषो देवः शविष्ठ मर्त्यम् ।
न त्वदन्यो मघवन्नस्ति मर्डितेन्द्र ब्रवीमि ते वचः ॥३७॥

[अ० ६, कं० ३७, मं०सं० ११७]

इति षष्ठोऽध्यायः ।

Śvātrā stha vṛtraturo rādhogūrttā' amṛtasya patnīḥ. Tā devīrdevatremam yajñam nayatopahūtāḥ somasya pibata (i) || 34 ||

Mā bhermā samviktha' ūrjam dhatsva dhiṣaṇe vīḍvī satī vīḍayethāmūrjam dadhāthām. Pāpmā hato na somaḥ (i). || 35 ||

Prāgapāgudagadharāksarvatastvā diśa' ādhāvantu. Amba niṣpara samarīrvidām (i). || 36 ||

Tvamaṅga praśaṁsiṣo devaḥ śaviṣṭha martyam. Na tvadanyo maghavannasti marḍitendra bravīmi te vacaḥ (i) || 37 || (K = 37; M = 117)

34. O killers of nescience, you are auspicious, bestowers of riches and consorts of the Immortal. O divine one, lead this sacrifice to the bounties of Nature. Having been invoked, come and drink of the bliss.(1)

35. Do not be afraid. Tremble not with terror. Take heart. O earth and heaven, being already steady, steady yourselves and take strength. Sin has been killed, not the bliss.(1)

36. From the front, from behind, from above and from below, from every side, may all the regions rush forward to meet you. O mother, fill them with their share. May the people meet with one mind.(1)

37. O mightiest Lord, you the lustrous have praised this mortal (the sacrificer). O bounteous and resplendent Lord, there is no gladdener other than you. I utter my words of praises to you.(1)

अथ सप्तमोऽध्यायः ।

वाचस्पतये पवस्व वृष्णो अंशुभ्यां गभस्तिपूतः ।
देवो देवेभ्यः पवस्व येषां भागोऽसि ॥१॥
मधुमतीर्न इषस्कृधि यत्ते सोमादाभ्यं नाम जागृवि तस्मै ते सोम सोमाय स्वाहा
स्वाहोर्वन्तरिक्षमन्वेमि ॥२॥
स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा
त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्यो देवांशो यस्मै त्वेडे तत्सत्यमुपरिप्रुता
भङ्गेन हतोऽसौ फट् प्राणाय त्वा व्यानाय त्वा ॥३॥
उपयामगृहीतोऽस्यन्तर्यच्छ मघवन पाहि सोमम । उरुष्य राय एषो यजस्व ॥४॥

Vācaspataye pavasva vṛṣṇo' aṁśubhyām gabhastipūtaḥ (i). Devo devebhyaḥ pavasva yeṣām bhāgo'si (ii). || 1 ||

Madhumatīrna' iṣaskṛdhi (i) yatte somādābhyám nāma jāgṛvi tasmai te soma somāya. Svāhā (ii) svāhorvantarikṣamanvemi (iii). || 2 ||

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manastvāṣṭu svāhā tvā subhava sūryāya (i) devebhyastvā marīcipebhyo (ii) devāṁśo yasmai tveḍe tatsatyamupariprutā bhangeṅa hato'sau (iii) phaṭ prāṇāya tvā vyānāya tvā (iv). || 3 ||

Upayāmagṛhīto'syantaryaccha maghavan pāhi somam. Uruṣya rāya' eṣo yajasva. (i) || 4 ||

CHAPTER SEVEN

1. O bliss divine, being purified by the rays of the sun, may you move for the sake of vital breath.(1)

Being yourself a bounty of Nature, go to other bounties part of whom you are.(2)

2. Make our foodgrains sweet.(1)

O blissful Lord, unconquerable and ever-alert is your name; to you as such, O bliss divine, to you, the blissful, I dedicate.(2)

I move along the vast midspace. *Svāhā*.(3)

3. Assimilated you are with all the senses, divine and physical both. May the mind pervade you. *Svāhā*. O nobly-born, you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

O bliss divine, may you truly become that for which I adore you. From the destruction coming from above, may that (evil to be named) perish.(3)

You to the out-breath; you to the diffused breath.(4)

4. You have been duly accepted. Contain our evils, O Lord of richness, guard the bliss. Protect our riches as well. Secure food from all around.(1)

अन्तस्ते द्यावापृथिवी दधाम्यन्तर्दधाम्युर्वन्तरिक्षम् ।
सजूर्देवेभिरवरैः परैश्चान्तर्यामे मघवन् मादयस्व ॥५॥

स्वाङ्कृतोऽसि विश्वेभ्य इन्द्रियेभ्यो दिव्येभ्यः पार्थिवेभ्यो मनस्त्वाष्टु स्वाहा
त्वा सुभव सूर्याय देवेभ्यस्त्वा मरीचिपेभ्य उदानाय त्वा ॥६॥

आ वायो भूष शुचिपा उप नः सहस्रं ते नियुतो विश्ववार ।
उपो ते अन्धो मद्यमयामि यस्य देव दधिषे पूर्वपेयं वायवे त्वा ॥७॥

इन्द्रवायू इमे सुता उप प्रयोभिरागतम् । इन्दवो वामुशन्ति हि ।
उपयामगृहीतोऽसि वायव इन्द्रवायुभ्यां त्वै—ष ते योनिः सजोषोभ्यां त्वा ॥८॥

अयं वां मित्रावरुणा सुतः सोम ऋतावृधा । ममेदिह श्रुतꣳ हवम् ।
उपयामगृहीतोऽसि मित्रावरुणाभ्यां त्वा ॥९॥

राया वयꣳ ससवाꣳसो मदेम हव्येन देवा यवसेन गावः । तां धेनुं मित्रावरुणा
युवं नो विश्वाहा धत्तमनपस्फुरन्ती—मेष ते योनिर्ऋतायुभ्यां त्वा ॥१०॥

Antaste dyāvāpṛthivī dadhāmyantardadhāmyurvantarikṣam. Sajūrdevebhiravaraiḥ paraiścāntaryāme maghavan mādayasva (i). || 5 ||

Svāṅkṛto'si viśvebhya' indriyebhyo divyebhyaḥ pārthivebhyo manaṣṭvāṣṭu svāhā. Tvā subhava sūryāya (i) devebhyastvā marīcipebhya' (ii) udānāya tvā. (iii) || 6 ||

Ā vāyo bhūṣa śucipā' upa naḥ sahasram te niyuto viśvavāra. Upo te' andho madyamayāmi yasya deva dadhiṣe pūrvapeyam vāyave tvā (i). || 7 ||

Indravāyū' ime sutā' upa prayobhirāgatam. Indavo vāmuśanti hi. Upayāmagṛhīto'si vāyava' indravāyubhyām tvai-(i) ṣa te yoniḥ sajoṣobhyām tvā (ii) || 8 ||

Ayam vām mitrāvaruṇā sutaḥ soma' ṛtāvṛdhā. Mamediha śrutaṁ havam (i). Upayāmagṛhīto'si mitrāvaruṇābhyām tvā (ii). || 9 ||

Rāyā vayaṁ sasavāṁso madema havyena devā yavasena gāvaḥ. Tām dhenum mitrāvaruṇā yuvam no viśvāhā dhattamanapasphurantī-(i) meṣa te yonirṛtāyubhyām tvā (ii). ||10||

5. I lay heaven and earth within you. I place the vast mid-space in you. O Lord of richness, in amity with Nature's bounties, inferior and superior, rejoice in this containment of evil.(1)

6. Assimilated you are with all the senses, divine and physical both. May the mind pervade you, *Svāhā*. O nobly-born you to the sun.(1)

You to the bounties of Nature, the enjoyers of the light quanta.(2)

You to the upward breath.(3)

7. O Lord of cosmic vitality, protector of purity, come near us; O pleasing to all, you have a thousand teams to ride upon. I bring exhilarating feed for you. O brilliant one; you always have the first sip of it. You to the Lord of cosmic vitality.(1)

8. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. O bliss, duly accepted you are. I offer you to the Lord of cosmic vitality; to Lord of vitality and resplendence.(1)

This is your home. You to those two close friends.(2)

9. O Lord, friendly and venerable, upholder of right, this is the devotion offered to you. Listen to my this invocation.(1)

You have been duly accepted. You to the Lord, friendly and venerable.(2)

10. May we rejoice by possessing riches; may Nature's bounties rejoice with oblations and the cows with grass and fodder. O Lord, friendly and venerable, give us always the milch cow, that never fails to give milk.(1)

This is your abode. You to the righteous (the Lord, friendly and venerable).(2)

या वां कशा मधुमत्यश्विना सूनृतावती । तया यज्ञं मिमिक्षतम् ।
उपयामगृहीतोऽस्यश्विभ्यां त्वैष ते योनिर्माध्वीभ्यां त्वा ॥११॥

तं प्रत्नथा पूर्वथा विश्वथेमथा ज्येष्ठतातिं बर्हिषदं स्वर्विदम् ।
प्रतीचीनं वृजनं दोहसे धुनिमाशुं जयन्तमनु यासु वर्धसे ।
उपयामगृहीतोऽसि शण्डाय त्वैष ते योनिर्वीरतां पाह्यपमृष्टः शण्डो
देवास्त्वा शुक्रपाः प्र णयन्त्वनाधृष्टासि ॥१२॥

सुवीरो वीरान् प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् ।
सञ्जग्मानो दिवा पृथिव्या शुक्रः शुक्रशोचिषा निरस्तः शण्डः शुक्रस्याधिष्ठानमसि ॥१३॥

अच्छिन्नस्य ते देव सोम सुवीर्यस्य रायस्पोषस्य ददितारः स्याम ।
सा प्रथमा संस्कृतिर्विश्ववारा स प्रथमो वरुणो मित्रो अग्निः ॥१४॥

स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्मा इन्द्राय सुतमा जुहोत स्वाहा ।
तृम्पन्तु होत्रा मध्वो याः स्विष्टा याः सुप्रीताः सुहुता यत्स्वाहाऽयाडग्नीत् ॥१५॥

Yā vām kaśā madhumatyaśvinā sūnṛtāvatī. Tayā yajñam mimikṣatam (i) . Upayāmagṛhīto' syaśvibhyām tvaiṣa te yonirmādhvībhyām tvā (ii). || 11 ||

Tam pratnthā pūrvathā visvathemathā jyeṣṭhatātim barhiṣadaṁ svarvidam. Pratīcīnam vṛjanam dohase dhunimāsum jayantamanu yāsu vardhase (i). Upayāmagṛhīto' si śaṇḍāya tyai-(ii) ṣa te yonirvīratām pāhya-(iii) pamṛṣṭaḥ śaṇḍo (iv) devāstvā śukrapāḥ pra ṇayantva (v) nādhṛṣṭā'si (vi). || 12 ||

Suvīro vīrān prajanayan parīhyabhi rāyaspoṣeṇa yajamānam (i). Sañjagmāno divā pṛthivyā śukraśocisā (ii) nirastaḥ śaṇḍaḥ (iii) śukrasyāḍhiṣṭhānamasi (iv). || 13 ||

Acchinnasya te deva soma sūvīryasya rāyaspoṣasya daditāraḥ syāma (i). Sā prathamā saṁskṛtirviśvavārā sa prathamo varuṇo mitro' agniḥ (ii). || 14 ||

Sa prathamo bṛhaspatiścikitvāṁstasmā' indrāya sutamājuhota svāhā (i). Tṛmpantu hotrā madhvo yāḥ sviṣṭā yāḥ suprītāḥ suhutā yatsvāhā' (ii) yāḍagnīt (iii). || 15 ||

11. O you two vitals, with your honey-dripping, truthful and pleasing speech, make our sacrifice fruitful.(1)

You have been duly accepted. You to both the vitals. This is your abode. You for the sake of honey-lovers.(2)

12. O resplendent Lord, you bestow strength on these sacrificial activities, through which you flourish, in the same way as you gave strength to those of ancient times, to those of the recent past, to those of all the times, to those of the present as well. We praise you, the best among the eldest, present at the sacrifices, knower of heaven, facing ourselves, terrorising the enemies, and swift and victorious.(1)

You have been duly accepted. You to the evils.(2)

This is your abode. Protect heroism.(3)

The evil has been cleaned.(4)

May Nature's bounties, who relish pure oblations, lead you forward.(5)

You are never conquered.(6)

13. O blissful Lord, you are bravest of the brave. Begetting brave sons, come to the sacrificer surrounding him with plenty of wealth.(1)

You are bright, united with bright-shining sky and the earth.(2)

The evil has been thrown off.(3)

You are the seat of the bright-shining Lord.(4)

14. O blissful God, may we become the bestowers of your powerful and never - exhausting wealth and nourishment.(1)

That is the first culture appreciated by all and He is the first venerable, friendly and adorable.(2)

15. Offer your oblations to the resplendent Lord, who is the first, the Lord Supreme, and prudent. *Svāhā*.(1)

May Nature's bounties, who enjoy the oblations of meath, and who are pleased when they receive good offerings and oblations, be content. *Svāhā*.(2)

The kindler of the fire has performed the sacrifice.(3)

अयं वेनश्चोदयत्पृश्निगर्भा ज्योतिर्जरायू रजसो विमाने ।
इममपांᳬ सङ्गमे सूर्यस्य शिशुं न विप्रा मतिभी रिहन्ति ।
उपयामगृहीतोऽसि मर्काय त्वा ॥१६॥

मनो न येषु हवनेषु तिग्मं विपः शच्या वनुथो द्रवन्ता ।
आ यः शर्याभिस्तुविनृम्णो अस्याश्रीणीतादिशं गभस्तावेष ते योनिः प्रजाः
पाह्यपमृष्टो मर्को देवास्त्वा मन्थिपाः प्र णयन्त्वनाधृष्टासि ॥१७॥

सुप्रजाः प्रजाः प्रजनयन् परीह्यभि रायस्पोषेण यजमानम् ।
सञ्जग्मानो दिवा पृथिव्या मन्थी मन्थिशोचिषा निरस्तो मर्को मन्थिनोऽधिष्ठानमसि ॥१८॥

ये देवासो दिव्येकादश स्थ पृथिव्यामध्येकादश स्थ ।
अप्सुक्षितो महिनैकादश स्थ ते देवासो यज्ञमिमं जुषध्वम् ॥१९॥

उपयामगृहीतोऽस्याग्रयणोऽसि स्वाग्रयणः ।
पाहि यज्ञं पाहि यज्ञपतिं विष्णुस्त्वामिन्द्रियेण पातु विष्णुं त्वं पाह्यभि सवनानि पाहि ॥२०॥

Ayam venaścodayatpṛṣnigarbhā jyotirjarāyū rajaso vimāne. Imamapāṁ saṅgame sūryasya śiśum na viprā matibhī rihanti (i). upayāmagṛhito'si markāya tvā (ii). || 16 ||

Mano na yeṣu havaneṣu tigmām vipaḥ śacyā vanutho dravantā. Ā yaḥ śaryābhistuvinṛmṇo' asyāśrīṇītādiśam gabhastā (i) veṣa te yoniḥ prajāḥ pāhyapamṛṣṭo marko (ii) devāstvā manthipāḥ praṇayantva-(iii) nādhṛṣṭāsi (iv). || 17 ||

Suprajāḥ prajāḥ prajanayan parīhyabhi rāyaspoṣeṇa yajamānam (i). Sañjagmāno divā pṛthivyā manthī manthiśocisa (ii) nirasto marko (iii) manthino'dhiṣṭhānamasi (iv). || 18 ||

Ye devāso divyekādaśa stha pṛthivyāmadhyekādaśa stha . Apsukṣito mahinaikādaśa stha te devāso yajñamimam juṣadhvam (i). || 19 ||

Upayāmagṛhīto' syagrayāṇo' si svāgrayaṇaḥ. Pāhi yajñam pāhi yajñapatim viṣṇustvāmindriyeṇa pātu viṣṇum tvam pāhyabhi savanāni pāhi (i). || 20 ||

16. This shining one has activated the light encompassing all the mid-space, which was like a chorion for the immeasurable worlds. Wise sages praise this one at the confluence of cosmic waters just like a child of the sun.(1)

You have been duly accepted. You to the sin.(2)

17. In those sacrifices, where both of you wise arrive rushing swiftly as mind, with your actions, the possessor of great wealth, with movement of his fingers, compels obedience from him.(1)

This is your abode. Protect our people. Sin has been thrown off.(2)

May the enlightened ones, the protectors of the intellectuals be pleased with you.(3)

Unconquered you are.(4)

18. O bestower of good offsprings, bless this sacrificer with good progeny and abundant wealth.(1)

The churned out juice (of bliss) has been coordinated with the heaven and earth, with the shine of the churned juice.(2)

The sin has been driven away.(3)

You are the seat of the churner.(4)

19. O bounties of Nature, who are eleven in the heaven and who are eleven on the earth and who are eleven with their grandeur in the mid-space, may all of you come and participate in this sacrifice.(1)

20. You have been duly accepted. You are the foremost leader, leading well. Protect this sacrifice; protect the sacrificer. May the widespread sacrifice protect you with its splendour. Protect the widespread sacrifice. Protect the rites from all around.(1)

सोमः पवते सोमः पवतेऽस्मै ब्रह्मणेऽस्मै क्षत्रायास्मै सुन्वते यजमानाय पवत इष ऊर्जे पवतेऽद्भ्य ओषधीभ्यः पवते द्यावापृथिवीभ्यां पवते सुभूताय पवते विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥२१॥

उपयामगृहीतोऽसीन्द्राय त्वा बृहद्वते वयस्वत उक्थाव्यं गृह्णामि । यत्त इन्द्र बृहद्वयस्तस्मै त्वा विष्णवे त्वै—ष ते योनिरुक्थेभ्यस्त्वा देवेभ्यस्त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ॥२२

मित्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी—न्द्राय त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी—न्द्राग्निभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी—न्द्रावरुणाभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी—न्द्राबृहस्पतिभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामी—न्द्राविष्णुभ्यां त्वा देवाव्यं यज्ञस्यायुषे गृह्णामि ।२३

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविꣳ सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥२४॥

Somaḥ pavate somaḥ pavate' smai brahmaṇe' smai kṣatrāyāsmai sunvate yajamānāya pavata' iṣa' ūrje pavate'dbhya' oṣadhībhyaḥ pavate dyāvā pṛthivībhyām pavate subhūtāya pavate (i) viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). || 21 ||

Upayāmagṛhīto' sīndrāya tvā bṛhadvate vayasvata' ukthāvyam gṛhṇāmi. Yatta' indra bṛhadvayastasmai tvā viṣṇave tavi-(i) ṣa te yonirukthebhyastvā (ii) devebhyastvā devāvyam yajñasyāyuṣe gṛhṇāmi (iii). || 22 ||

Mitrāvaruṇābhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(i) ndrāya tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(ii) ndrāgnibhyām devāvyam yajñasyāyuṣe gṛhṇāmī-(iii) ndrāvaruṇābhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(iv) ndrābṛhaspatibhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmī-(v) ndrāviṣṇubhyām tvā devāvyam yajñasyāyuṣe gṛhṇāmi (vi). || 23 ||

Mūrdhānam divo' aratim pṛthivyā vaiśvānaramṛta' ā jātamagnim. Kaviṁ samrājamatithim janānāmāsannā pātram janayanta devāḥ (i). || 24 ||

21. The blissful Lord purifies. The blissful Lord purifies for this intellectual's sake, for this administrator-solider's sake, for sake of this sacrificer who presses out juices. He purifies for food, for vigour; purifies for waters and plants; purifies for earth and heaven; purifies for general well-being.(1)

He purifies for you all the Nature's bounties.(2)

This is your abode. You to all the bounties of Nature.(3)

22. You have been duly accepted. I take you for the sake of resplendent Lord, whose deeds are great, who is the lord of vigour, and who is worth praising. O resplendent Lord, what great vigour is yours, for that I dedicate it. I dedicate it to the omnipresent Lord.(1)

This is your abode. I dedicate you for the praises.(2)

You are pleasing to Nature's bounties.(3)

May the sacrifice have a long life.(4)

23. I take you, cherished by the learned, for the Lord friendly and venerable, so that the sacrifice may have a long life.(1)

I take you, cherised by the learned for the resplendent Lord, so that the sacrifice may have a long life.(2)

I take you, cherished by the learned, for the Lord resplendent and adorable, so that the sacrifice may have a long life.(3)

I take you, cherished by the learned, for the Lord resplendent and venerable, so that the sacrifice may have a long life.(4)

I take you, cherished by the learned, for the Lord resplendent and supreme, so that the sacrifice may have a long life.(5)

I take you, cherished by the learned, for the Lord resplendent and omnipresent, so that the sacrifice may have a long life.(6)

24. Bounties of Nature produced fire that is the head of heaven and continually present on earth, beneficial to all people, born in eternal truth, seer, sovereign, guest of people, and whose mouth itself is a drinking bowl.(1)

उपयामगृहीतोऽसि ध्रुवोऽसि ध्रुवक्षितिर्ध्रुवाणां ध्रुवतमोऽच्युतानामच्युतक्षित्तम
एष ते योनिर्वैश्वानराय त्वा । ध्रुवं ध्रुवेण मनसा वाचा सोममव नयामि ।
अथा न इन्द्र इद्विशोऽसपत्नाः समनसस्करत् ॥२५॥

यस्ते द्रप्स स्कन्दति यस्ते अंशुर्ग्रावच्युतो धिषणयोरुपस्थात् ।
अध्वर्योर्वा परि वा यः पवित्रात्तं ते जुहोमि मनसा वषट्कृतं स्वाहा देवानामुत्क्रमणमसि ॥२६॥

प्राणाय मे वर्चोदा वर्चसे पवस्व व्यानाय मे वर्चोदा वर्चसे पवस्वोदानाय मे वर्चोदा वर्चसे
पवस्व वाचे मे वर्चोदा वर्चसे पवस्व क्रतूदक्षाभ्यां मे वर्चोदा वर्चसे पवस्व श्रोत्राय मे
वर्चोदा वर्चसे पवस्व चक्षुर्भ्यां मे वर्चोदसौ वर्चसे पवेथाम् ॥२७॥

आत्मने मे वर्चोदा वर्चसे पवस्वौजसे मे वर्चोदा वर्चसे पवस्वायुषे मे वर्चोदा वर्चसे
पवस्व विश्वाभ्यो मे प्रजाभ्यो वर्चोदसौ वर्चसे पवेथाम् ॥२८॥

Upayāmagṛhīto' si dhruvo' si dhruvakṣitirdhruvāṇām dhruvatamo' cyutānāmacyutakṣittama' (i) eṣa te yonirvaiśvānarāya tvā (ii). Dhruvam dhruveṇa manasā vācā somamava nayāmi (iii). Athā na' indra' idvis'o sapatnāḥ samanasaskarat (iv). || 25 ||

Yaste drapsa skandati yaste' aṁśurgrāvacyuto dhiṣaṇayorupasthāt. Adhvaryorvā pari vā yaḥ pavitrāttam te juhomi manasā vaṣaṭkṛtaṁ svāhā (i) devānāmutkramaṇamasi (ii). || 26 ||

Prāṇāya me varcodā varcase pavasva (i) vyānāya me varcodā varcase pavasvo-(ii) dānāya me varcodā varcase pavasva (iii) vāce me varcodā varcase pavasva (iv) kratūdakṣābhyām me varcodā varcase pavasva (v) śrotrāya me varcoda varcase pavasva (vi) cakṣrubhyām me varcodasau varcase pavetham (vii). || 27 ||

Ātmane me varcodā varcase pavasvau-(i) jase me varcodā varcase pavasvā-(ii) yuṣe me varcodā varcase pavasva (iii) viśvābhyo me prajābhyo varcodasau varcase pavethām (iv). || 28 ||

25. You have been duly accepted. You are firm, having a firm base, firmest among the firm, most securely set even among those who are never shaken.(1)

This is your abode. You to the benefactor of all people.(2)

I accept with unshaken mind and speech the ever-unshaken blissful Lord.(3)

Now may the resplendent Lord make our all people of one mind and heart, and free from enemies.(4)

26. O elixir, whichever particle of yours falls on the ground, and whatever part of yours falls from the pressing stones, or falls from the lap of the bowl, or from the priest's hand, or from the strainer, that I, consecrated in my mind, dedicate to Nature's bounties with a recitation of *vaṣaṭ*.(1)

You are the ascent of the enlightened ones.(2)

27. O bestower of lustre, purify my outbreath, so that I may get lustre.(1)

O bestower of lustre, purify my diffused breath, so that I may get lustre.(2)

O bestower of lustre, purify my upward breath, so that I may get lustre.(3)

O bestower of lustre, purify my speech, so that I may get lustre.(4)

O bestower of lustre, purify my action and skill, so that I may get lustre.(5)

O bestower of lustre, purify my hearing, so that I may get lustre.(6)

O you two bestowers of lustre, purify my both the eyes, so that I may get lustre.(7)

28. O bestower of lustre, purify my self, so that I may get lustre.(1)

O bestower of lustre, purify my energy, so that I may get lustre.(2)

O bestower of lustre, purify my longevity, so that I may get lustre.(3)

O you two bestowers of lusture, purify all my offsprings, so that I may get lustre.(4)

कोऽसि कतमोऽसि कस्यासि को नामासि । यस्य ते नामामन्महि यं त्वा सोमेनातीतृपाम । भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याꣳ सुवीरो वीरैः सुपोषः पोषैः ॥२९॥

उपयामगृहीतोऽसि मधवे त्वो—पयामगृहीतोऽसि माधवाय त्वो—पयामगृहीतोऽसि शुक्राय त्वो—पयामगृहीतोऽसि शुचये त्वो—पयामगृहीतोऽसि नभसे त्वो—पयामगृहीतोऽसि नभस्याय त्वो—पयामगृहीतोऽसीषे त्वो—पयामगृहीतोऽस्यूर्जे त्वो—पयामगृहीतोऽसि सहसे त्वो—पयामगृहीतोऽसि सहस्याय त्वो—पयामगृहीतोऽसि तपसे त्वो—पयामगृहीतोऽसि तपस्याय त्वो—पयामगृहीतोऽस्यꣳहसस्पतये त्वा ॥३०॥

Ko' si katamo' si kasyāsi ko nāmāsi. Yasya te nāmamanmahi yam tvā somenātītṛpām (i). Bhūrbhurvaḥ svaḥ suprajāḥ prajābhiḥ syāṁ suvīro vīraiḥ suposạḥ poṣaiḥ (ii). ‖ 29 ‖

Upayāmagṛhīto' si madhave tvo-(i) payāmagṛhīto' si mādhavāya tvo-(ii) payāmagṛhīto' si śukrāya tvo-(iii) payāmagṛhīto' si śucaye tvo-(iv) payāmagṛhīto' si nabhase tvo-(v) payāmagṛhīto' si nabhasyāya tvo-(vi) payāmagṛhīto' sīṣe tvo-(vii) payāmagṛhīto' syūrjje tvo-(viii) payāmagṛhīto' si sahase tvo-(ix) payāmagṛhīto' si sahasyāya tvo-(x) payāmagṛhīto' si tapase tvo-(xi) payāmagṛhīto' si tapasyaya tvo-(xii) payāmagṛhīto' syaṁhasaspataye tvā (xiii). ‖ 30 ‖

29. Who are you? Which of them are you? Whose are You? What is your name?– Whose name may we meditate and whom may we delight with pleasing oblations.(1)

O being, becoming and bliss, may I be a good progenitor with children; may I be a good father with sons and may I be opulent with riches.(2)

30. You have been duly accepted; I take you for the month of *Madhu (Caitra)*(1)

You have been duly accepted; I take you for the month of *Mādhava (Vaiśākha)*.(2)

You have been duly accepted; I take you for the month of *Śukra (Jyeṣṭha)*(3)

You have been duly accepted, I take you for the month of *Śuci (Aṣāḍha)*(4).

You have been duly accepted; I take you for the month of *Nabhas (Śrāvaṇa)*. (5)

You have been duly accepted; I take you for the month of *Nabhasya (Bhādrapada)*.(6)

You have been duly accepted; I take you for the month of *Iṣa (Āśvin)*.(7).

You have been duly accepted; I take you for the month of *Ūrja (Kārtika)* (8).

You have been duly accepted; I take you for the month of *Sahas (Mārga Śīrṣa)*. (9)

You have been duly accepted; I take you for the month of *Sahasya (Pauṣa)*(10).

You have been duly accepted; I take you for the month of *Tapas (Māgha)*(11).

You have been duly accepted; I take you for the month of *Tapasya (Phālguna)*.(12)

You have been duly accepted, I take you for the month of *Aṁhasaspati (the intercalary month)*.(13)

इन्द्राग्नी आ गतꣳ सुतं गीर्भिर्नभो वरेण्यम् । अस्य पातं धियेषिता ।
उपयामगृहीतोऽसीन्द्राग्निभ्यां त्वैष ते योनिरिन्द्राग्निभ्यां त्वा ॥३१॥
आ घा ये अग्निमिन्धते स्तृणन्ति बर्हिरानुषक् । येषामिन्द्रो युवा सखा ।
उपयामगृहीतोऽस्यग्नीन्द्राभ्यां त्वैष ते योनिरग्नीन्द्राभ्यां त्वा ॥३२॥
ओमासश्चर्षणीधृतो विश्वे देवास आ गत । दाश्वाꣳसो दाशुषः सुतम् ।
उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥३३॥
विश्वे देवास आ गत शृणुता म इमꣳ हवम् । एदं बर्हिर्निषीदत ।
उपयामगृहीतोऽसि विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥३४॥

इन्द्र मरुत्व इह पाहि सोमं यथा शार्याते अपिबः सुतस्य ।
तव प्रणीती तव शूर शर्मन्ना विवासन्ति कवयः सुयज्ञाः ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३५॥

Indrāgnī' āgataṁ sutam gīrbhirnabho vareṇyam. Asya pātam dhiyeṣitā (i). Upayāmagṛhīto' sindrāgnibhyām tvai-(ii) ṣa te yonirindrāgnibhyām tvā (iii). || 31 ||

Ā ghā ye' agnimindhate stṛṇanti barhirānuṣak. Yeṣāmindro yuvā sakhā (i). Upayāmagṛhīto' syagnīndrābhyām tavi-(ii) ṣa te yoniragnīndrābhyām tvā (iii). || 32 ||

Omāsaścarṣaṇīdhṛto viśve devāsa' āgata. Dāśvāṁso dāśuṣaḥ sutam (i). Upayāmagṛhīto' si viśvebhyastvā devebhya' (ii) eṣa te yonirviśvebhyastvā devebhyaḥ (iii). || 33 ||

Viśve devāsa' āgata śṛṇutā ma imaṁ havam. Edam barhirṣīdata (i). Upayāmagṛhīto' si viśvebhyastvā devebhya' (ii) eṣa yonirviśvebhyastvā devebhyaḥ (iii). || 34 ||

Indra marutva' iha pāhi somam yathā śāryāte' apibaḥ sutasya. Tava praṇītī tava śūra śarmmannā vivāsanti kavayaḥ suyanj-naḥ (i). Upayāmagṛhīto' sindrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 35 ||

31. O Lord resplendent and adorable, invoked by our praises, come here to enjoy our devotion, emotionally expressed. We invoke you for coveted happiness. Enjoy it impelled by songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the Lord, resplendent and adorable.(2)

This is your abode You to the Lord resplendent and adroable.(3)

32. Come here, those who kindle the flame of the sacrifice and who strew the sacred grass neatly and whose friend is the ever-young resplendent Lord.(1)

O devotional bliss, you have been duly accepted. You to the Lord resplendent and adroable.(2)

This is your abode. You to the Lord resplendent and adroable.(3)

33. O all the Nature's bounties, protectors and saviours of men, come here. Fulfil the desires of the sacrificer, who has offered devotional praises to you.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

34. O all Nature's bounties, come here. Hear my this invocation. Be seated all around at this sacrifice.(1)

O devotional bliss, you have been duly accepted. You to all the Nature's bounties.(2)

This is your abode. You to all the Nature's bounties.(3)

35. O resplendent Lord, accompanied by vital breaths, protect the sacrifice just as you enjoy the actions of men performed with finger movements. O brave one, sages skilled in sacrifices serve you under your leadership and protection.(1).

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

मरुत्वन्तं वृषभं वावृधानमकवारिं दिव्यं शासमिन्द्रम् ।
विश्वासाहमवसे नूतनायोग्रं सहोदामिह तं हुवेम ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ।
उपयामगृहीतोऽसि मरुतां त्वौजसे ॥३६॥

सजोषा इन्द्र सगणो मरुद्भिः सोमं पिब वृत्रहा शूर विद्वान् ।
जहि शत्रूँ२ऽरप मृधो नुदस्वाथाभयं कृणुहि विश्वतो नः ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३७॥

मरुत्वाँ२ इन्द्र वृषभो रणाय पिबा सोममनुष्वधं मदाय ।
आ सिञ्चस्व जठरे मध्व ऊर्मिं त्वं राजासि प्रतिपत्सुतानाम् ।
उपयामगृहीतोऽसीन्द्राय त्वा मरुत्वत एष ते योनिरिन्द्राय त्वा मरुत्वते ॥३८॥

महाँ२ इन्द्रो नृवदा चर्षणिप्रा उत द्विबर्हा अमिनः सहोभिः ।
अस्मद्र्यग्वावृधे वीर्यायोरुः पृथुः सुकृतः कर्तृभिर्भूत् ।
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥३९॥

Marutvantam vṛṣabham vāvṛdhānamakavārim divyaṁ śāsamindram. Viśvāsāhamavase nūtanāyograṁ sahodāmiha taṁ huvema (i). Uapayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). Upayāmagṛhīto' si marutām tvaujase (iv). || 36 ||

Sajoṣā' indra sagaṇo marudbhiḥ somam piba vṛtrahā śūra vidvān. Jahi śatrūn' rapa mṛdho nudasvāthābhayam kṛṇuhi viśvato naḥ (i). Upayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 37 ||

Marutvān' indra vṛṣabho raṇāya pibā somamanuṣvadham madāya. Āsiñcasva jaṭhare madhva' ūrmmim tvaṁ rājā' si pratipatsutānām (i). Upayāmagṛhīto' sīndrāya tvā marutvata' (ii) eṣa te yonirindrāya tvā marutvate (iii). || 38 ||

Mahān' indro nṛvadā carṣaṇiprā' uta dvibarhā' aminaḥ sahobhiḥ. Asmadryagvāvṛdhe vīryāyoruḥ pṛthuḥ sukṛtaḥ kartṛbhirbhūt (i). Upayāmagṛhīto' si mahendrāya tvai-(ii) ṣa te yonirmahendrāya tvā (iii). || 39 ||

36. We call the resplendent Lord here, who is accompanied by vital breaths, who is showever of benefits and bestower of increasing prosperity, whose riches are praiseworthy, who is the ruler divine, capable of facing all to protect us, ever new, terrible and bestower of endurance.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

You have been duly accepted. You to the vigour of vital breaths.(4).

37. O resplendent Lord, who are pleased with us, come to us with your hosts of vital breaths, and enjoy the bliss, O destroyer of Nescience, O brave and omniscient. Kill our enemies, drive away the aggressors, and thus make us free from fear all around.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord accompanied by vital breaths.(3)

38. O resplendent Lord, accompanied by vital breaths, enjoy devotional expressions, as much as you like for your pleasure, after having devotional food. May you carry the wave of sweetness down to your stomach. You are the sovereign of freshest blisses.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord accompanied by vital breaths.(2)

This is your abode. You to the resplendent Lord, accompanied by vital breaths.(3).

39. Great is the resplendent Lord, like a hero, fulfilling the desires of men, doubled in vastness and having limitless powers. Turning towards us, he grows in immense power. Tall and stout, he succeeds with the skill of those who serve under Him.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2).

This is your abode. You to the great resplendent Lord.(3)

महाँ२ इन्द्रो य ओजसा पर्जन्यो वृष्टिमाँ२ इव । स्तोमैर्वत्सस्य वावृधे ।
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥४०॥
उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यꣳ स्वाहा ॥४१॥
चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च स्वाहा ॥४२॥
अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम स्वाहा ॥४३॥
अयं नो अग्निर्वरिवस्कृणोत्वयं मृधः पुर एतु प्रभिन्दन् ।
अयं वाजाञ्जयतु वाजसाताव्यꣳ शत्रूञ्जयतु जर्हृषाणः स्वाहा ॥४४॥
रूपेण वो रूपमभ्यागां तुथो वो विश्ववेदा वि भजतु ।
ऋतस्य पथा प्रेत चन्द्रदक्षिणा वि स्वः पश्य व्यन्तरिक्षं यतस्व सदस्यैः ॥४५॥

Mahān' indro ya' ojasā parjanyo vṛṣṭimān' iva. Stomairvatsasya vāvṛdhe. (i) Upayāmagṛhīto' simahendrāya tvai-(ii) ṣa te yonirmahendrāya tvā (iii). || 40 ||

Udu tyam jātavedasam devam vahanti ketavaḥ. Dṛṣe viśvāya sūryaṁ svāhā (i) || 41 ||

Citram devānāmudagādanīkam cakṣurmitrasya varuṇasyāgneḥ. Āprā dyāvāpṛthivī' antarikṣaṁ sūrya' ātamā jagatasthuṣaśca svāhā (i). || 42 ||

Agne naya supathā rāye' asmānviśvāni deva vayunāni vidvān. Yuyodhyasmajjuhurāṇameno bhūyiṣṭhām te nama uktim vidhema svāhā (i). || 43 ||

Ayam no' agnirvarivaskṛṇotvayam mṛdhaḥ pura' etu prabhindan. Ayam vājāñjayatu vājasātāvayaṁ śatrūñjayatu jarhṛṣāṇaḥ svāhā (i). || 44 ||

Rūpeṇa vo rūpamabhyāgām tutho vo visvavedā vibhajatu. Ṛtasya pathā preta candradakṣiṇā (i) vi svaḥ paśya vyantarikṣam (ii) yatasva sadasyaiḥ (iii). || 46 ||

40. Great is the resplendent Lord, who in His might is like a rain-cloud. He is magnificd with the praises of the worshipper.(1)

O devotional bliss, you have been duly accepted. You to the great resplendent Lord.(2)

This is your abode. You to the great resplendent Lord.(3)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him. *Svāhā*.(1)

42. Yonder has arisen with wonderful effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth and the interspace with his glory. This sun is the soul of all that moves or is immovable.(1)

43. O adroable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again.(1)

44. May this foremost adorable make us secure and march before us tearing down the enemies' forces. May he win glories in the battle for glory; may he defeat the enemies in the joyful onslaught.(1)

45. By your beauty I have attained beauty. May the omniscient creator divide the same amongst you. May you, who have obtained delight as reward, tread upon the path of right.(1)

Look at the heaven and at the mid-space.(2)

Make concerted efforts with the people at the sacrifice.(3)

ब्राह्मणमद्य विदेयं पितृमन्तं पैतृमत्यमृषिमार्षेयꣳ सुधातुदक्षिणम् ।
अस्मद्राता देवत्रा गच्छत प्रदातारमाविशत ॥४६॥

अग्नये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीयायुर्दात्र एधि मयो मह्यं प्रतिग्रहीत्रे रुद्राय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय प्राणो दात्र एधि वयो मह्यं प्रतिग्रहीत्रे बृहस्पतये त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय त्वग्दात्र एधि मयो मह्यं प्रतिग्रहीत्रे यमाय त्वा मह्यं वरुणो ददातु सोऽमृतत्वमशीय हयो दात्र एधि वयो मह्यं प्रतिग्रहीत्रे ॥ ४७ ॥

कोऽदात्कस्मा अदात्कामोऽदात्कामायादात् ।
कामो दाता कामः प्रतिग्रहीता कामैतत्ते ॥ ४८ ॥

[अ० ७, कं० ४८, मं० सं० १४०]

इति सप्तमोऽध्यायः ।

Brāhmaṇamadya videyam pitṛmantam paitṛmatyamṛsimārṣeyaṁ sudhātudakṣiṇam (i). Asmadrātā devatra gacchata pradātāramāviśata (ii). || 46 ||

Agnaye tvā mahyam varuṇo dadātu so' mṛtattvamaśīyāyurdātra' edhi mayo mahyam pratigrahītre (i) rudrāya tvā mahyam varuṇo dadātu so' mṛtattvama-śīya prāṇo dātra' edhi vayo mahyam pratigrahītre (ii) bṛhaspataye tvā mahyam varuṇo dadātu so' mṛtattvamaśīya tvagdātra' edhi mahyam prati-grahītre (iii) yamāya tvā mahyam varuṇo dadātu so' mṛtattvamaśīya hayo dātra' edhi vayo mahyam pratigrahītre (iv). || 47 ||

Ko' dātkasmā' adātkāmo' dātkāmāyādāt. Kāmo dātā kāmaḥ pratigrahītā kāmaitatte (i). || 48 || (K = 48; M = 140)

46. May I find today a learned and realized person born of a reputed father and respectable forefathers; himself a seer and born in a' family of seers and a man of mettle and dexterity.(1)

O charities given by me, go to the enlightened ones and thereafter return to the donor.(2)

47. May the venerable Lord give you to me for the sake of the adorable Lord. May I enjoy the life enternal. Bestow long life upon the donor; give comfort to me, the receiver.(1)

May the venerable Lord give you to me for the sake of the Lord, the terrible. May I enjoy the life enteral. Bestow vital force upon the donor; give longevity to me, the receiver.(2)

May the venerable Lord give you to me for the sake of the Lord Supreme. May I enjoy the life eternal. Give pleasure of touch to the donor; give comfort to me the receiver.(3)

May the venerable Lord give you to me for the sake of the ordainer Lord. May I enjoy the life eternal. Give driving urge to the donor; give longevity to me the receiver.(4)

48. Who gives? To whom does he give? It is desire that gives; and it is to the desire that he gives. Desire is the giver and the desire is the receiver. O desire, to you I dedicate it.(1)

अथाष्टमोऽध्यायः ।

उपयामगृहीतोऽस्या—दित्येभ्यस्त्वा । विष्ण उरुगायैष ते सोमस्तꣳ रक्षस्व मा त्वा दभन् ॥१॥
कदा चन स्तरीरसि नेन्द्र सश्चसि दाशुषे ।
उपोपेन्नु मघवन् भूय इन्नु ते दानं देवस्य पृच्यत आदित्येभ्यस्त्वा ॥ २ ॥
कदा चन प्र युच्छस्युभे नि पासि जन्मनी ।
तुरीयादित्य सवनं त इन्द्रियमातस्थावमृतं दिव्या—दित्येभ्यस्त्वा ॥ ३ ॥
यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादꣳहोश्चिद्या वरिवोवित्तरासदा—दित्येभ्यस्त्वा ॥ ४ ॥

Upayāmagṛhīto' syā-(i) dityebhyastvā (ii). Viṣṇa' urgāyaiṣa te somastaṁ rakṣasva mā tvā dabhan (iii). || 1 ||

Kadā cana starīrasi nendra saścasi dāśuṣe. Upopennu maghavan bhūya' innu te dānam devasya pṛcyata' (i) ādityebhyastvā (ii). || 2 ||

Kadā cana prayucchasyubhe nipāsi janmanī. Turīyāditya savanam ta' indriyamātasthāvamṛtam divyā-(i) dityebhyastvā (ii). || 3 ||

Yajño devānām pratyeti sumnamādityāso bhavatā mṛḍayantaḥ. Ā vo'rvācī sumatirvavṛtyādaṁhościdyā varivovittarāsadā -(i) dityebhyastvā (ii). || 4 ||

CHAPTER EIGHT

1. O devotional bliss, you have been duly accepted.(1)

I dedicate you to the suns.(2)

O wide spread sacrifice, this bliss is for you. Keep it secure. May the evil forces not harm you.(3)

2. O resplendent Lord, you never injure a sacrificer. On the other hand, you favour him. O Lord of wealth, your divine donation to sacrifices always increases more and more.(1)

You to the suns.(2)

3. You are never negligent. You protect our both the lives (the present and the succeeding ones). O sun, this is your fourth (purest) impelling force, immortal, placed in heaven.(1)

You to the suns.(2)

4. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inclined. Be our best deliverer from the sin.(1)

You to the suns.(2)

विवस्वन्नादित्यैष ते सोमपीथस्तस्मिन् मत्स्व ।
श्रदस्मै नरो वचसे दधातन यदाशीर्दा दम्पती वाममश्नुतः ।
पुमान् पुत्रो जायते विन्दते वस्वधा विश्वाहारप एधते गृहे ॥ ५ ॥
वाममद्य सवितर्वाममु श्वो दिवेदिवे वाममस्मभ्यꣳ सावीः ।
वामस्य हि क्षयस्य देव भूरेरया धिया वामभाजः स्याम ॥ ६ ॥
उपयामगृहीतोऽसि सावित्रोऽसि चनोधाश्चनोधा असि चनो मयि धेहि ।
जिन्व यज्ञं जिन्व यज्ञपतिं भगाय देवाय त्वा सवित्रे ॥ ७ ॥
उपयामगृहीतोऽसि सुशर्माऽसि सुप्रतिष्ठानो बृहदुक्षाय नमः ।
विश्वेभ्यस्त्वा देवेभ्य एष ते योनिर्विश्वेभ्यस्त्वा देवेभ्यः ॥ ८ ॥
उपयामगृहीतोऽसि बृहस्पतिसुतस्य देव सोम त इन्दोरिन्द्रियावतः पत्नीवतो ग्रहाँ२ ऋध्यासम् ।
अहं परस्तादहमवस्ताद्यदन्तरिक्षं तदु मे पिताऽभूत् ।
अहꣳ सूर्यमुभयतो ददर्शाहं देवानां परमं गुहा यत् ॥ ९ ॥

Vivasvannādityaiṣa te somapīthastasmin matsva (i). Śradasmai naro vacase dadhātana yadāśīrdā dampatī vāmamaśnutaḥ. Pumān putro jāyate vindate vasvadhā visvāhārapa' edhate gṛhe (ii). || 5 ||

Vāmamadya savitarvāmamu śvo dive-dive vāmamasmabhyaṁ sāvīḥ. Vāmasya hi kṣayasya deva bhūrerayā dhiyā vāmabhājaḥ syāma (i). || 6 ||

Upayāmagṛhīto' si sāvitro' si canodhāścanodhā' asi cano mayi dhehi jinva yajñam jinva yajñapatim bhagāya devāya tvā savitre (i). || 7 ||

Upayāmagṛhīto' si suśarmmā' si supratiṣṭhāno bṛhadukṣāya namaḥ. Viśvebhyastvā devebhya' (i) eṣa te yonirviśvebhyastvā devebhyaḥ (ii). || 8 ||

Upayāmagṛhīto' si bṛhaspatisutasya deva soma ta' indorindriyāvataḥ patnīvato grahān' ṛdhyāsam (i). Aham parastādahamavastādyadantarikṣam tadu me pitā bhūt. Ahaṁ sūryamubhayato dadarśāham devānām paramam guhā yat (ii).. || 9 ||

5. O sun, the dispeller of darkness, this devotional bliss is your drink. Enjoy it.(1)

O men, accept these truthful words of blessings. What this couple (sacrificer and his wife) would obtain by sacrifice? May a manly son be born, acquirer of riches. Always free from sin, may he grow in this house.(2)

6. O creator God, create for us a pleasing today, a pleasing tomorrow and pleasing every day that comes. O God, with this faithful praise, may we obtain a pleasing and luxurious house to live in and may we be the enjoyers of all that is good.(1)

7. O devotional bliss, you have been duly accepted. You are possessor of the delight of the creator God. You are possessor of delight; give delight to me. Encourage the sacrifice; encourage the sacrificer for gaining wealth. You to the creator God.(1)

8. O devotional bliss, you have been duly accepted. Good is your protection and great are your resources. Our homage be to the great showerer. You to all the bounties of Nature.(1)

This is your abode. You for all the bounties of Nature.(2)

9. O devotional bliss, you have been duly accepted. You have been pressed out by the Supreme Lord. O divine bliss, may I increase your libations, which are radiant, full of manly vigour and protective power.(1)

I am on the farther side of it; I am on the nearer side of it. The mid-space is my protector father. I have seen the sun from its both sides. I have seen that which is the secret-most cave of the bounties of Nature.(2)

अग्ना३इ पत्नीवन्त्सजूर्देवेन त्वष्ट्रा सोमं पिब स्वाहा ।
प्रजापतिर्वृषासि रेतोधा रेतो मयि धेहि प्रजापतेस्ते वृष्णो रेतोधसो रेतोधामशीय ॥१०॥
उपयामगृहीतोऽसि हरिरसि हारियोजनो हरिभ्यां त्वा । हर्योर्धाना स्थ सहसोमा इन्द्राय ॥११॥
यस्ते अश्वसनिर्भक्षो यो गोसनिस्तस्य त इष्टयजुष स्तुतस्तोमस्य शस्तोक्थस्योपहूतस्योपहूतो भक्षयामि ॥१२॥

देवकृतस्यैनसोऽवयजनमसि मनुष्यकृतस्यैनसोऽवयजनमसि पितृकृतस्यैनसोऽवयजनमस्या—
त्मकृतस्यैनसोऽवयजनमस्ये—नस एनसोऽवयजनमसि ।
यच्चाहमेनो विद्वाँश्चकार यच्चाविद्वाँस्तस्य सर्वस्यैनसोऽवयजनमसि ॥१३॥
सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो वि दधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥१४॥

Agnā-i patnīvantsajūrdevena tvaṣṭrā soman piba svāhā (i). Prajāpatirvṛṣāsi retodhā reto mayi dhehi prajāpateste vṛṣṇo retodhaso retodhāmaśīya (ii). || 10 ||

Upayāmagṛhīto' si harirasi hāriyojano haribhyām tvā (i). Haryordhānā stha sahasomā' indrāya (ii). || 11 ||

Yaste' aśvasanirbhakṣo yo gosanistasya ta' iṣṭayayuṣa stutastomasya śastokthasyopahūtasyopahūto bhakṣayāmi (i). || 12 ||

Devakṛtasyainaso' vayajanamasi (i) manuṣyakṛtasyainaso' vayajanamasi (ii) pitṛkṛtasyainaso' vayajanamasi (iii) ātmakṛtasyainaso' vajyajanamasye' (iv) nasa enaso' vayajanamasi (v). Yaccāhameno vidvāṁścakāra yaccāvidvāṁstasya sarvasyainaso' vayajanamasi (vi). || 13 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śivena. Tvaṣṭā sudatro vi dadhātu rāyo' numārṣṭu tanvo yadviliṣṭam (i). || 14 ||

10. O adorable Lord, possessor of protective power, accept our devotion in consonance with the supreme architect, *Svāhā*.(1)

O Lord of progeny, you are the impregnator, and the possessor of virility; may you bestow virility on me. O Lord of progeny, may I obtain from you, the impregnator, and the possessor of virility, a potent son.(2)

11. O devotional bliss, you have been duly accepted. You are a horse; you are a yoker of horses as well. You to the team of two horses (*Ṛk* and *Sāman*).(1)

Combined with the devotional bliss, you are the corn-feed for the two horses of the resplendent Lord.(2)

12. O devotional bliss, I, being invited, hereby take your draught that is bestower of horses as well as of cows. This draught of yours is suggested by the *Yajuḥ* prose, is praised by *Sāman* songs, and recommended and permitted by the *Ṛk* verses.(1)

13. You are atonement of sin committed against the enlightened ones.(1)

You are atonement of sin committed against men;(2)

You are atonement of sin committed against the elders.(3)

You are atonement of sin committed against one's self.(4)

You are atonement of sin of each and every sort.(5)

The sin that I commit knowingly, and that which I commit unawares, of all those sins you are the atonement.(6)

14. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

समिन्द्र णो मनसा नेषि गोभिः सꣳ सूरिभिर्मघवन्त्सꣳ स्वस्त्या ।
सं ब्रह्मणा देवकृतं यदस्ति सं देवानाꣳ सुमतौ यज्ञियानाꣳ स्वाहा ॥१५॥

सं वर्चसा पयसा सं तनूभिरगन्महि मनसा सꣳ शिवेन ।
त्वष्टा सुदत्रो वि दधातु रायोऽनुमार्ष्टु तन्वो यद्विलिष्टम् ॥१६॥

धाता रातिः सवितेदं जुषन्तां प्रजापतिर्निधिपा देवो अग्निः ।
त्वष्टा विष्णुः प्रजया सꣳरराणा यजमानाय द्रविणं दधात स्वाहा ॥१७॥

सुगा वो देवाः सदना अकर्म य आजग्मेदꣳ सवनं जुषाणाः ।
भरमाणा वहमाना हवीꣳष्यस्मे धत्त वसवो वसूनि स्वाहा ॥१८॥

याँ२ आऽवह उशतो देव देवाँस्तान् प्रेरय स्वे अग्ने सधस्थे ।
जक्षिवाꣳसः पपिवाꣳसश्च विश्वेऽसुं घर्मꣳ स्वरातिष्ठतानु स्वाहा ॥१९॥

वयꣳ हि त्वा प्रयति यज्ञे अस्मिन्नग्ने होतारमवृणीमहीह ।
ऋधगया ऋधगुताशमिष्ठाः प्रजानन् यज्ञमुप याहि विद्वान्त्स्वाहा ॥२०॥

Samindra ṇo manasā neṣi gobhiḥ saṁ sūribhirmaghavant-saṁ svastyā. Sam brahmaṇā devakṛtam yadasti sam devānāṁ sumatau yajñiyānāṁ svāhā (i). || 15 ||

Sam varcasā payasā sam tanūbhiraganmahi manasā saṁ śi-vena. Tvaṣṭā sudatro vidadhātu rāyo' numārṣṭu tanvo yadviliṣṭam (i). || 16 ||

Dhātā rātiḥ savitedam juṣantām prajāpatirnidhipā devo' ag-niḥ. Tvaṣṭā viṣṇuḥ prajayā saṁrarāṇā yajamānāya draviṇam dadhāta svāhā (i). || 17 ||

Sugā vo devāḥ sadanā' akarma ya' ājagmedaṁ savanam juṣāṇāḥ. Bharamāṇā vahamānā havīṁṣyasme dhatta vasavo vasūni svāhā (i). || 18 ||

Yāṅ' āvaha uśato deva devāṅstān preraya sve' agne sad-hasthe. Jakṣivāṁsaḥ papivāṁsaśca viśve' sum gharmmaṁ svarātiṣṭhatānu svāhā (i). || 19 ||

Vayaṁ hi tvā prayati yajñe' asminnagne hotāramvṛṇīmahīha. Ṛdhagayā ṛdhagutāśamiṣṭhāḥ prajānan yajñamupa yāhi vidvāntsvāhā (i). || 20 ||

15. O resplendent Lord, you unite us with mind and with organs of senses. O Lord of bounty, you unite us with learned persons and with our weal. You unite us with the divine knowledge inspired by the enlightened ones. You lead us to the favour of the enlightened ones and to the good intentions of the sacrificers. *Svāhā*.(1)

16. May we be blessed with intellectual lustre, vigour, bodies, and noble mind. May liberally-giving cosmic architect provide us with riches and remove every blemish from our bodies.(1)

17. May the Lord of sustenance, the Lord of creation, enjoy our this offering. May the Lord of creatures, guardian of treasures, the adorable Lord, the supreme architect, and the omnipresent Lord, bless the sacrificer with good offsprings and ample riches. *Svāhā*.(1)

18. O enlightened ones, who pleased with us have come to this sacrifice, we have made seats easily accessible to you. O bestowers of wealth, may you collect and carry your oblations and bestow riches upon us. *Svāhā*.(1)

19. O adorable Lord, may you direct the desirous enlightened ones, whom you have brought, to enter your own place of sacrifice. Having eaten and drunk their fill, let all of them go to their respective dwelling places whether in the vital region, or the mid-space or in the sky. *Svāhā*.(1)

20. O adorable Lord, in this sacrifice which proceeds here, we have elected you to be our priest. You have performed this sacrifice very well and have warded off all the obstacles. Knowing well that the sacrifice is over, may you go home. *Svāhā*.(1)

देवा गातुविदो गातुं वित्त्वा गातुमित । मनसस्पत इमं देव यज्ञꣳ स्वाहा वाते धाः ॥२१॥

यज्ञ यज्ञं गच्छ यज्ञपतिं गच्छ स्वां योनिं गच्छ स्वाहा ।
एष ते यज्ञो यज्ञपते सहसूक्तवाकः सर्ववीरस्तं जुषस्व स्वाहा ॥२२॥

माहिर्भूर्मा पृदाकुः । उरुꣳ हि राजा वरुणश्चकार सूर्याय पन्थामन्वेतवा उ ।
अपदे पादा प्रतिधातवेऽकरुतापवक्ता हृदयाविधश्चित् ।
नमो वरुणायाभिष्ठितो वरुणस्य पाशः ॥२३॥

अग्नेरनीकमप आ विवेशापां नपात् प्रतिरक्षन्नसुर्यम् ।
दमेदमे समिधं यक्ष्यग्ने प्रति ते जिह्वा घृतमुच्चरण्यत् स्वाहा ॥२४॥

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।
यज्ञस्य त्वा यज्ञपते सूक्तोक्तौ नमोवाके विधेम यत् स्वाहा ॥२५॥

देवीराप एष वो गर्भस्तꣳ सुप्रीतꣳ सुभृतं बिभृत ।
देव सोमैष ते लोकस्तस्मिञ्छं च वक्ष्व परि च वक्ष्व ॥२६॥

Devā gātuvido gātum vittvā gātumita. Manasaspata' imam deva yajñam svāhā vāte dhāḥ (i). || 21 ||

Yajña yajñam gaccha yajñpatim gaccha svām yonim gaccha svāhā (i). Eṣa te yajño yajñapate sahasūktvākaḥ sarvavīrastam juṣasva svāhā (ii). || 22 ||

Māhirbhūrmā pṛdākuḥ (i). Uruṁ hi rājā varuṇaścakāra sūryāya panthāmanve-tavā' u. Apade pādā pratidhātave' karutāpavaktā hṛdayāvidhaścit (ii). Namo varuṇāyābhiṣṭhito varuṇasya pāśaḥ (iii). || 23 ||

Agneranīkamapa' ā viveśāpām-napāt pratirakṣannasuryam. Damedame samidham yakṣyagne prati te jihvā ghṛtamuccaraṇyat svāhā (i). || 24 ||

Samudre te hṛdayamapsvantaḥ sam tvā viśantvoṣadhīrutāpaḥ. Yajñasya tvā yajñapate sūktoktau namovāke vidhema yat svāhā (i). || 25 ||

Devīrāpa' eṣa vo garbhastaṁ suprītaṁ subhṛtam bibhṛta (i). Deva somaiṣa te lokastasmiñchañca vakṣva pari ca vakṣva (ii). || 26 ||

21. O enlightened ones, skilled in sacrifices, having come to know of this sacrifice being performed, come to this sacrifice. O radiant Lord of minds, put this sacrifice on the wind *Svāhā*.(1)

22. O sacrifice, go to the sacrifice itself; go to the Lord of sacrifice; go to your own abode. *Svāhā*.(1)

O Lord of sacrifice, this is your sacrifice. Accompanied with a chorus of praises, surrounded by heroes, please enjoy it. *Svāhā*.(2)

23. Don't you be a snake, nor a python.(1)

The radiant venerable Lord has made a spacious highway for the sun to travel along every day. For those who set their feet on the path, on which one should never walk, he is harsh admonisher and piercer of heart.(2)

Our reverential homage be to the venerable Lord whose noose is spread all around.(3)

24. Grandson of the waters (fire), having emerged from waters, entered the splendour of the fire, repelling the evils. O fire, you burn the kindling fuel in each and every home. May your tongue leap up to enjoy the melted butter. *Svāhō*.(1)

25. O Soma, your heart is in the ocean, inside the waters. May the medicinal qualities of herbs as well as the waters enter you. O Lord of the sacrifice, we offer our songs of praises to you in the recitations at this sacrifice. *Svāhā*.(1)

26. O divine waters, this is your child in the womb. Nourish it with affection and care.(1)

O divine bliss, this is your own world. Bring happiness here and keep the evils away.(2)

अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयासिषमव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ।
देवानाᳬ समिदसि ॥२७॥

एजतु दशमास्यो गर्भो जरायुणा सह । यथायं वायुरेजति यथा समुद्र एजति ।
एवायं दशमास्यो अस्रज्जरायुणा सह ॥२८॥

यस्यै ते यज्ञियो गर्भो यस्यै योनिर्हिरण्ययी ।
अङ्गान्यह्रुता यस्य तं मात्रा समजीगमᳬ स्वाहा ॥२९॥

पुरुदस्मो विषुरूप इन्दुरन्तर्महिमानमानञ्ज धीरः ।
एकपदीं द्विपदीं त्रिपदीं चतुष्पदीमष्टापदीं भुवनानु प्रथन्ताᳬ स्वाहा ॥ ३० ॥

मरुतो यस्य हि क्षये पाथा दिवो विमहसः । स सुगोपातमो जनः ॥ ३१ ॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥ ३२ ॥

Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devair-devakṛtameno' yāsiṣamava martyairmartyakṛtam pururāvṇo deva riṣaspāhi (i). Devānāṁ samidasi (ii). || 27 ||

Ejatu daśamāsyo garbho jarāyuṇā saha. Yathā' yam vāyure-jati yathā samudra' ejati. Evāyam daśamāsyo' asrajjarāyuṇā saha (i). || 28 ||

Yasyai te yajñiyo garbho yasyai yonirhiraṇyayī. Aṅgānyah-rutā yasya tam mātrā samajīgamaṁ svāhā (i). || 29 ||

Purudasmo viṣurūpa' indurantarmahimānamānañja dhīraḥ. Ekapadīm dvipadīm tripadīm catuṣpadīmaṣṭāpadīm bhu-vanānu prathantāṁ svāhā (i)! || 30 ||

Maruto yasya hi kṣaye pāthā divo vimahasaḥ. Sa sugopātamo janaḥ (i). || 31 ||

Mahī dyauḥ pṛthivī ca na' imam yajñam mimikṣatām. Pipṛtām no bharīmabhiḥ (i). || 32 ||

27. O purificatory sacrifice, you are ever moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones the sins committed against the enlightened, and by mortals the sins committed against the mortals. O Lord, protect me from the torturing sins.(1)

You are the kindling fuel for the enlightened ones.(2)

28. As this wind moves and as the flood of ocean moves, so may the embryo in its tenth month move from its place along with the placenta. In this way, this embryo of the tenth month may move out along with the placenta.(1)

29. For whose sake you have got the sacrificial embryo, and for whose sake you have got the golden womb; whose all limbs are faultless, with that embryo I unite you, the mother. *Svāhā*.(1)

30. Rich in wonderful operation, having many forms, the shining and steady embryo acquires grandeur, inside the womb. May the worlds glorify her the one-footed, two-footed, three-footed, four-footed and eight-footed. *Svāhā*.(1)

31. O cloud-bearing winds, glorifiers of the heaven, he is the best defended person, at whose home you drink.(1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations.(1)

आ तिष्ठ वृत्रहन्रथं युक्ता ते ब्रह्मणा हरी । अर्वाचीनꣳ सु ते मनो ग्रावा कृणोतु वग्नुना ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन एष ते योनिरिन्द्राय त्वा षोडशिने ॥ ३३ ॥
युक्ष्वा हि केशिना हरी वृषणा कक्ष्यप्रा । अथा न इन्द्र सोमपा गिरामुपश्रुतिं चर ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन एष ते योनिरिन्द्राय त्वा षोडशिने ॥३४॥
इन्द्रमिद्धरी वहतोऽप्रतिधृष्टशवसम् । ऋषीणां च स्तुतीरुप यज्ञं च मानुषाणाम् ।
उपयामगृहीतोऽसीन्द्राय त्वा षोडशिन एष ते योनिरिन्द्राय त्वा षोडशिने ॥३५॥

यस्मान्न जातः परो अन्यो अस्ति य आविवेश भुवनानि विश्वा ।
प्रजापतिः प्रजया सꣳरराणस्त्रीणि ज्योतींषि सचते स षोडशी ॥३६॥
इन्द्रश्च सम्राड् वरुणश्च राजा तौ ते भक्षं चक्रतुरग्र एतम् ।
तयोरहमनु भक्षं भक्षयामि वाग्देवी जुषाणा सोमस्य तृप्यतु सह प्राणेन स्वाहा ॥३७॥

Ā tiṣṭha vṛtrahan ratham yuktā te brahmaṇā harī. Arvācīnaṁ su te mano grāvā kṛṇotu vagnunā (i). Upayāmagṛhīto' sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). || 33 ||

Yukṣvā hi keśinā harī vṛṣaṇā kakṣyaprā. Athā na' indra somapā girāmupaśrutim cara (i). Upayāmagṛhīto' sīndrāya tvā ṣodaśina' (ii) eṣa te yonirindrāya tvā ṣodaśine (iii). || 34 ||

Indramiddharī vahato' pratidhṛṣṭaśavasam. Ṛṣīṇām ca stutīrupa yajñam ca mānuṣāṇām (i). Upayāmagṛhīto' sīndrāya tvā śodaśina' (ii) eṣa te yonirindṛāya tvā ṣodaśine (iii). || 35 ||

Yasmānna jātaḥ paro' anyo' asti ya' āviveśa bhuvanāni viśvā. Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyotīṁṣi sacate sa ṣodaśī (i). || 36 ||

Indraśca samrāḍ varuṇaśca rājā tau te bhakṣam cakraturagra' etam. Tayorahamanu bhakṣam bhakṣayāmi vāgdevī juṣāṇā somasya tṛpyatu saha prāṇena svāhā (i). || 37 ||

33. O killer of the nescience, mount your chariot. Our prayers have yoked your horses. May the pressing stone with its sweet noise make your mind inclined towards us.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

34. Yoke your two powerful bay steeds having fine manes and so stout that their bodies fill the girths and then O resplendent Lord, enjoyer of devotional bliss, come to hear our songs of praises.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

35. Two trained coursers bring the resplendent Lord of unchallengeable might to the priases offered by the sages and to the sacrifices being performed by men.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord with sixteen attributes.(2)

This is your abode. You to the resplendent Lord with sixteen attributes.(3)

36. None is born mightier than He. He has pervaded through all the worlds. That creator God, having all the sixteen attributes, rejoicing in His own creation, maintains three great lights.(1)

37. The resplendent Lord the emperor, and the venerable Lord the king, both have enjoyed you, the devotional bliss, first of all. Thereafter, I enjoy tne remnants. May the divine speech in consonance with the vital breath be satisfied with the devotional bliss. *Svāhā*.(1)

अग्ने पवस्व स्वपा अस्मे वर्चः सुवीर्यम् । दधद्रयिं मयि पोषम्¹ ।
उपयामगृहीतोऽस्यग्नये त्वा वर्चसे² एष ते योनिरग्नये त्वा वर्चसे³ ।
अग्ने वर्चस्विन्वर्चस्वाँस्त्वं देवेष्वसि वर्चस्वानहं मनुष्येषु भूयासम्⁴ ॥ ३८ ॥

उत्तिष्ठन्नोजसा सह पीत्वी शिप्रे अवेपयः । सोममिन्द्र चमू सुतम्¹ ।
उपयामगृहीतोऽसीन्द्राय त्वौजसे² एष ते योनिरिन्द्राय त्वौजसे³ ।
इन्द्रौजिष्ठौजिष्ठस्त्वं देवेष्वस्योजिष्ठोऽहं मनुष्येषु भूयासम्⁴ ॥ ३९ ॥

अदृश्रमस्य केतवो वि रश्मयो जनाँ२ अनु । भ्राजन्तो अग्नयो यथा¹ ।
उपयामगृहीतोऽसि सूर्याय त्वा भ्राजाय²—ष ते योनिः सूर्याय त्वा भ्राजाय³ ।
सूर्य भ्राजिष्ठ भ्राजिष्ठस्त्वं देवेष्वसि भ्राजिष्ठोऽहं मनुष्येषु भूयासम्⁴ ॥ ४० ॥

उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम्¹ ।
उपयामगृहीतोऽसि सूर्याय त्वा भ्राजाय²—ष ते योनिः सूर्याय त्वा भ्राजाय³ ॥ ४१ ॥

Agne pavasva svapā' asme varcaḥ suvīryam. Dadhadrayim mayi poṣam (i). Upayāmagṛhīto' syagnaye tvā varcasa' (ii) eṣa te yoniragnaye tvā varcase (iii). Agne varcasvinvarcasvānst·vam deveṣvasi varcasvānaham manuṣyeṣu bhūyāsam (iv). || 38 ||

Uttiṣṭhannojasā saha pītvī śipre' avepayaḥ. Somamindra camū sutam (i). Upayāmagṛhīto' sīndrāya tvaujasa' (ii) eṣa te yonirindrāya tvaujase (iii). Indraujiṣṭhaujiṣṭhastvam deveṣvasyojiṣṭho' ham manuṣyeṣu bhūyāsam (iv). || 39 ||

Adṛśramasya ketavo vi raśmayo janān' anu. Bhrājanto agnayo yathā (i). Upayāmagṛhīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). Sūrya bhrājiṣṭha bhrājiṣṭhastvam deveṣvasi bhrājiṣṭho' ham manuṣyeṣu bhūyāsam (iv). ||40 ||

Udu tyam jātavedasam devam vahanti ketvaḥ. Dṛśe viśvāya sūryam (i). Upayāmagṛhīto' si sūryāya tvā bhrājāyai-(ii) ṣa te yoniḥ sūryāya tvā bhrājāya (iii). || 41 ||

38. O adorable Lord, engaged in good deeds, bestowing riches and nourishment on me, urge us to acquire intensive brilliance.(1)

O devotional bliss, you have been duly accepted. You to the adorable Lord for gaining brilliance.(2)

This is your abode. You to the adorable Lord for brilliance.(3)

O adorable Lord of brilliance, you are most brilliant among the enlightened ones; may I be the most brilliant among men.(4)

39. O resplendent Lord, afterenjoying the effused devotional bliss from its receptacle, getting up with vigour you shake your jaws in ecstasy.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord for gaining vigour.(2)

This is your abode. You to the resplendent Lord for vigour.(3)

O resplendent Lord, you are most vigorous among the enlightened ones: may I become most vigorous among men.(4)

40. His revealing rays are seen over the world of men, burning bright as flames of fire.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2)

This is your abode. You to the sun for radiance.(3)

O sun, you are most radiant among the bounties of Nature; may I become most radiant among men.(4)

41. The banners of glory speak high of God, who knows all that lives, so that all may look at Him.(1)

O devotional bliss, you have been duly accepted. You to the sun for gaining radiance.(2).

This is your abode. You to the sun for radiance.(3).

आ जिघ्र कलशं मह्या त्वा विशन्त्विन्दवः ।
पुनरूर्जा नि वर्त्तस्व सा नः सहस्रं धुक्ष्वोरुधारा पयस्वती पुनर्मा विशताद्रयिः ॥ ४२ ॥

इडे रन्ते हव्ये काम्ये चन्द्रे ज्योतेऽदिते सरस्वति महि विश्रुति ।
एता ते अघ्न्ये नामानि देवेभ्यो मा सुकृतं ब्रूतात् ॥ ४३ ॥

वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः । यो अस्माँ२ अभिदासत्यधरं गमया तमः ।
उपयामगृहीतोऽसीन्द्राय त्वा विमृध एष ते योनिरिन्द्राय त्वा विमृधे ॥४४॥

वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ।
उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मण एष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४५॥

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथासत् ।
उपयामगृहीतोऽसीन्द्राय त्वा विश्वकर्मण एष ते योनिरिन्द्राय त्वा विश्वकर्मणे ॥४६॥

Ājighra kalaśam mahyā tvā viśantvindavaḥ. Punarūrjā nivarttasva sā naḥ sahasram dhukṣvorudhārā payasvatī punarmā viśatādrayiḥ (i). || 42 ||

Iḍe rante havye kāmye candre jyote' dite sarasvati mahi viśruti. Etā te' aghnye nāmāni devebhyo mā sukṛtam brūtāt (i). ||43 ||

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ. Yo' asmāṅ' abhidāasatyadharam gamayā tamaḥ (i). Upayāmagṛhīto' sīndrāya tvā vimṛdha' (ii) eṣa te yonirindrāya tvā vimṛdhe (iii). || 44 ||

Vācaspatim viśvakarmmāṇamūtaye manojuvam vāje' adyā huvema. Sa no viśvāni havanāni joṣadviśvaśambhūravase sādhokarmmā (i). Upayāmagṛhīto' sīndrāya tvā viśvakarmaṇa' (ii) eṣa te yonirindrāya tvā viśvakarmaṇe (iii). || 45 ||

Viśvakarman haviṣā vardhanena trātāramindramakṛṇoravadhyam. Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yathāsat (i). Upayāmagṛhīto' sīndrāya tvā viśvakarmaṇa' (ii) eṣa te yoniridrāya tvā viśvakarmaṇe (iii). || 46 ||

42. O cow of wisdom, smell this jar. May the drops of devotional bliss enter you. Restore our energy again. Pour out for us thousands of large streams of milk. May the riches come to me again.(1)

43. O *aghnyā* (never deserving violence), *iḍā* (praiseworthy), *rantā* (delightful), *havyā* (worshipful), *kāmyā* (worth desiring), *candrā* (pleasing), *jyoti* (shining), *aditi* (indivisible), *Sarasvatī* (full of knowledge), *mahī* (magnanimous), and *viśruti* (renowned), these are your names. Tell the enlightened ones that I am for righteous actions.(1)

44. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, dispeller of enemies.(2)

This is your abode. You to the resplendent Lord, the dispeller of enemies.(3)

45. Today we invoke the resplendent Lord, the lord of speech, the supreme machanic, quick as mind, for protection. May he hear all our calls for protection; He bestows bliss on all and is the best mechanic.(1)

O devotional bliss, you have been duly accepted. You to the resplendent Lord, the supreme mechanic.(2)

This is your abode. You to the resplendent Lord, the supreme mechanic.(3)

46. O supreme mechanic, with strengthening libation you have made the resplendent one protector of people and inviolable. The people from the earliest times bow to him so that he may become strong and worthy of adoration.(1)

O devotional bliss, you have been duly accepted. You to the resplendent one, the supreme mechanic.(2)

This is your abode. You to the resplendent one, the supreme mechanic.(3)

उपयामगृहीतोऽस्यग्नये त्वा गायत्रच्छन्दसं गृह्णामी—न्द्राय त्वा त्रिष्टुप्छन्दसं गृह्णामि
विश्वेभ्यस्त्वा देवेभ्यो जगच्छन्दसं गृह्णाम्य—नुष्टुप्तेऽभिगरः ॥४७॥

व्रेशीनां त्वा पत्मन्ना धूनोमि कुकूननानां त्वा पत्मन्ना धूनोमि
भन्दनानां त्वा पत्मन्ना धूनोमि मदिन्तमानां त्वा पत्मन्ना धूनोमि
मधुन्तमानां त्वा पत्मन्ना धूनोमि शुक्रं त्वा शुक्र आ धूनोम्यह्नो रूपे सूर्यस्य रश्मिषु ॥४८॥

ककुभं रूपं वृषभस्य रोचते बृहच्छुक्रः शुक्रस्य पुरोगाः सोमः सोमस्य पुरोगाः ।
यत्ते सोमादाभ्यं नाम जागृवि तस्मै त्वा गृह्णामि तस्मै ते सोम सोमाय स्वाहा ॥४९॥

उशिक् त्वं देव सोमाग्नेः प्रियं पाथोऽपीहि वशी त्वं देव सोमेन्द्रस्य प्रियं पाथोऽपीह्य—स्मत्सखा
त्वं देव सोम विश्वेषां देवानां प्रियं पाथोऽपीहि ॥५०॥

इह रतिरिह रमध्वमिह धृतिरिह स्वधृतिः स्वाहा ।
उपसृजन् धरुणं मात्रे धरुणो मातरं धयन् । रायस्पोषमस्मासु दीधरत् स्वाहा ॥५१॥

Upayāmagṛhīto' syagnaye tvā gāyatrachandasam gṛhṇāmī-(i) ndrāya tvā triṣṭupchandasam gṛhṇāmi (ii) viśvebhyastvā devebhyo jagacchandasam gṛhṇāmya-(iii) nuṣṭupte' bhigara (iv). || 47 ||

Vreśīnām tvā patmannā dhūnomi (i) kukūnanānām tvā patmannā dhūnomi (ii) Bhaṇdanānām tvā patmannā dhūnomi (iii) madintamānām tvā patmannā dhūnomi (iv) Madhuntamānām tvā patmannā dhūnomi (v) śukram tvā śukra' ā-dhūnomyahno rūpe sūryasya raśmiṣu (vi). || 48 ||

Kakubhaṁ rūpan. vṛṣabhasya rocate bṛhacchukraḥ śukrasya purogāḥ somaḥ somasya purogāḥ. Yatte somādābhyam nāma jāgṛvi tasmai tvā gṛhṇāmi (i) tasmai te soma somāya svāhā (ii). || 49 ||

Uśik tvam deva somāgneḥ priyam pātho' pīhi (i) vaśī tvam deva somendrasya priyam pātho' pīhya-(ii)•smatsakhā tvam deva soma viśveṣām devānām priyam pātho' pīhi (iii). || 50 ||

Iha ratiriha ramadhvamiha dhṛtiriha svadhṛtiḥ svāhā (i). Upasṛjan dharuṇam mātre dharuno mātaram dhayan. Rāyaspoṣamasmāsu dīdharat svāhā (ii). || 51 ||

47. O devotional bliss, you have been duly accepted. I take you, whose metre is *gāyatrī*, for the adorable Lord.(1)

I take you, whose metre is *triṣṭup*, for the resplendent Lord.(2)

I take you, whose metre is *jagatī*, for the sake of all the bounties of Nature.(3)

Anuṣṭup is the metre of your approaching praise.(4)

48. O devotional bliss, I shake you well for the fall of waters within the clouds.(1)

I shake you well for the fall of waters of the gurgling streams.(2)

I shake you well for the fall of pleasing waters.(3)

I shake you well for the fall of the most delightful waters.(4)

I shake you well for the fall of the sweetest of waters.(5)

O pure one, I shake you well with pure rays of the sun in the form of the day.(6)

49. The majestic form of the showerer of joys shines bright. The pure precedes pure. The bliss precedes bliss. O blissful Lord, I accept you for the sake of your name that is invincible, and awake.(1)

O blissful Lord, I dedicate to you, having the blissful form.(2)

50. O bright devotional bliss, you are dear one; may you become the favourite food of the adorable Lord.(1)

O bright devotional bliss, you are charming one; may you become favourite food of the resplendent Lord.(2)

O bright devotional bliss, you are our friend; may you become favourite food of all the bounties of Nature.(3)

51. Here is affection. Enjoy yourselves. Here is satisfaction and satisfaction of your own. *Svāhā*.(1)

Uniting the mother (earth) with the suckling child (fire) and the child sucking its mother, may you grant riches and nourishment to us. *Svāhā*.(2)

सत्रस्य ऋद्धिरस्यगन्म ज्योतिरमृता अभूम ।
दिवं पृथिव्या अध्याऽरुहामाविदाम देवान्त्स्वर्ज्योतिः॥ ५२ ॥

युवं तमिन्द्रापर्वता पुरोयुधा यो नः पृतन्यादप तं-तमिद्धतं वज्रेण तं-तमिद्धतम् ।
दूरे चत्ताय छन्त्सद्गहनं यदिनक्षत । अस्माकꣳ शत्रून्परि शूर विश्वतो दर्मा दर्षीष्ट विश्वतः ।
भूर्भुवः स्वः सुप्रजाः प्रजाभिः स्याम सुवीरा वीरैः सुपोषाः पोषैः ॥५३॥

परमेष्ठ्यभिधीतः प्रजापतिर्वाचि व्याहृतायामन्धो अच्छेतः ।
सविता सन्यां विश्वकर्मा दीक्षायां पूषा सोमक्रयण्याम् ॥५४॥

इन्द्रश्च मरुतश्च क्रयायोपोत्थितोऽसुरः पण्यमानो मित्रः क्रीतो विष्णुः
शिपिविष्ट ऊरावासन्नो विष्णुर्नरन्धिषः ॥५५॥

Satrasya ṛddhirasyaganma jyotiramṛtā' abhūma. Divam pṛthivyā' adhyā ruhāmāvidāma devāntsvarjyotiḥ (i). || 52 ||

Yuvam tamindrāparvatā puroyudhā yo naḥ pṛtanyādapa tantamiddhatam vajreṇa tantamiddhatam (i). Dūre cattāya chantsadgahanam yadinakṣat. Asmākaṁ śatrūnpari śūra viśvato darmā darṣiṣṭa viśvataḥ (ii). Bhūrbhuvaḥ svaḥ suprajāḥ prajābhiḥ syāma suvīrā vīraiḥ suposạ̄h poṣaiḥ (iii). || 53 ||

Parameṣṭhyabhidhītaḥ prajāpatirvāci vyāhṛtāyā-(ii) mandho' achetaḥ Savitā sanyām (iv) viśvakarmā dīkṣāyām pūṣā somakryaṇyām (vi). || 54 ||

Indraśca marutaśca krayāyopotthito'(i) suraḥ paṇyamāno (ii) mitraḥ krīto (iii) viṣṇuḥ śipiviṣṭa' urāvāsanno (iv) viṣṇurnarandhiṣaḥ (v). || 55 ||

52. You are the last blessing of the sacrifice. We have reached the light and become immortal. From the earth we have ascended to heaven, found the enlightened ones and obtained the light and bliss.(1)

53. O army-chief and the commander, both of you, who fight in the forefront, destroy him whosoever invades you; destroy him with your terrible weapon.(1)
May your weapon rain destruction on the enemy that has run away even to the distant forest. O brave, may your piercing weapon tear our enemies to pieces through and through all around.(2)
O being, becoming and bliss, may we be good parents with good offsprings and good commanders with good soldiers, and good nourishers with plenty of nourishments.(3)

54. O blissful Lord, you are *parameṣṭhī* (seated in the highest state) when thought of.(1)
You are *prajāpati* (lord of the creatures) when expressed in words(2)
You are *andhas* (food) when obtained.(3)
You are *savitā* (the inspirer) when being distributed.(4)
You are *visvakarmā* (the supreme mechanic) when consecrated.(5)
You are *pūṣā* (the nourisher) when bartered.(6)

55. You are *indra* (the Sun) and *marut* (the cloud-bearing wind) when brought into auction.(1)
You are *asura* (life-beastowing) when bargained for.(2)
You are *mitra* (friend) when obtained.(3)
You are *viṣṇu śipiviṣṭa* (omnipresent and present in sacrifices) when seated in the lap of the sacrificers.(4)
You are *viṣṇu narandhiṣa* (omnipresent and sustainer of the world).(5)

प्रोह्यमाणः सोम आगतो वरुण आसन्द्यामासन्नोऽग्निराग्नीध्र इन्द्रो हविर्धाने
ऽथर्वोपावह्रियमाणः ॥५६॥

विश्वे देवा अंशुषु न्युप्तो विष्णुराप्रीतपा आप्याय्यमानो यमः सूयमानो विष्णुः
सम्भ्रियमाणो वायुः पूयमानः शुक्रः पूतः शुक्रः क्षीरश्रीर्मन्थी सक्तुश्रीः ॥५७॥

विश्वे देवाश्चमसेषून्नीतोऽसुर्होमायोद्यतो रुद्रो हूयमानो वातोऽभ्यावृत्तो नृचक्षाः
प्रतिख्यातो भक्षो भक्ष्यमाणः पितरो नाराशंसाः ॥५८॥

Prohyamāṇaḥ soma' āgato (i) varuna' āsandyāmāsanno' (ii) gnirāgnīdhra' (iii) indro havirdhāne' (iv) tharvopāvahriyamāṇaḥ (v). || 56 ||

Viśve devā' aṁśuṣu nyupto (i) viṣṇurāprītapā' āpyāyyamāno (ii) yamaḥ sūyamāno (iii) viṣnuḥ sambhriyamāṇo (iv) vāyuḥ pūyamānaḥ (v) śukraḥ pūtaḥ (vi) śukraḥ kṣīraśrīr-(vii) manthī saktuśrīḥ (viii). || 57 ||

Viśve devāścamaseṣūnnīto' (i) surhomāyodyato (ii) rudro hūyamāno (iii) vāto' bhyāvṛtto (iv) nṛcakṣāḥ pratikhyāto bhakṣo bhakṣyamāṇaḥ (vi) pitaro nārāśaṁsāḥ (vii). || 58 ||

56. When being carried in a cart, you are *soma* (the bliss) when arrived.(1)

You are *varuṇa* (the venerable) when seated on the stool.(2)

You are *agni* (the adorable) when in the sacrificial fire-place.(3)

You are *indra* (the resplendent) when in the store-house of oblations.(4)

You are *atharvan* (vital breath) when being brought near.(5)

57. You are *viśvedevāḥ* (all the bounties of Nature) when cut into pieces.(1)

You are *viṣṇu* (the omnipresent, the soother) when in the processes of swelling.(2)

You are *yama* (the ordainer) when being pressed.(3)

You are *viṣṇu* (the omnipresent) when being collected;(4)

You are *vāyu* (the wind) when being strained.(5)

You are *śukra* (the bright) when strained.(6)

You are *śukra* (the seed) when mixed with milk.(7)

You are *manthī* (the churned one) when mixed with barley meal.(8)

58. You are *viśvedevāḥ* (all the bounties of Nature) when held in the ladles.(1)

You are *asu* (the vital breath) when ready for libation.(2)

You are *rudra* (the punisher) when being invoked.(3)

You are *vāta* (the wind) when as remnant brought back.(4)

You are *nṛcakṣas* (the overseer of men) when requested for partaking.(5)

You are *bhakṣa* (food) when being consumed;(6)

You are *pitaraḥ nārāśamsāḥ* (the elders, the benefactors of men) when deposited.(7)

सन्नः सिन्धुरवभृथायोद्यतः समुद्रोऽभ्यवह्रियमाणः सलिलः प्रप्लुतो
ययोरोजसा स्कभिता रजांसि वीर्येभिर्वीरतमा शविष्ठा ।
या पत्येते अप्रतीता सहोभिर्विष्णू अगन्वरुणा पूर्वहूतौ ॥५९॥

देवान्दिवमगन्यज्ञस्ततो मा द्रविणमष्टु मनुष्यानन्तरिक्षमगन्यज्ञस्ततो मा द्रविणमष्टु
पितॄन्पृथिवीमगन्यज्ञस्ततो मा द्रविणमष्टु यं कं च लोकमगन्यज्ञस्ततो मे भद्रमभूत् ॥६०॥

चतुस्त्रिंशत्तन्तवो ये वितत्निरे य इमं यज्ञं स्वधया ददन्ते ।
तेषां छिन्नं सम्वेतद्दधामि स्वाहा घर्मो अप्येतु देवान् ॥६१॥

यज्ञस्य दोहो विततः पुरुत्रा सो अष्टधा दिवमन्वाततान ।
स यज्ञ धुक्ष्व महि मे प्रजायां रायस्पोषं विश्वमायुरशीय स्वाहा ॥६२॥
आ पवस्व हिरण्यवदश्ववत्सोम वीरवत् । वाजं गोमन्तमा भर स्वाहा ॥६३॥

[अ०८, कं० ६३, मं० सं० १५०]

Sannaḥ sindhuravabhṛthāyodyataḥ samudro' bhyavahriyamāṇaḥ salilaḥ prapluto yayorojasā skabhitā rajāṁsi vīryebhirvīratamā śaviṣṭhā. Yā patyete' apratītā sahobhirviṣṇū' aganvaruṇā pūrvahūtau. || 59 ||

Devāndivamaganyajñastato mā draviṇamaṣṭu manuṣyānantarikṣamaganyajñasta-to mā draviṇamaṣṭu pitṛnpṛthivīmaganyasjñastato mā draviṇamaṣṭu yam kam ca lokamaganyajñastato me ḅhadramabhūt (i). || 60 ||

Catustriṁśattantavo ye vitatnire ya' imam yajñaṁ svadhyayā dadante. Teṣām chinnaṁ samvetaddhāmi svāhā gharmo' apyetu devān (i). || 61 ||

Yajñasya dohe vitataḥ purutrā so' aṣṭadhā divamanvātatāna. Sa yajña dhukṣva mahi me prajāyāṁ rāyaspoṣam viśvamāyuraśīya svāhā (i). || 62 ||

Ā pavasva hiraṇyavadaśvavatsoma vīravat. Vājam gomantamābhara svāhā (i). || 63 || (K = 63; M = 150)

59. When deposited, you are *sindhu* (the clean river) ready for the sacrificial bath.(1)

You are *samudra* (an ocean) when being approached by all.(2)

You are *salila* (the water) when in flood all around.(3)

May we be able to obtain favour of the venerable Lord and the sacrifice with whose power these worlds are kept steady, and who are most mighty and most vigorous in their strength; who rule over this universe, who are unchallengeable in their resistless might and who are invoked first of all.(4)

60. The sacrifice goes to the bounties of Nature in heaven; may it fetch riches thence for me. The sacrifice goes to men in the midspace; may it fetch riches thence for me. The sacrifice goes to elders on earth; may it fetch riches thence to me. To whatsoever world the sacrifice goes, may it fetch well-being thence for me.(1)

61. Of the thirty-four threads (elements), with which this sacrifice has been established and with which it has been supported with food, whichever is broken, that I join again. *Svāhā*. May this sacrifice reach the enlightened ones also.(1)

62. The resulting benefit of the sacrifice is spread wide all around; that has pervaded the heaven in eight forms. O sacrifice, bestow abundance of wealth and nourishment on my offsprings and may I live full length of my life. *Svāhā*.(1)

63. O blissful Lord, come to us with gold, with horses and with brave sons. Bestow upon us the food and cows. *Svāhā*.(1)

अथ नवमोऽध्यायः ।

देव सवितः प्रसुव यज्ञं प्रसुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाजं नः स्वदतु स्वाहा ॥१॥

ध्रुवसदं त्वा नृषदं मनःसद—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । अप्सुषदं त्वा घृतसदं व्योमसद—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् । पृथिविसदं त्वाऽन्तरिक्षसदं दिविसदं देवसदं नाकसद—
—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥२॥

अपांꣳ रसमुद्वयसꣳ सूर्ये सन्तꣳ समाहितम् । अपांꣳ रसस्य यो रसस्तं वो गृह्णाम्युत्तम-
—मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्ये—ष ते योनिरिन्द्राय त्वा जुष्टतमम् ॥३॥

Deva savitaḥ prasuva yajñam prasuva yajñapatim bhagāya. Divyo gandharvaḥ ketapūḥ ketam naḥ punātu vācaspatirvājam na svadatu svāhā (i). || 1 ||

Dhruvasadam tvā nṛṣadam manaḥsada-(i) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatamam (iii). Apsuṣadam tvā ghṛtasadam vyomasada-(iv) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(v) ṣa te yonirindrāya tvā juṣṭatamam (vi). Pṛthivisadam tvā' ntarikṣasadam divisadam devasadam nākasada-(vii) mupayāmagṛhīto' sindrāya tvā juṣṭam gṛhṇamye-(viii) ṣa te yonirindrāya tvā juṣṭatamam (ix). || 2 ||

Apām rasamudvayasaṁ sūrye santaṁ samāhitam. Apāṁ rasasya yo rasastam vo gṛhṇāmyuttama-(i) mupayāmagṛhīto' sīndrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatama (iii). || 3 ||

CHAPTER NINE

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thought purify our thinking and the Lord of speech make our food sweet. *Svāhā*.(1)

2. You are firmly set in this world, settled in men, settled in the mind.(1) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3) You are settled in waters, settled in melted butter and settled in the sky.(4) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(5) This is your abode. You, the most pleasing, to the resplendent Lord.(6) You are settled on the earth, settled in the midspace, settled in the sky, settled in the bounties of Nature, settled in the heaven.(7) You have been duly accepted. I take you, who are pleasing to the resplendent Lord.(8) This is your abode. You, the most pleasing, to the respledent Lord.(9)

3. The essence of the waters, from which the foodgrains grow, and which is gathered in the sun; the most excellent essence of that essence of waters I take for you.(1) O devotional bliss, you have been duly acceped. I take you pleasingto the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3)

ग्रहा ऊर्जाहुतयो व्यन्तो विप्राय मतिम् । तेषां विशिप्रियाणां वोऽहमिषमूर्जꣳ समग्रभम्-
मुपयामगृहीतोऽसीन्द्राय त्वा जुष्टं गृह्णाम्येष ते योनिरिन्द्राय त्वा जुष्टतमम् ।
सम्पृचौ स्थः सं मा भद्रेण पृङ्क्तं विपृचौ स्थो वि मा पाप्मना पृङ्क्तम् ॥४॥

इन्द्रस्य वज्रोऽसि वाजसास्त्वयायं वाजꣳ सेत् ।
वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥५॥
अप्स्वन्तरमृतमप्सु भेषजमपामुत प्रशस्तिष्वश्वा भवत वाजिनः ।
देवीरापो यो व ऊर्मिः प्रतूर्तिः ककुन्मान् वाजसास्तेनायं वाजꣳ सेत् ॥६॥

वातो वा मनो वा गन्धर्वाः सप्तविꣳशतिः । ते अग्रेऽश्वमयुञ्जँस्ते अस्मिञ्जवमादधुः ॥७॥
वातरꣳहा भव वाजिन्युज्यमान इन्द्रस्येव दक्षिणः श्रियैधि ।
युञ्जन्तु त्वा मरुतो विश्ववेदस आ ते त्वष्टा पत्सु जवं दधातु ॥८॥

Grahā' ūrjāhutayo vyanto viprāya matim. Teṣām viśipriyāṇām vo' hamiṣamūrjaṁ samagrabham (i) upayāmagṛhito' sindrāya tvā juṣṭam gṛhṇāmye-(ii) ṣa te yonirindrāya tvā juṣṭatamam (iii). Samprcau sthaḥ sam ma bhadreṇa pṛnktam (iv) vipṛcau stho vi mā pāpmanā pṛnktam (v). || 4 ||

Indrasya vajro' si vājasāstvayā'yam vājaṁ set (i). Vājasya nu prasave mātaram mahīmaditim nāma vacasā karāmahe. Yasyāmidam viśvam bhuvanamāviveśa tasyām no devaḥ savitā dharma sāviṣat (ii) || 5 ||

Apsvantaramṛtamapsu bheṣajamapāmuta praśastiṣvaśvā bhavata vājinaḥ (i). Devīrāpo yo va' ūrmiḥ pratūrtiḥ kakunmān vājasāstenāyam vājaṁ set (ii). || 6 ||

Vāto vā mano vā gandharvāḥ saptaviṁśatiḥ. Te agre' śvamayuñjaṁste' asmiñ javamādadhuḥ (i). || 7 ||

Vātaraṁhā bhava vājinyujyamāna indrasyeva dakṣiṇaḥ śriyaidhi. Yuñjantu tvā maruto viśvavedasa' ā te tvaṣṭā patsu javam dadhātu (i). || 8 ||

4. O containers of devotional bliss, you are invokers of vigour. You convey wisdom to the sage. I take food and vigour from you, who are prosperous.(1) O devotional bliss, you have been duly accepted. I take you pleasing to the resplendent Lord.(2) This is your abode. You, the most pleasing, to the resplendent Lord.(3) You two are united. Unite me with good. You two are separated. Keep me parted from evil.(4)

5. You are the adamantine weapon of the resplendent Lord. May this sacrificer (the king), the winner of strength, obtain power from you.(1) At the impulsion of bestower of power, we priase the mother earth, *aditi* (indivisible) by name. On this earth, where all this life has been accommodated, may the Creator God, provide shelter to us.(2)

6. There is ambrosia in the waters; in the waters are the healing medicines. With the use of good waters horses become strong and fast.(1) O divine waters, may this sacrificer, the winner of strength, being bathed with your high and rushing wave, obtain power from it.(2)

7. The wind, or the mind (thought) or the twenty-seven *nakṣatras* were the first to yoke the horse. They put speed in him.(1)

8. O horse, now having been yoked, become swift as wind and assume the glory of the skilled horse of the resplendent one. May the all-knowing cloud-bearing winds yoke you. May the supreme mechanic put speed in your feet.(1)

जवो यस्ते वाजिन्निहितो गुहा यः श्येने परीत्तो अचरच्च वाते ।
तेन नो वाजिन् बलवान् बलेन वाजजिच्च भव समने च पारयिष्णुः ।
वाजिनो वाजजितो वाजꣳ सरिष्यन्तो बृहस्पतेर्भागमवजिघ्रत ॥९॥

देवस्याहꣳ सवितुः सवे सत्यसवसो बृहस्पतेरुत्तमं नाकꣳ रुहेयम् ।
देवस्याहꣳ सवितुः सवे सत्यसवस इन्द्रस्योत्तमं नाकꣳ रुहेयम् ।
देवस्याहꣳ सवितुः सवे सत्यप्रसवसो बृहस्पतेरुत्तमं नाकमरुहम् ।
देवस्याहꣳ सवितुः सवे सत्यप्रसवस इन्द्रस्योत्तमं नाकमरुहम् ॥१०॥

बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयत ।
इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत ॥११॥

एषा वः सा सत्या संवागभूद्यया बृहस्पतिं वाजमजीजपताजीजपत बृहस्पतिं वाजं वनस्पतयो विमुच्यध्वम् । एषा वः सा सत्या संवागभूद्ययेन्द्रं वाजमजीजपताजीजपतेन्द्रं वाजं वनस्पतयो विमुच्यध्वम् ॥१२॥

Javo yaste vājinnihito guhā yaḥ śyene parītto' acaracca vāte. Tena no vājin balavān balena vājajicca bhava samane ca pārayiṣṇuḥ (i). Vājino vājajito vājaṁ sariṣyanto bṛhaspaterbhāganavajighrata (ii). || 9 ||

Devasyāhaṁ savituḥ save satyasavaso bṛhaspateruttamam nākaṁ ruheyam (i). Devasyāhaṁ savituḥ save satyasavasa indrasyottamam nākaṁ ruheyam (ii). Devasyāhaṁ savituḥ save satyaprasavaso bṛhaspateruttamam nākamaruham (iii). Devasyāhaṁ savituḥ save satyaprasavasa' indrasyottamam nākamaruham (iv). || 10 ||

Bṛhaspate vājam jaya bṛhaspataye vācam vadata bṛhaspatim vājam jāpayata (i). Indra vājam jayendrāya vācam vadatendram vājam jāpayata (ii). || 11 ||

Eṣā vaḥ sā satyā saṁvāgabhūdyayā bṛhaspatim vājamajījapatājījapata bṛhaspatim vājam vanaspatyo vimucyadhvam (i). Eṣā vaḥ sā satyā saṁvāgabhūdyayendram vājamajījapatājījapatendram vājam vanaspatyo vimucyadhvam (ii). ||12||

9. O Lord of strength, with your speed that has been kept secret in the cavity, that has been bestowed on the hawk and that has been moving in the wind, be strong with power for us; be winner of food and victory in the battle.(1) O speedy ones, winners of battles and acquirers of food, enjoy the share of the Lord Supreme by smell.(2)

10. By impulsion of the creator God who is the true inspirer, may I ascend to the most excellent heaven of the Lord Supreme.(1) By impulsion of the creator God, who is the true inspirer, may I ascend to the most excellent heaven of the resplendent Lord.(2)

By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the Lord Supreme.(3) By impulsion of the creator God, who is verily the true inspirer, I have ascended to the most excellent heaven of the resplendent Lord.(4)

11. O Lord Supreme, win the battle. Speak out the words for the Lord Supreme. Make the Lord Supreme win the battle.(1) O resplendent Lord, win the battle. Speak out the words for the resplendent Lord. Make the resplendent Lord win the battle.(2)

12. True has come out your auspicious speech, by which you have made the Lord Supreme win the battle. O vegetations, be freed by the Lord Supreme, whom you have enabled to win the battle.(1) True has come out your auspicious speech by which you have made the resplendent Lord win the battle. O vegetations, be freed by the resplendent Lord, whom you have enabled to win the battle.(2)

देवस्याहꣳ सवितुः सवे सत्यप्रसवसो बृहस्पतेर्वाजजितो वाजं जेषम्।
वाजिनो वाजजितोऽध्वन स्कभ्नुवन्तो योजना मिमानाः काष्ठां गच्छत ॥१३॥

एष स्य वाजी क्षिपणिं तुरण्यति ग्रीवायां बद्धो अपिकक्ष आसनि।
क्रतुं दधिक्रा अनु सꣳसनिष्यदत्पथामङ्काꣳस्यन्वापनीफणत् स्वाहा ॥१४॥

उत स्मास्य द्रवतस्तुरण्यतः पर्णं न वेरनुवाति प्रगर्धिनः।
श्येनस्येव ध्रजतो अङ्कसं परि दधिक्राव्णः सहोर्जा तरित्रतः स्वाहा ॥१५॥

शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः।
जम्भयन्तोऽहिं वृकꣳ रक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः ॥१६॥

ते नो अर्वन्तो हवनश्रुतो हवं विश्वे शृण्वन्तु वाजिनो मितद्रवः।
सहस्रसा मेधसाता सनिष्यवो महो ये धनꣳ समिथेषु जभ्रिरे ॥१७॥

वाजे-वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः ॥१८॥

Devasyāhaṁ savituḥ save satyaprasvaso bṛhaspatervājajito vājam jeṣam (i). Vājino vājajito' dhvana skabhnuvanto yojanā mimānāḥ kāṣṭhām gacchata (ii) || 13 ||

Eṣa sya vājī kṣipaṇim turaṇyati grīvāyām baddho' apikaṣa' āsani. Kratum dadhikrā' anu saṁsaniṣyadatpathāmankāṁs-yanvāpanīphaṇat svāhā (i). || 14 ||

Uta smāsya dravatasturaṇyataḥ parṇam na veranuvāti pra-gardhinaḥ. Śyenasyeva dhrajato' aṅkasam pari dadhikrāvṇaḥ sahorjā taritrataḥ svāhā (i). || 15 ||

Śam no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ. Jambhayanto him vṛkaṁ rakṣāṁsi sanemyasma-dyuyavannamīvāḥ (i). || 16 ||

Te no' arvanto havanaśuto havam viśve śṛṇvantu vājino mi-tadravaḥ. Sahasrasā medhasātā saniṣyavo maho ye dhanaṁ samitheṣu jabhrire (i). || 17 ||

Vāje-vāje' vata vājino no dhaneṣu viprā' amṛtā' ṛtajñāḥ. Asya madhvaḥ pibata mādayadhvam tṛptā yāta pathibhirdevayānaiḥ. (i). || 18 ||

13. At the impulsion of the creator God, who is the true inspirer, may I win the strength of the Lord Supreme, the winner of battles.(1) O speedy ones, winners of the battles, blocking the pathways and measuring miles, may you reach the regions.(2)

14. This speedy courser, bound at the neck and flanks and in the mouth, runs fast at the stroke of the whip. Overcoming the obstacles on the way, following the intentions of the rider, the horse (the morning sun) traverses the uneven paths to reach the destination quickly. *Svāhā*.(1)

15. The trappings of this swiftly running courser (the morning sun), dashing like a hawk, traversing the path with vigour, follow him like feathers of a flying bird determined to reach its prey. *Svāhā*.(1)

16. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us.(1)

17. May all those vigorous horses (of the sun), moving pleasantly, listeners of calls, hear our invocations. They are winners of thousands, enrichers of the place of sacrifice, and they have brought great riches from the battles.(1)

18. O horses (of the sun), wise immortal, and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied go on the paths on which the enlightened ones travel.(1)

आ मा वाजस्य प्रसवो जगम्यादेमे द्यावापृथिवी विश्वरूपे ।
आ मा गन्तां पितरा मातरा चा मा सोमो अमृतत्वेन गम्यात् ।
वाजिनो वाजजितो वाजꣳ ससृवाꣳसो बृहस्पतेर्भागमवजिघ्रत निमृजानाः ॥१९॥

आपये स्वाहा स्वापये स्वाहाऽपिजाय स्वाहा क्रतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्ने मुग्धाय स्वाहा मुग्धाय वैनꣳशिनाय स्वाहा विनꣳशिन आन्त्यायनाय स्वाहाऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा ॥२०॥

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पताꣳ श्रोत्रं यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् । प्रजापतेः प्रजा अभूम स्वर्देवा अगन्मामृता अभूम ॥२१॥

अस्मे वो अस्त्विन्द्रियमस्मे नृम्णमुत क्रतुरस्मे वर्चाꣳसि सन्तु वः ।
नमो मात्रे पृथिव्यै नमो मात्रे पृथिव्या इयं ते राड्
यन्तासि यमनो ध्रुवोऽसि धरुणः । कृष्यै त्वा क्षेमाय त्वा रय्यै त्वा पोषाय त्वा ॥२२॥

Ā mā vājasya prasavo jagamyādeme dyāvāpṛthivī viśvarūpe. Ā mā gantām pitarā mātarā cā mā somo' amṛtattvena gamyāt (i). Vājino vājajito vājaṁ sasṛvāṁso bṛhaspaterbhāgamava-jighrata nimṛjānāḥ (ii). || 19 ||

Āpaye svāhā (i) svāpaye svāhā' (ii) pijāya svāhā (iii) kratave svāhā (iv) vasave svāhā-(v)`harpataye svāhā'-(vi) hne mugdhāya svāhā (vii) mugdhāya vainaṁśināya svāhā (viii) vinaṁśina' āntyāyanāya svāhā'-(ix) ntyāya bhauvanāya svāhā (x) bhuvanasya pataye svāhā'-(xi) dhipataye svāhā (xii). || 20 ||

Āyuryajñena kalpatām (i) prāṇo yajñena kalpatāṁ (ii) cakṣuryajñena kalpatāṁ śrotram yajñena kalpatāṁ (iv) pṛṣtham yajñena kalpatām (v) yajño yajñena kalpatām (vi). Prajāpateḥ prajā' abhūma (vii) svardevā' aganmā'-(viii) mṛtā' abhūma (ix). || 21 ||

Asme vo' astvindriyamasme nṛmṇamuta kraturasme varcāṁsi santu vaḥ (i). Namo mātre pṛthivyai namo mātre pṛthivyā'(ii) iyam te rāḍ-(iii) yantā'si yamano dhruvo' si dha-ruṇaḥ. Kṛṣyai tvā kṣemāya tvā rayyai tvā poṣāya tvā (iv). || 22 ||

19. May the impulsion of strength come to me. May these earth and sky, having all sorts of forms, come to me. May the father as well as mother come to me. May the bliss with immortality come to me.(1) O speedy ones, winners of the battles, having gone to win the booty, keep and enjoy the share of the Lord Supreme by smell.(2)

20. I dedicate it for acquisition of skills.(1) I dedicate it for acquisition of expertise.(2) I dedicate it for victory.(3) I dedicate it for action.(4) I dedicate it for accommodation.(5) I dedcate it to the Lord of the day.(6) I dedicate it to the pleasing day.(7) I dedicate it to the pleasing perishable objects.(8) I dedicate it to the perishable objects leading to the end.(9) I dedicate it to the last of the worldly things.(10) I dedicate it to the Lord of the worlds.(11) I dedicate it to the Overlord of all.(12)

21. May my longevity be secured by sacrifice.(1) May my breath be secured by sacrifice.(2) May my vision be secured by sacrifice.(3) May my hearing be secured by sacrifice.(4) May my back be secured by sacrifice.(5) May the sacrifice be secured by sacrifice.(6) We have become the offsprings of the Lord of creatures.(7) We have reached the enlightened ones in the heaven.(10) We have become immortal.(11)

22. O regions, may your manly vigour be in us; be your wealth, your intelligence and your lustres.(1) Our obeisance to mother earth; obeisance to mother earth.(2) This is your sovereignty.(3) You are the leader and the controller; you are firm and sustainer of all. I invoke you for agriculture, for well-being, for wealth and for plentiful nourishment.(4)

वाजस्येमं प्रसवः सुषुवेऽग्रे सोमꣳ राजानमोषधीष्वप्सु ।
ता अस्मभ्यं मधुमतीर्भवन्तु वयꣳ राष्ट्रे जागृयाम पुरोहिताः स्वाहा ॥२३॥
वाजस्येमां प्रसवः शिश्रिये दिवमिमा च विश्वा भुवनानि सम्राट् ।
अदित्सन्तं दापयति प्रजानन्त्स नो रयिꣳ सर्ववीरं नि यच्छतु स्वाहा ॥२४॥
वाजस्य नु प्रसव आ बभूवेमा च विश्वा भुवनानि सर्वतः ।
सनेमि राजा परि याति विद्वान् प्रजां पुष्टिं वर्धयमानो अस्मे स्वाहा ॥२५॥
सोमꣳ राजानमवसेऽग्निमन्वारभामहे । आदित्यान्विष्णुꣳ सूर्यं ब्रह्माणं च बृहस्पतिꣳ स्वाहा ॥२६॥
अर्यमणं बृहस्पतिमिन्द्रं दानाय चोदय ।
वाचं विष्णुꣳ सरस्वतीꣳ सवितारं च वाजिनꣳ स्वाहा ॥२७॥

अग्ने अच्छा वदेह नः प्रति नः सुमना भव ।
प्र नो यच्छ सहस्रजित्त्वꣳ हि धनदा असि स्वाहा ॥२८॥

Vājasyemam prasavaḥ suṣuve' gre somam rājānamoṣadhīṣvapsu. Tā' asmabhyam madhumatīrbhavantu vayaṁ rāṣṭre jāgṛyāma purohitāḥ svāhā (i). || 23 ||

Vājasyemām prasavaḥ śiśriye divamimā ca viśvā bhuvanāni samrāṭ. Aditsantam dāpayati prajānantsa no rayiṃ sarvavīram ni yachatu svāhā (i). || 24 ||

Vājasya nu prasava ā babhūvemā ca viśvā bhuvanāni sarvataḥ. Sanemi rājā pari yāti vidvān prajām puṣṭim vardhayamāno' asme svāhā (i). || 25 ||

Somaṁ rājānamavase' gnimanvārabhāmahe. Ādityānviṣṇum sūryam brahmāṇam ca bṛhaspatiṁ svāhā (i). || 26 ||

Aryamaṇam bṛhaspatimindraṁ dānāya codaya. Vācam viṣṇuṁ sarasvatīṁ savitāram ca vājinaṁ svāhā (i). || 27 ||

Agne' acchā vadeha naḥ prati naḥ sumanā bhava. Pra no yaccha sahasrajit tvaṁ hi dhanadā' asi svāhā (i). || 28 ||

23. Long long ago, the impulsion of strength produced this blissful plant, the king, in waters and in the medicinal herbs. May those herbs be sweet as honey for us. Stationed in forefront, may we always be active and alert for our nation. *Svāhā*.(1)

24. The sovereign of all, who is the creator of all food, has pervaded this earth, the sky and all of the worlds. Knowing well, He makes even a miser donate liberally. May He bestow riches on us along with a host of heroes. *Svāhā*.(1)

25. At the impulsion of strength this earth and all the other worlds came into being all around. The ancient sovereign moves around knowing full well and increasing our offspring as well as our nourishment. *Svāhā*.(1)

26. For our protection, we invoke the blissful Lord, the sovereign and the adorable Lord, the months, the omnipresent Lord, the sun, the Lord of knowledge and the Lord Supreme. *Svāhā*.(1)

27. O Lord,urge the impartial adjudicator, the great learned teacher, the army chief, the speech, the sacrifice, the learning divine and the powerful sun to bestow gifts on us.*Svāhā*.(1)

28. O adorable Lord, speak kindly to us; be gracious towards us here. O winner of thousands, give iiberally to us. You are the granter of wealth. *Svāhā*.(1)

प्र नो यच्छत्वर्यमा प्र पूषा प्र बृहस्पतिः । प्र वाग्देवी ददातु नः स्वाहा ॥ २९ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रिये दधामि बृहस्पतेष्ट्वा साम्राज्येनाभि षिञ्चाम्यसौ ॥ ३० ॥

अग्निरेकाक्षरेण प्राणमुदजयत्तमुज्जेषमश्विनौ द्व्यक्षरेण द्विपदो मनुष्यानुदजयतां तानुज्जेषं
विष्णुस्त्र्यक्षरेण त्रीँल्लोकानुदजयत्तानुज्जेषꣳ सोमश्चतुरक्षरेण चतुष्पदः पशूनुदजयत्तानुज्जेषम् ॥३१
पूषा पञ्चाक्षरेण पञ्च दिश उदजयत्ता उज्जेषꣳ सविता षडक्षरेण षडृतूनुदजयत्तानुज्जेषं मरुतः
सप्ताक्षरेण सप्त ग्राम्यान् पशूनुदजयँस्तानुज्जेषं बृहस्पतिरष्टाक्षरेण गायत्रीमुदजयत्तामुज्जेषम् ॥३२
मित्रो नवाक्षरेण त्रिवृतꣳ स्तोममुदजयत्तमुज्जेषं वरुणो दशाक्षरेण विराजमुदजयत्तामुज्जेष-
मिन्द्र एकादशाक्षरेण त्रिष्टुभमुदजयत्तामुज्जेषं विश्वे देवा द्वादशाक्षरेण जगतीमुदजयँस्ता-
मुज्जेषम् ॥ ३३ ॥

Pra no yacchatvaryamā pra pūṣā pra bṛhaspatiḥ. Pra vāgdevī dadātu naḥ svāhā (i). || 29 ||

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūṣṇo hastābhyām. Sarasvatyai vāco yanturyantriye dadhāmi bṛhaspateṣṭvā sāmrājyenābhiṣiñcāmyasau (i). || 30 ||

Agnirekākṣareṇa prāṇamudajayat tamujjeṣama-(i) śvinau dvyakṣareṇa dvipado manuṣyānudajayatām tānujjeṣam (ii) viṣṇustryakṣareṇa trīmllokānudajayat tānujjeṣaṁ (iii) somaścaturakṣareṇa catuṣpadaḥ paśūnudajayattānujjeṣam (iv). || 31 ||

Pūṣā pañcākṣareṇa pañca diśa' udajayattā' ujjeṣaṁ (i) savitā ṣaḍakṣareṇa ṣaḍṛtūnudajayattānujjeṣam (ii) marutaḥ saptākṣareṇa sapta grāmyān paśūnudajayaṁstānujjeṣam (iii) bṛhaspatiraṣṭākṣareṇa gāyatrīmudajayat tāmujjeṣam (iv) ||32||

Mitro navākṣareṇa trivṛtaṁ stomamudajayattamujjeṣam (i) varuṇo daśākṣareṇ virājamudajayat tāmujjeṣa-(ii) mindra ekādaśākṣareṇa triṣṭubhamudajayattāmujjeṣam (iii) viśve devā dvādaśākṣareṇa jagatīmudajayaṁstāmujjeṣam (iv). ||33||

29. May the impartial adjudicating Lord, the nourisher Lord, the Lord Supreme grant and the speech divine give gifts to us. *Svāhā*.(2)

30. At the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I, so and so, consign you to the controlling guidance of the learning divine, the controller of speech. I hereby sprinkle you with the consecration waters of the empire of the Lord Supreme.(1)

31. *Agni* (fire) conquered the vital breath with the one-syllable metre; may I conquer the same.(1) *Aśvinau* (the twins divine) conquered men with two-syllable metre; may I conquer those.(2) *Viṣṇu* (the sun) conquered the three worlds with three-syllable metre; may I conquer those.(3) *Soma* (the moon) conquered quadruped animals with four-syllable metre; may I conquer those.(4)

32. *Pūṣan* (the nourisher) conquered the five directions with the five-syllable metre; may I conquer those.(1) *Savitṛ* (the sun) conquered six seasons with the six-syllable metre; may I conquer those.(2) *Maruts* (the cloud-bearing winds) conquered the seven domestic animals with the seven-syllable metre; may I win those.(3) *Bṛhaspati* (the Lord Supreme) won *gāyatrī* with the eight syllable metre; may I win her.(4)

33. *Mitra* (the friendly Lord) conquered the *trivṛta* verse with the nine-syllable metre; may I conquer that.(1) *Varuṇa* (the venerable Lord) conquered *Virāṭ* with the ten-syllable metre; may I conquer that.(2) *Indra* (the resplendent Lord) conquered *triṣṭubh* with the eleven-syllable metre; may I conquer that.(3) *Viśvedevāh* (all the bounties of Nature) conquered *jagatī* with the twelve syllable metre; may I conquer that.(4)

वसवस्त्रयोदशाक्षरेण त्रयोदशꣳ स्तोममुदजयँस्तमुज्जेषꣳ रुद्राश्चतुर्दशाक्षरेण चतुर्दशꣳ स्तोममुदजयँस्तमुज्जेषमादित्याः पञ्चदशाक्षरेण पञ्चदशꣳ स्तोममुदजयँस्तमुज्जेषमदितिः षोडशाक्षरेण षोडशꣳ स्तोममुदजयत्तमुज्जेषं प्रजापतिः सप्तदशाक्षरेण सप्तदशꣳ स्तोममुदजयत्तमुज्जेषम् ॥ ३४ ॥

एष ते निर्ऋते भागस्तं जुषस्व स्वाहा ऽग्निनेत्रेभ्यो देवेभ्यः पुरःसद्भ्यः स्वाहा यमनेत्रेभ्यो देवेभ्यो दक्षिणासद्भ्यः स्वाहा विश्वदेवनेत्रेभ्यो देवेभ्यः पश्चात्सद्भ्यः स्वाहा मित्रावरुणनेत्रेभ्यो वा मरुन्नेत्रेभ्यो वा देवेभ्य उत्तरासद्भ्यः स्वाहा सोमनेत्रेभ्यो देवेभ्य उपरिसद्भ्यो दुवस्वद्भ्यः स्वाहा ॥ ३५ ॥

ये देवा अग्निनेत्राः पुरःसदस्तेभ्यः स्वाहा ये देवा यमनेत्रा दक्षिणासदस्तेभ्यः स्वाहा ये देवा विश्वदेवनेत्राः पश्चात्सदस्तेभ्यः स्वाहा ये देवा मित्रावरुणनेत्रा वा मरुन्नेत्रा वोत्तरासदस्तेभ्यः स्वाहा ये देवाः सोमनेत्रा उपरिसदो दुवस्वन्तस्तेभ्यः स्वाहा ॥ ३६ ॥

Vasavastrayodaśākṣareṇa trayodaśaṁ stomamudajayaṁyastamujjeṣam (i) rudrāścaturdaśākṣareṇa caturdaśaṁstomamudajayaṁstamujjeṣamā-(ii) dityāḥ pañcadaśākṣareṇa pañcadaśaṁ stomamudajayaṁastāmujjeṣama-(iii) ditiḥ ṣoḍaśākṣareṇa ṣodaśaṁ stomamudajayattamujjeṣam (iv) prajāpatiḥ saptadaśākṣareṇa saptadaśaṁ stomamudajayttamujjeṣam (v). || 34 ||

Eṣa te nirṛte bhāgastam juṣasva svāhā'-(i) gninetrebhyo devebhyaḥ puraḥsadbhyaḥ svāhā (ii) yamanetrebhyo devebhyo dakṣiṇāsadbhyaḥ svāhā (iii) viśvadevanetrebhyo devebhyaḥ paścātsadbhyaḥ svāhā (iv) mitrāvaruṇanetrebhyo vā marunnetrebhyo vā devebhya' uttarāsdbhyaḥ svāhā (v) somanetrebhya devebhya' uparisadbhyo duvasadbhyaḥ svāhā (vi). || 35 ||

Ye devā' agninetrāḥ puraḥsadastebhyaḥ svāhā (i) ye devā yamanetrā dakṣiṇā-sadastebhyaḥ svāhā (ii) ye devā viśvadevanetrāḥ paścātsadastebhyaḥ svāhā (iii) ye devā mitrāvaruṇanetrā vā marunnetrā vottarāsadastebhyaḥ svāhā (iv) ye devāḥ somanetrā' uparisado duvasvantastebhyaḥ svāhā (v). || 36 ||

34. *Vasus* (lords of abode) conquered the thirteenth verse of praise with the thirteen-syllable metre; may I conquer that.(1) *Rudras* (terrible punishers) conquered fourteenth verse of praise with the fourteen-syllable metre; may I conquer that.(2) *Ādityas* (the months) conquered the fifteenth verse of praise with the fifteen-syllable metre; may I conquer that.(3) *Aditi* (the eternity) conquered the sixteenth verse of praise with the sixteen-syllable metre; may I conquer that.(4) *Prajāpati* (Lord of creatures) conquered seventeenth verse of praise with the seventeen-syllable metre; may I conquer that.(5)

35. O earth, this is your share; enjoy it.*Svāhā*.(1) I dedicate to the enlightened ones, whose leader is the adorable Lord, and who are seated on the eastern side.(2) I dedicate to the enlightened ones, whose leader is the ordainer and who are seated on the southern side.(3) I dedicate to the enlightened ones whose leaders are all the bounties of Nature and who are seated on the western side.(4) I dedicate to the enlightened ones, whose leaders are the friendly Lord and the venerable Lord, or the enlightened ones whose leaders are the cloud-bearing winds and who are seated on the northern side.(5) I dedicate to the enlightened ones whose leader is the blissful Lord and who are seated above full of reverence.(6)

36. I dedicate to those enlightened ones, whose leader is the adorable lord, and who sit on the eastern side.(1) I dedicate to those enlightened ones, whose leader is the ordainer and who sit on the southern side.(2) I dedicate to those enlightened ones, whose leaders are all the bounties of Nature and who sit on the western side.(3) I dedicate to those enlightened ones whose leaders are the friendly Lord and the vernerable Lord, or those enlightened ones, whose leaders are the cloud-bearing winds and who sit on the northern side.(4) I dedicate to those enlightened ones, whose leader is the blissful Lord and who sit above full of reverence.(5)

अग्ने सहस्व पृतना अभिमातीरपास्य । दुष्टरस्तरन्नरातीर्वर्चो धा यज्ञवाहसि ॥ ३७ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । उपांꣳशोर्वीर्येण जुहोमि हतꣳ रक्षः स्वाहा रक्षसां त्वा वधायावधिष्म रक्षोऽवधिष्मामुमसौ हतः ॥ ३८ ॥

सविता त्वा सवानाꣳ सुवतामग्निर्गृहपतीनाꣳ सोमो वनस्पतीनाम् ।
बृहस्पतिर्वाच इन्द्रो ज्यैष्ठ्याय रुद्रः पशुभ्यो मित्रः सत्यो वरुणो धर्मपतीनाम् ॥३९॥

इमं देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।
इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा ॥ ४० ॥
[अ० ९, कं० ४०, मं० सं० ११७]

Agne sahasva pṛtanā' abhimātīrapāsya. Duṣṭarastarannarātīrvarco dhā yajñavāhasi (i). || 37 ||

Devasya tvā savituḥ prasave' śvinorbāhubhyām pūśṇo hastābhyām. Upāṁśorvīryeṇa juhomi hataṁ rakṣaḥ svāhā (i) rakṣasām tvā vadhāyā (ii) vadhiṣma rakṣo' vadhiṣmāmumasau hataḥ (iii). || 38 ||

Savitā tvā savānāṁ suvatāma-(i) gnirgṛhapatīnām (ii) somo vanaspatīnām (iii). Bṛhaspatirvāca' (iv) indro jyaiṣṭhyāya (v) rudraḥ paśubhyo (vi) mitraḥ satyo (vii) varuṇo dharmapatīnām (viii). || 39 ||

Imam devā' aspatnaṁ suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' eṣa vo' mī rājā somo' smākam brāhmaṇnāām rājā (i). || 40 || (K = 40; M = 117)

37. O adorable Lord, defeat the invading hordes; drive away the enemy. Destroying the armies of enemy, you are quite irresistible. You are the bestower of lustre upon the sacrificer.(1)

38. O destroyer of evils, at the impulsion of the creator God, with the arms of the healers and with the hands of the nourisher, I offer oblations with the strength of the first ladle of oblation (the first expression of devotion). The pests have been killed, *Svāhā*.(1) You for the slaughter of pests(2). We have killed the pests. We have killed so and so. So and so have been killed.(3)

39. May the creator God inspire you for sway over rulers.(1) The adorable Lord for sway over householders.(2) The blissful Lord for sway over vegetations.(3) The Lord Supreme for speech.(4) The resplendent Lord for supremacy.(5) The terrible Lord for cattle.(6) The friendly Lord for truth.(7) The venerable Lord for sway over the protectors of law.(8)

40. O enlightened ones, inspire this sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe. O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.(1)

अथ दशमोऽध्यायः ।

अपो देवा मधुमतीरगृभ्णन्नूर्जस्वती राजस्वश्चितानाः ।
याभिर्मित्रावरुणावभ्यषिञ्चन्याभिरिन्द्रमनयन्नत्यरातीः ॥ १ ॥

वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृष्ण ऊर्मिरसि राष्ट्रदा राष्ट्रममुष्मै देहि
वृषसेनोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा वृषसेनोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि— ॥ २ ॥

अर्थेत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा ऽर्थेत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्तौ—जस्वती स्थ राष्ट्रदा
राष्ट्रं मे दत्त स्वाहौ—जस्वती स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पः परिवाहिणी स्थ राष्ट्रदा राष्ट्रं मे
दत्त स्वाहा ऽपः परिवाहिणी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पां पतिरसि राष्ट्रदा राष्ट्रं मे देहि
स्वाहा ऽपां पतिरसि राष्ट्रदा राष्ट्रममुष्मै देह्य—पां गर्भोऽसि राष्ट्रदा राष्ट्रं मे देहि स्वाहा ऽपां
गर्भोऽसि राष्ट्रदा राष्ट्रममुष्मै देहि ॥ ३ ॥

Apo devā madhumatīragṛbhṇannurjasvatī rājasvaścitānāḥ. Yābhirmitrāvaruṇāvabhyaṣiñcanyābhirindramanayanna-tyarātīḥ (i). || 1 ||

Vṛṣṇa, ūrmirasi rāṣṭradā rāṣṭram me dehi svāhā (i) vṛṣṇ a'ūrmirasi rāṣṭradā rāṣṭramamuṣmai dehi (ii) vṛṣaseno' si rāṣṭradā rāṣṭram me dehi svāhā (iii) vṛṣaseno' si rāṣṭradā rāṣṭramamuṣmai dehi (iv). || 2 ||

Artheta stha rāṣṭradā rāṣṭram me datta svāhā'-(i) rtheta stha rāṣṭradā rāṣṭramamuṣmai dattau-(ii) jasvatī stha rāṣṭradā rāṣṭram me datta svāhau-(iii) jasvatī stha rāṣṭradā rāṣṭrama-muṣmai dattā-'(iv) paḥ parivāhiṇī stha rāṣṭradā rāṣṭram me datta svāhā-'(v) paḥ parivāhiṇī stha rāṣṭradā rāṣṭramamusmai dattā'-(vi) pām patirasi rāṣṭradā rāṣṭram me dehi svāhā'-(vii) pām patirasi rāṣṭradā rāṣṭramamuṣmai deḥya-(viii) pām garbho' si rāṣṭradā rāṣṭram me dehi svāhā'-(ix) pām garbho' si rāstradā rāṣṭramamuṣmai dehi (x). || 3 ||

CHAPTER TEN

1. The enlightened ones obtain the waters, tasting sweet as honey, invigorating, glittering and restoring consciousness, wherewith they consecrate the friendly Lord and the venerable Lord and wherewith they lead the resplendent Lord overwhelming the enemies.(1)

2. You are a surge of strength, bestower of kingdom; bestow kingdom on me. *Svāhā*.(1) You are a suıge of strength, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(2) You have a powerful army, bestower of kingdom; bestow kingdom on me. *Svāhā*.(3) You have a powerful army, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(4)

3. You are accomplishers of the work, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are accomplishers of the work, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(2) You are full of vigour, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(3) You are full of vigour, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are streams flowing around, bestowers of kingdom; bestow kingdom on me. *Svāhā*(5) You are waters flowing around, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(6) You are the Lord of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(7) You are the Lord of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(8) You are the child of waters, bestower of kingdom; bestow kingdom on me. *Svāhā*.(9) You are the child of waters, bestower of kingdom; bestow kingdom on this sacrificer, so and so.(10)

सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यत्वचस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा सूर्यवर्चस स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त मान्दा स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा मान्दा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त ...क्षित स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा व्रजक्षित स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त वाशा स्थ रा... ष्ट्रं मे दत्त स्वाहा वाशा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शविष्ठा स्थ राष्ट्रदा राष्ट्रं मे द... स्वाहा शविष्ठा स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त शक्वरी स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा शक्वरी स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त जनभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा जनभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त विश्वभृत स्थ राष्ट्रदा राष्ट्रं मे दत्त स्वाहा विश्वभृत स्थ राष्ट्रदा राष्ट्रममुष्मै दत्ता—पः स्वराज स्थ राष्ट्रदा राष्ट्रममुष्मै दत्त । मधुमतीर्मधुमतीभिः पृच्यन्तां महि क्षत्रं क्षत्रियाय वन्वानाः अनाधृष्टाः सीदत सहौजसो महि क्षत्रं क्षत्रियाय दधतीः ॥ ४ ॥

Sūryatvacasa stha rāṣṭradā rāṣṭram me datta svāhā (i) sūryatvacasa stha rāṣṭradā rāṣṭramamuṣmai datta (ii) sūryavarcasa stha rāṣṭradā rāṣṭram me datta svāhā (iii) sūryavarcasa stha rāṣṭradā rāṣṭramamuṣmai datta (iv) māndā stha rāṣṭradā rāṣṭram me datta svāhā (v) māndā stha rāṣṭradā rāṣṭramamuṣmai datta (vi) vrajakṣita stha rāṣṭradā rāṣṭram me datta svāhā (vii) vrajakṣita stha rāṣṭradā rāṣṭramauṣmai datta (viii) vāśā stha rāṣṭradā rāṣṭram me datta svāhā (ix) vāśā stha rāṣṭradā rāṣṭramamuṣmai datta (x) śaviṣṭhā stha rāṣṭradā rāṣṭramā me datta svāhā (xi) śaviṣṭhā stha rāṣṭradā rāṣṭramamuṣmai datta (xii) śakvarī stha rāṣṭradā rāṣṭram me datta svāhā (xiii) śakvari stha rāṣṭradā raṣṭramamuṣmai datta (xiv) janabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xv) janabhṛta stha rāṣṭradā rāṣṭramamuṣmai datta (xvi) viśvabhṛta stha rāṣṭradā rāṣṭram me datta svāhā (xvii) viśvabhṛta stha rāṣṭradā rāṣṭram me datta rāṣṭramamuṣmai datta āpaḥ (xviii) svarāja stha rāstradā rāṣṭramamuṣmai datta (xix). Madhumatīrmadhumatībhiḥ pṛcyantām mahi kṣatram kṣatriyāya vanvānā' anādhṛṣṭāḥ sīdata sahaujaso mahi ksatram kṣatriyāya dadahatīḥ (xxi). || 4 ||

4. You are with sun-like skins, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(1) You are with sun-like skins, bestowers of kingdom; bestow kingdom on this sacrificer, so and so(2). You are with lustre of the sun, bestowers of kingdom; bestow kingdom on me. *Svāhā*(3) You are with lustre of the sun, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(4) You are pleasure-giving, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(5) You are pleasure-giving, bestowers of kingdom; bestow kingdom on this sacrificer, so and so(6). You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(7) You are dwellers in the cattle-rearing farms, bestowers of kingdom; bestow kingdom on this sacrificer,so and so.(8) You are desired by all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(9)You are desired by all, bestowers of kingdom; bestow kingdom on this sacrificer,so and so.(10) You are the most powerful, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(11) You are the most powerful, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(12) You are endowed with strength, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(13) You are endowed with strength, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(14) You are nourishers of people, bestowers of kingdom; bestow kingdom on me, *Svāhā*.(15) You are nourishers of people, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(16) You are nourishers of all, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(17) You are nourishers of all, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(18) You are self-shining waters, bestowers of kingdom; bestow kingdom on me. *Svāhā*.(19) You are slef-shining waters, bestowers of kingdom; bestow kingdom on this sacrificer, so and so.(20) May the sweet mingle with the sweet ones, winning great ruling power for the warrior. Rest here unmolested, full of strength, bestowing great ruling power on the warrior.(21)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् । अग्नये स्वाहा सोमाय स्वाहा सवित्रे स्वाहा
सरस्वत्यै स्वाहा पूष्णे स्वाहा बृहस्पतये स्वाहेन्द्राय स्वाहा घोषाय स्वाहा श्लोकाय
स्वाहांऽशाय स्वाहा भगाय स्वाहाऽर्यम्णे स्वाहा ॥ ५ ॥

पवित्रे स्थो वैष्णव्यौ सवितुर्वः प्रसव उत्पुनाम्यच्छिद्रेण पवित्रेण सूर्यस्य रश्मिभिः ।
अनिभृष्टमसि वाचो बन्धुस्तपोजाः सोमस्य दात्रमसि स्वाहा राजस्वः ॥ ६ ॥

सधमादो द्युम्निनीराप एता अनाधृष्टा अपस्यो वसानाः ।
पस्त्यासु चक्रे वरुणः सधस्थमपाᳬ शिशुर्मातृतमास्वन्तः ॥ ७ ॥

क्षत्रस्योल्बमसि क्षत्रस्य जराय्वसि क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसी—
—न्द्रस्य वार्त्रघ्नमसि मित्रस्यासि वरुणस्यासि त्वयाऽयं वृत्रं वधेत् । दृवाऽसि
रुजाऽसि क्षुमाऽसि । पातैनं प्राञ्चं पातैनं प्रत्यञ्चं पातैनं तिर्यञ्चं दिग्भ्यः पात ॥८॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Agnaye svāhā (ii) somāya svāhā (iii) savitre svāhā (iv) sarasvatyai svāhā (v) pūṣṇe svāhā (vi) bṛhaspataye svāhā (vii) indrāya svāhā (viii) ghoṣāya svāhā (ix) ślokāya svāhā'-(x) ṁśāya svāhā (xi) bhagāya svāhā'r -(xii) yamṇe svāhā (xiii). || 5 ||

Pavitre stho vaiṣṇavyau (i) saviturvaḥ prasava' utpunāmyacchidreṇa pavitreṇa sūryasya raśmibhih (ii). Anibhṛṣṭamasi vāco bandhustapojāḥ somasya dātramasi svāhā rājasvāḥ (iii). || 6 ||

Sadhamādo dyumninīrāpa' etā' anādhṛṣṭā' apasyo vasānā. Pastyāsu cakre varuṇaḥ sadhasthamapām śiśurmātṛtamāsvantaḥ (i). || 7 ||

Kṣatrasyolbamasi (i) kṣatrasya jarāyvasi (ii) kṣatrasya yonirasi (iii) kṣatrasya nābhirasi (iv) indrasya vārtraghnamasi (v) mitrasyāsi (vi) varuṇasyāsi (vii) tvayā' yam vṛtram vadhet (viii). Dṛvā 'si (ix) rujāsi (x) kṣumāsi (xi). Pātainam prāñcam (xii) pātainam pratyañcam (xiii) pātainam tiryañcam digbhyaḥ pāt (xiv). || 8 ||

5. You are the radiance of the blissful Lord; may I have the radiance like yours.(1) I dedicate to the adorable Lord.(2) I dedicate to the blissful Lord.(3) I dedicate to the creator.(4) I dedicate to the speech.(5) I dedicate to the nourisher.(6) I dedicate to the Lord supreme.(7) I dedicate to the resplendent Lord.(8) I dedicate to the proclamation.(9) I dedicate to the praise.(10) I dedicate to the aportioner.(11) I dedicate to the Lord of prosperity.(12) I dedicate to the Lord of justice.(13)

6. Both of you are purifier belonging to omnipresent Lord.(1) By the impulsion of the creator God, I purify you with the rays of the sun, as if, with a strainer without pores.(2) You are unconquered by evil ones. You are correlated with the speech and born of austerity. You are bestowers of bliss. *Svāhā*. You are producers of king. *Svāhā*(3)

7. These glittering waters are sharers of joy, undefeated, active and kept well-covered. The venerable Lord, the child of waters, has made his dwelling in these waters, the best of mothers.(1)

8. You are the inner caul of kingly power.(1) You are the outer caul of kingly power.(2). You are the womb of kingly power.(3) You are the navel of kingly power.(4) You are the nescience-killing strength of the resplendent Lord.(5) You are of the friendly Lord.(6). You are of the venerable Lord.(7) With you, may this sacrificer destroy the nescience.(8) You are cleaver.(9) You are breaker.(10) You are shaker(11) May you guard this sacrificer from the front.(12) May you guard him from behind.(13) May you guard him from sides; guard him from all the directions.(14)

आविर्मर्या आवित्तो अग्निर्गृहपति—रावित्त इन्द्रो वृद्धश्रवा आवित्तौ मित्रावरुणौ धृतव्रता-—वावित्तः पूषा विश्ववेदा आवित्ते द्यावापृथिवी विश्वशम्भुवा—वावित्तादितिरुरुशर्मा ॥ ९ ॥

अवेष्टा दन्दशूकाः प्राचीमा रोह गायत्री त्वाऽवतु रथन्तरꣳ साम त्रिवृत्स्तोमो वसन्त ऋतुर्ब्रह्म द्रविणम् ॥ १० ॥

दक्षिणामा रोह त्रिष्टुप् त्वाऽवतु बृहत्साम पञ्चदश स्तोमो ग्रीष्म ऋतुः क्षत्रं द्रविणम् ॥ ११ ॥
प्रतीचीमा रोह जगती त्वाऽवतु वैरूपꣳ साम सप्तदश स्तोमो वर्षा ऋतुर्विड् द्रविणम् ॥ १२ ॥
उदीचीमा रोहानुष्टुप् त्वाऽवतु वैराजꣳ सामैकविꣳश स्तोमः शरदृतुः फलं द्रविणम् ॥ १३ ॥
ऊर्ध्वामा रोह पङ्क्तिस्त्वाऽवतु शाक्वररैवते सामनी त्रिणवत्रयस्त्रिꣳशौ स्तोमौ हेमन्तशिशिरावृतू वर्चो द्रविणं प्रत्यस्तं नमुचेः शिरः ॥ १४ ॥

Āvirmaryā'-(i) āvitto' agnirgr̥hapati-(ii) rāvitta' indro vr̥ddhaśravā' (iii) āvitau mitrāvaruṇau dhr̥tavratā (iv) vāvittaḥ pūṣā viśvavedā'-(v) āvitte dyāvāpr̥thivī viśvaśambhuvā (vi) vāvittāditiruruśarmā (vii). || 9 ||

Āveṣṭā dandaśūkāḥ (i) prācīmāroha gāyatrī tvāvatu rathantaraṁ sāma trivr̥tstomo vasanta' r̥turbrahma draviṇam (ii). ||10 ||

Dakṣiṇāmāroha triṣṭup tvā vatu br̥hatsāma pancadasa stomo grīṣma' r̥tuḥ kṣatram draviṇam (i). || 11 ||

Pratīcīmāroha jagatī tvāvatu vairupaṁ sāma saptadaśa stomo varṣā' r̥turviḍ draviṇam (i). || 12 ||

Udīcīmārohanuṣṭup tvāvatu vairājam sāmaikaviṁśa stomaḥ śaradr̥tuḥ phalam draviṇam (i). || 13 ||

Ūrdhvāmā roha paṇktistvāvatu śākvararaivate sāmanī triṇavatrayastriṁsau stomau hemantaśiśīrāvr̥tū varco draviṇam pratyastam (i) namuceḥ śiraḥ (ii). || 14 ||

9. O men, this sacrificer has appeared here.(1) The adorable one, the master of the household, has been informed of his apearance.(2) The resplendent one, with exalted glory, has been informed(3). The friendly one, and the venerable one, the maintainers of law, have been informed.(4) The nourisher one, knower of all, has been informed(5). Informed are the heaven and earth, propitious to all.(6) Informed is the eternity, bestower of immense happiness.(7)

10. Persistent stingers have been destroyed.(1) Ascend the east. May the metre *gāyatrī* protect you; also the *rathantara sāman* verse, *trivṛt* praise-verses, the spring season and the wealth of the intellectuals.(2)

11. Ascend the south. May the metre *triṣṭup* protect you; also the *bṛhat sāman* verses, the fifteen praise-verses, the summer season and the wealth of warriors.(1)

12. Ascend the west. May the metre *jagatī* protect you; also the *virūp sāman* verse and the seventeen praise-verses, the rainy season and the wealth of the commerce.(1)

13. Ascend the north. May the metre *anuṣṭup* protect you; also the *vairāj sāman* verses, twenty-one praise verses, the autumn season and the wealth of the fruit of labour.(1)

14. Ascend zenith. May the metre *paṅkti* protect you; also the *sākvara* and *raivata sāman* verses and the twenty-seven and the thirty-three praise-verses; the winter and freezing cold season and the wealth of lustre.(1) The head of the miser is cut off.(2)

सोमस्य त्विषिरसि तवेव मे त्विषिर्भूयात् । मृत्योः पाह्यो—जोऽसि सहोऽस्यमृतमसि ॥ १५ ॥

हिरण्यरूपा उषसो विरोक उभाविन्द्रा उदिथः सूर्यश्च ।
आ रोहतं वरुण मित्र गर्तं ततश्चक्षाथामदितिं दितिं च मित्रोऽसि वरुणोऽसि ॥ १६ ॥

सोमस्य त्वा द्युम्नेनाभि षिञ्चाम्य—ग्नेर्भ्राजसा सूर्यस्य वर्चसे—न्द्रस्येन्द्रियेण ।
क्षत्राणां क्षत्रपतिरेध्यति दिद्यून् पाहि ॥ १७ ॥

इमं देवा असपत्नꣳ सुवध्वं महते क्षत्राय महते ज्यैष्ठ्याय महते जानराज्यायेन्द्रस्येन्द्रियाय ।
इमममुष्य पुत्रममुष्यै पुत्रमस्यै विश एष वोऽमी राजा सोमोऽस्माकं ब्राह्मणानाꣳ राजा ॥१८॥

प्र पर्वतस्य वृषभस्य पृष्ठान्नावश्चरन्ति स्वसिच इयानाः ।
ता आऽववृत्रन्नधरागुदक्ता अहिं बुध्न्यमनु रीयमाणाः ।
विष्णोर्विक्रमणमसि विष्णोर्विक्रान्तमसि विष्णोः क्रान्तमसि ॥ १९ ॥

Somasya tviṣirasi taveva me tviṣirbhūyāt (i). Mṛtyoḥ pāhyo-(ii) jo' si saho' syamṛtamasi (iii). || 15 ||

Hiraṇyarūpā' uṣaso viroka' ubhāvindrā' udithaḥ suryaśca. Ā-rohatam varuṇa mitra gartam tatścakṣāthāmaditim ditim ca (i) mitro' si varuṇo' si (ii). || 16 ||

Somasya tvā dyumnenābhi siñcāmya-(i) gnerbhrājasā (ii) sūryasya varcase'-(iii) ndrasyendriyeṇa kṣatrāṇām kṣatrapa-tiredhyati didyūn pāhi (iv). || 17 ||

Imam devā' asaptanaṁ suvadhvam mahate kṣatrāya mahate jyaiṣṭhyāya mahate jānarājyāyendrasyendriyāya. Imamamuṣya putramamuṣyai putramasyai viśa' (i) eṣa vo' mī rājā somo' smākam brahmaṇānāṁ rājā (ii). || 18 ||

Pra parvatasya vṛṣabhasya pṛṣṭhānnavaścaranti svasica' iyānāḥ. Tā' āvavṛtrannadharāgudaktā' ahim budhnyamanu rīyamāṇāḥ (i). Viṣṇorvikramaṇamasi (ii) viṣṇorvikrāntamasi (iii) viṣṇoḥ krāntamasi (iv). || 19 ||

15. You are the radiance of the blissful Lord. May my radiance be like that of yours.(1) Save me from death.(2) You are vigour; You are endurance; you are the life eternal.(3)

16. At the advent of the dawn, both of you resplendents arise and with you rises the sun. O venerable Lord and O friendly Lord, mount your chariot and then have a look at the infinity as well as the finite.(1) You are the friendly Lord; you are the venerable Lord.(2)

17. I bathe you with the shine of the moon,(1) with the glare of the fire;(2) with the lustre of the sun,(3) with the might of the thunder. Become overlord of all the rulers. Protect this sacrificer past arrows.(4)

18. O enlightened ones, inspire the sacrificer to great supremacy unrivalled, to lordship over people and to the virtues of the resplendent Lord; this sacrificer, son of such and such man, son of such and such woman, and of such and such tribe.(1) O people of such and such land, let him be your sovereign. The blissful Lord is the sovereign of us, the intellectuals.(2)

19. From the surface of the rain-causing mountain, the navigable rivers flow down self-irrigating and rushing forward. These turn back, moving downwards and upwards, following the path of the clouds of the mid-space.(1) O waters, you are the stepping forth of the sun;(2) you are the moving forward of the sun;(3) you are the crossing over of the sun.(4)

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्त्वयममुष्य पितासावस्य पिता वयं स्याम पतयो रयीणां स्वाहा ।
रुद्र यत्ते क्रिवि परं नाम तस्मिन्हुतमस्यमेष्टमसि स्वाहा ॥ २० ॥

इन्द्रस्य वज्रोऽसि मित्रावरुणयोस्त्वा प्रशास्त्रोः प्रशिषा युनज्मि ।
अव्यथायै त्वा स्वधायै त्वाऽरिष्टो अर्जुनो मरुतां प्रसवेन जया—पाम मनसा समिन्द्रियेण २१

मा त इन्द्र ते वयं तुराषाडयुक्तासो अब्रह्मता विदसाम ।
तिष्ठा रथमधि यं वज्रहस्ता रश्मीन्देव यमसे स्वश्वान् ॥ २२ ॥

अग्नये गृहपतये स्वाहा सोमाय वनस्पतये स्वाहा मरुतामोजसे स्वाहे—न्द्रस्येन्द्रियाय स्वाहा ।
पृथिवि मातर्मा मा हिंसीर्मो अहं त्वाम् ॥ २३ ॥

हंसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत् ।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ २४ ॥

Prajāpate na tvadetānyanyo viśvā rupāṇi pari tā babhūva. Yatkāmāste juhumastanno astvayamamuṣya pitā'sāvasya pitā vayam syāma patayo rayīṇāṁ svāhā (i). Rudra yatte krivi param nāma tasminhutamasyameṣṭamasi svāhā (ii). || 20 ||

Indrasya vajro'si (i) mitrāvararuṇayostvā praśāstroḥ praśiṣā yunajmi (ii). Avyathāyai tvā svadhāyai tvā' riṣṭo arjuno (iii) marutām prasavena jayā (iv)-pām manasā (v) samindriyeṇa (vi). || 21 ||

Mā ta' indra te vayam turāṣāḍayuktāso abrahmatā vidasāma. Tiṣṭhā rathamadhi yam vajrahastā raśmīn deva yamase svaśvān (i). || 22 ||

Agnaye gṛhapataye svāhā (i) somāya vanaspataye svāhā (ii) marutāmojase svāhā (iii) indrasyendriyāya svāhā (iv). Pṛthivi mātarmā mā hiṁsīrmo' aham tvām (v). || 23 ||

Haṁsaḥ śuciṣadvasurantarikṣasaddhotā vediṣadatithir-duroṇasat. Nṛṣadvarasdṛtasadvyomasadabjā gojā' ṛtaȷā adrijā ṛtam bṛhat (i). || 24 ||

20. O Lord of creatures, no one other than you wins all these various forms. May our desires, with which we invoke you, be fulfilled. May this sacrificer, the son of such and such man, and father of such and such man,and we be the possessors of abundant riches. *Svāhā*.(1) O terrible Lord, active and supreme is your name. You are an oblation offered in it. You are an oblation at our house. *Svāhā*.(2)

21. O king, you are the adamantine weapon of the resplendent Lord.(1) I invest you with the authority of the friendly Lord and the venerable Lord, the authorisers.(2) I, uninjured and resplendent, invoke you so that the people may be free from sufferings and be well-supplied.(3) At the impulsion of soliders, may you be victorious.(4) May we be blessed with happiness of mind; (5) and with the power of the sense-organs.(6)

22. O resplendent Lord, conquerer of powerful enemies, may we never be inclined towards unrighteousness. Mount your chariot, where seated with the adamantine power in your hand, you control the reins of good horses.(1)

23. I dedicate to the fire, the lord of the household.(1) I dedicate to moon, the lord of the vegetation.(2) I dedicate to the vigour of the cloud-bearing winds.(3) I dedicate to the might of the thunder.(4) O mother earth, may you never injure me, nor may I injure you.(5)

24. He, the Lord, is the swan seated in cleanliness, wind *(vasu)* seated in the mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in sky, creator of waters, creator of earth, creator of truth, and creator of mountains; He is the great eternal law.(1)

इयदस्यायुरस्यायुर्मयि धेहि युङ्ङसि वर्चोऽसि वर्चो मयि धेह्यूर्गस्यूर्जं मयि धेहि ।
इन्द्रस्य वां वीर्यकृतो बाहू अभ्युपावहरामि ॥ २५ ॥

स्योनाऽसि सुषदाऽसि क्षत्रस्य योनिरसि ।
स्योनामासीद सुषदामासीद क्षत्रस्य योनिमासीद ॥ २६ ॥

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा । साम्राज्याय सुक्रतुः ॥ २७ ॥

अभिभूरस्येतास्ते पञ्च दिशः कल्पन्तां ब्रह्मँस्त्वं ब्रह्माऽसि सविताऽसि सत्यप्रसवो
वरुणोऽसि सत्यौजा इन्द्रोऽसि विशौजा रुद्रोऽसि सुशेवः ।
बहुकार श्रेयस्कर भूयस्करेन्द्रस्य वज्रोऽसि तेन मे रध्य ॥ २८ ॥

अग्निः पृथुर्धर्मणस्पतिर्जुषाणो अग्निः पृथुर्धर्मणस्पतिराज्यस्य वेतु स्वाहा
स्वाहाकृताः सूर्यस्य रश्मिभिर्यतध्वं सजातानां मध्यमेष्ठ्याय ॥ २९ ॥

Iyadasyāyurasyāyurmayi dhehi yuṅṅasi varco' si varco mayi dhehy-(i) urgasyūrjjam mayi dhehi (ii). Indrasya vām vīryakṛto bāhū' abhyupāvaharāmi (iii). || 25 ||

Syonāsi' suṣadā si (i) kṣatrasya yonirasi (ii). Syonāmāsīda suṣadāmāsīda kṣatrasya yonimāsīda (iii). || 26 ||

Niṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ (i). || 27 ||

Abhibhūrasyetāste pañca diśaḥ kalpantām (i) brahmaṁ (ii) stvam brahmā'si savitā'si satyaprasavo (iii) varuṇo'si satyaujā (iv) indrosi viśaujā (v) rudro'si suśevaḥ (vi). Bahukāra śreyaskara bhūyaskare'-(vii) ndrasya vajro'si tena me radhya (viii). || 28 ||

Agniḥ pṛthurdharmaṇaspatirjuṣāṇo' agniḥ pṛthur dharmaṇaspatirājyasya vetu svāhā (i). Svāhākṛtāḥ sūryasya raśmibhiryatadhvaṁ sajātānām madhyameṣthyāya (ii). || 29 ||

25. You are so great; you are longevity; grant long life to me. You are the uniter; you are lustre; bestow lustre on me.(1) You are vigour; give vigour to me.(2) I submit to both the arms of the mighty resplendent Lord.(3)

26. O royal queen, you are delight-bestowing. You are pleasing to sit with.(1) You are the abode of kingship.(2) Be seated on this comfortable and pleasing throne, which is the seat of the kingship.(3)

27. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire.(1)

28. You are the overwhelmer of all. May these five regions (east, south, west, north and zenith) be prosperous for you.(1) O Lord !(2) You are the great God. You are the creator, true in your impulsion.(3) You are venerable, with truth as vigour.(4) You are resplendent, with people as vigour.(5) You are terrible punisher, maintainer of peace.(6) O performer of many functions, O benevolent, O bounteous !(7) You are the adamantine weapon of the resplendent Lord. May you bring therewith the enemies to my subjugation.(8)

29. The fire divine is great and protector of duty. May the fire divine, the great protector of duty enjoy our purified butter with friendly inclinations.(1) Satisfied with offerings, may you strive like sun's rays to get me a central place among my kinsmen.(2)

सवित्रा प्रसवित्रा सरस्वत्या वाचा त्वष्ट्रा रूपैः पूष्णा पशुभिरिन्द्रेणास्मे बृहस्पतिना ब्रह्मणा वरुणेनौजसाऽग्निना तेजसा सोमेन राज्ञा विष्णुना दशम्या देवतया प्रसूतः प्र सर्पामि ॥ ३० ॥

अश्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वेन्द्राय सुत्राम्णे पच्यस्व ॥
वायुः पूतः पवित्रेण प्रत्यङ्क्सोमो अतिस्रुतः । इन्द्रस्य युज्यः सखा ॥ ३१ ॥

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥
उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥ ३२ ॥

युवं सुराममश्विना नमुचावासुरे सचा । विपिपाना शुभस्पती इन्द्रं कर्मस्वावतम् ॥ ३३ ॥
पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दंसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ३४ ॥

[म० १०, सू० १३१, मं० ४-५]

Savitra prasavitrā sarasvatyā vācā tvaṣṭrā rūpaiḥ pūṣṇāp aśubhirindreṇāsme bṛhaspatinā brahmaṇā varuṇenaujasā' gninā tejasā somena rājñā viṣṇunā daśamyā devatayā prasūtaḥ pra sarpāmi (i). || 30 ||

Aśvibhyām pacyasva (i) sarasvatyai pacyasve'-(ii) ndrāya sutrāmṇe pacyasva (iii). Vāyuḥ pūtaḥ pavitreṇa pratyaṅksomo atisrutaḥ. Indrasya yujjyaḥ sakhā (iv). || 31 ||

Kuvidaṅga yavamanto yavam cidyathā dāntyanupūrvam viyūya. Ihehaiṣām kṛṇuhi bhojanāni ye barhiṣo nama' uktim yajanti (i). Upayāmagṛhīto' syaśvibhyām tvā (ii) sarasvatyai tve'-(iii) ndrāya tvā sutrāmṇe (iv). || 32 ||

Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānā śubhaspatī' indram karmasvāvatam (i). || 33 ||

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ. Yatsurāmam vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak (i). || 34 || (K = 34; M = 139)

30. I move forward urged by the creator, the inspirer, by the learning divine of good speech, by the supreme mechanic, the giver of forms, by the nourisher with cattle, by this resplendent Lord, by the Lord Supreme of the intellectual power, by the venerable Lord of vigour, by the adorable Lord of radiance, by the blissful Lord, the sovereign, and by the tenth divine power, the omnipresent Lord.(1)

31. Get dressed for the healers.(1) Get dressed for the learning divine.(2) Get dressed for the resplendent Lord, the good protector.(3) Cleansed by the purifying power of the wind the pressed out devotional bliss is a bosom friend of the resplendent Lord.(4)

32. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people who in this sacrifice are chanting hymns of homage.(1) O devotional bliss, you have been duly accepted. I offer you to the healers;(2) to the learning divine;(3) and to the resplendent Lord, the good protector.(4)

33. O you twins-divine, masters of weal, may you drink together the devotional bliss, and assist the beautiful resplendent lord in His functions against the wicked and unsocial element.(1)

34. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the speech divine always refresh you with praises.(1)

NOTES

Chapter 1–10

अध्याय १–१०

NOTES

Chapter I

Adhyāyas I and II, according to the ritualists, contain mantras and formulas for *darśapaurṇamāsa yajña*, i.e. the sacrifices performed at New Moon and Full Moon (*amāvasyā* and *pūrṇamasī*). These sacrifices are required to be performed by a house-holder after establishment of his separate household for thirty years or throughout rest of his life. Usually each of these sacrifices took two days to perform. On the first day fire-places for *āhavanīya* and *dakṣiṇāgni* were prepared and the sacrificer took the solemn vow (*vrata*). On the second day the main sacrifice was performed.

1. According to the ritualists, a branch of *palāśa* or *śamī* tree is addressed as *tvā* in this verse. This branch used to be cut and trimmed to drive the calves away from the cows whose milk was to be used for preparing offerings in the sacrifices. However, there is no word in the mantra to suggest cutting of the branch and the word *chinadmi*, according to the ritualists, has to be taken as understood.

Om, symbolic undeclinable name of God. A combination of three sounds, *a*, *u*, and *m*. This auspicious symbol is recommended to be used in the beginning of every Vedic verse as well as at the end. ब्राह्मणः प्रणवं कुर्यादादावन्ते च सर्वदा । —Uvaṭa.

Iṣe, for food. From √इष्, to wish. Food that is wished by all. इषमित्यन्ननामसु पठितम्—Dayānanda.

Ūrje, for vigour. From √ऊर्ज, to invigorate.

Vāyavaḥ, winds; here it means the vital breaths, which are a form of the wind element. सर्वक्रियाप्राप्तिहेतवः स्पर्शगुणाः प्राणादयः—Dayānanda.

Devaḥ, देवो दानात् द्योतनात् दीपनात् वा; donor, shining or illuminating.

Savitā, the creator Lord; also the inspirer Lord. From √सु, to create; also to impel or inspire. Sometimes Savitṛ is identified with the sun; sometimes it is distinguished from it as the divine power lying behind the sun. According to Sāyana, before rising the sun is called Savitṛ and from sun-rise till sun-set Sūrya. Savitr is one of the prominent aspects of God.

Sreṣṭhtamāya karmaṇe, the noblest accomplishement. Śreṣṭha is the superlative of *praśasta*, good. Śreṣṭhatama is the double superlative. This most noblest deed is considered to be the sacrifice. 'यज्ञो वै श्रेष्ठतमं कर्म' इति श्रुतिः—Śatapatha I.7.1.5.

Aghnyā, cow; हन्तुमयोग्या, one which never should be killed. In a sense, the speech, *vāṇī*, of a wise man is also *aghnyā*; it never should be killed, i.e. suppressed.

वर्धयितुमर्हा हन्तुमनर्हा गाव इन्द्रियाणि
पृथिव्यादयः पशवश्च—Dayā.

Indra, the resplendent one. God is the highest resplendent self. So Indra is God. But a soul resplendent with energy is also Indra. The sun and the lightning also sometimes are meant by Indra. A resplendent king or leader also, according to the context, may be meant by this term.

Anamīvāḥ, free from disease. *Amīvaḥ* is disease. From √अम रोगे।

Ayakṣmāḥ, free from consumption or the wasting disease. यक्ष्मा रोगराजः—Uvaṭa.

Aghaśaṁsaḥ, slaughterer. *Agha* is sin or evil. अघेन शंसति, one who kills in an evil way; who kills maliciously or painfully. Secondly, one, who praises sin, is also *aghaśaṁsa*, अघ शंसति. A wicked person.

Gopatiḥ, *go* is kine or cattle in general, so *gopati* is the master of cattle. Secondly, *go* means sense-organs; one, who is the master of his sense-organs, is also *gopati*. Here the sacrificer is meant by this word.

Dhruvaḥ, permanent, constant.

Bahvīḥ, many; in large numbers.

Paśun, animals in general. Here domestic animals are meant. In a larger sence, men also may be included in *paśus*.

Yajamāna, one who performs sacrifice. Ritualistically, the householder performing a sacrifice is the *yajamāna*. He is expected to observe some vows. But in a broader sense, any person engaged in actions beneficial to others is a *yajamāna*.

The first verse of Yajurveda shows great concern for cows, their proper care and multiplication.

Vasu, riches, wealth, property. Bright and radiant is also *vasu*. In legend, *vasus* are a particular class of gods, usually eight in number, chief of whom is Indra. The sacrifice is also mentioned as *vasu*, 'यज्ञो वै वसुः' इति श्रुतेः (Śatapatha, I.7.1.9).

Dyauḥ, the sky or heaven. Shining outer space is meant by this term. It is above the midspace (अन्तरिक्ष), which is above the earth (पृथ्वी). In the Veda, sometimes *dyauh* is mentioned alone, but frequently it comes jointly with *pṛthivī*, the earth. The *dyauh* is considered as father and the *pṛthivī* as mother. The former is great and brilliant and the later vast and firm.

Pṛthivī, the earth. From √पृथु, to extend. As it extends far and wide, so it is called *pṛthivī* or *pṛthvī*.

Matariśvan, the wind. मातरि अन्तरिक्षे श्वसिति; as it breathes in the midspace, so the wind is called *mātariśvan*.

Gharma, warmth, heat. घर्मः अग्नितापयुक्तः शोधकः, purifier with the heat of the fire.—Dayā. *Gharma* is a synonym of *yajña* also.

Pavitram, purifier; a strainer is also called *pavitram* as it purifies the liquid (milk or soma).

Viśvadhā, sustainer of the world. The word *viśva* means 'the world' and also 'all'. So this word may have two meanings, the sense more or less being the same.

Paramena dhāmnā, supreme abode. Parama the highest. Dhāma is abode. धामानि त्रीणि भवन्ति स्थानानि नामानि जन्मानीति च, i.e. *dhāma* has three meanings, an abode, a name, and a life.

Dṛṁhasva, remain firm.

Hvāḥ, forsake. (Dayānanda.)

Yajñapatiḥ, Lord of the sacrifice, i.e. the person performing the sacrifice. Same as *yajamāna.* God also may be called *yajñapati,* because He is the Lord of the sacrifice.

3. **Vasoḥ**, of *vasu.* Vasu is wealth, or riches. God is also called *vasu*, because in Him all the beings reside, and he resides in all the beings. Derived from √वस् to dwell, meaning the original donor of dwellings.

Śatadhāram, having a hundred streams.

Supvā, शोभनं पुनाति इति सुपूः तेन सुप्वा, i.e. with the excellent strainer.—Uvaṭa.

Kām adhukṣaḥ, कां दोग्धुं इच्छसि (Dayā.). Which one would you like to milk?

4. **Viśvāyuḥ**, life of all, i.e. bestower of full life-span.

Viśvakarmā, *karma* is activity. *Viśva* is all. Performer of all actions.

Ātanacmi, दध्यर्थं कठिनीकरोमि ।—Mahīdhara. I curdle with Soma. i.e. herbal juice.

Viśvadhāyā, nourisher of all. Dhāyā is derived from √डुधाञ् धारणपोषणयोः to sustain or to nourish.

Soma, is the herbal juice. Soma is a creeper or plant noted for its exhilarating extract. The plant was cut into small pieces, crushed with two stones i.e. pestle and mortar, pressed for filtration, and stored in large vessels. Soma juice was offered in sacrifices. It was consumed after mixing it with milk, curds or honey.

5. According to the traditionalists the sacrificer recites this mantra while taking the vow of abstinence during the performance of sacrifice. But to us, this is a commendable resolve of a devotee to forsake the falsehood and embrace the truth.

Vratapate, O upholder of vows! Agni, the adorable Lord, is considered to be the upholder of vows.

Tacchakeyam, may I be able to accomplish that.

Anṛta, false, unreal, untruth. मिथ्याभाषण, मिथ्याकरण, मि[illegible] आत्ममान—Dayā.

Satya, truth, in its widest sense.

6. **Karmane**, for work.

Veṣāya, for dressing up and finish, i.e. accomplishment. According to the traditionalists, here the ladle and the winnowing basket are addressed with the word *vām*, but to us, here man and his wife are exhorted to work and accomplish.

7. **Pratyuṣṭam**, प्रति उष्टम्, प्रत्यक्ष उष्टम्। उष्ट दग्धम्, burnt. उष् दाहे।

Rakṣaḥ, रक्षः राक्षसजातिः।—Mahīdhar. रक्षःस्वभावो दुष्टो मनुष्यः।—Dayā. Demons or evil-minded persons.

Arātayaḥ, दान रातिः। रातेः प्रतिबन्धका अरातयः। Those who do not give others' dues, and therefore, the enemies.

Niṣṭaptam, तप संतापे । नितरां तप्तम् निष्टप्तम्; scorched or grieved.

Antarikṣa, midspace, the space between the earth and the heaven (द्यौ). *Dyauḥ* is the space where the sun and the stars shine.

8. According to the traditionalists, here the yoke of the cart is addressed to. But it is only belittling the beauty of the mantra. We think that the Lord is addressed here and that makes a better sense.

Dhūḥ, धूर्वतिर्वधकर्मण; from the √धूर्व, which means to kill. Destroyer.

Dhūrvantam, him, who is destroying.

Vahnitamam वहति प्रापयति यथायोग्यं सुखानि, स वह्निः ; bestower of blisses, the best among such.–Dayā.

Sasritamam, अतिशयेन शुद्धं शुद्धिकारकं च । Absolutely pure as well as purifier.

Papritamam, one who fills with all sorts of knowledge; the best among such.

Juṣṭatamam, जुषी प्रीतिसेवनयोः most beloved; most welcome.

Devahūtamam, most praised or invoked by the learned *(devas).* देवः दानात् द्योतनात्, दीपनात् वा–यास्क । Devas as donors are the bounties of Nature. The greatest donor, God, is *deva.* Learned and enlightened persons are also *devas.*

9. **Ahrutam,** not crooked. ह्वृ कौटिल्ये ।

Havirdhānam, depository of oblations; place of sacrifice; earth; place of Soma-pressing; a cart in which Soma plants are carried.

The word *havirdhāna* is used to denote all these meanings. One who receives oblations is also *havirdhāna.*

Viṣṇu, विष्णुः व्यापको यज्ञः—Uvaṭa; व्यापनशीलः सूर्यः—Dayā; all-pervading Lord is also Viṣṇu.

Vātāya, Vāta is wind.

Apahatam, driven away.

Yacchantām, may grasp; may grant.

Five, these may be five fingers or five sense-organs, or five elements.

10. **Tvā**, you; here the sacrificial material is indicated by *tvā*.

Savituḥ, of the creator God. Savitṛ is the creator as well as the impeller.

Prasave, at the impulsion.

Aśvinoḥ, of the two *aśvins*. *Aśvins* are two legendary healers. They are described as the physicians of the gods. The word suggests that they were skilful riders and fond of their horses. We have translated *aśvins* as the two healers—physicians and surgeons.

Pūṣṇoḥ, of the Pūṣan. Puṣan is the Lord of nourishment. पुष्णाति इति पूषा; the nourisher.

Agni, the adorable Lord. अग्रे नीयते, one who is invoked first; the foremost leader, one of the names of God.

According to Śākapūṇi, the word अग्नि is derived from the verb √इ to go, from √अञ्ज् to shine, from √दह् to burn, and also from √नी to lead. (Nir. VII. 14.15). According to Dayānanda, Agni is the Supreme Lord, who is venerable, adorable, omnipresent and respected by the learned and glorified by sacred texts. Aurobindo has translated Agni as God-will.

Agnīṣomābhyām, for Agni and Soma. Agni is the Supreme Lord in His adorable aspect, while He is Soma in His blissful aspect. Therefore, Agnīsoma is the Lord adorable and blissful.

11. **Bhūtāya,** for happiness of all beings; उत्पन्नानां प्राणिनां सुखाय; Dayā.

Arātaye, for misery. Rāti, generosity. Arāti, miserliness, wretchedness.

Svaḥ, light of heaven; or the region of light.

Duryāḥ, houses. दुर्या इति गृहनामसु पठितम्–Nigh. III. 4.

Pṛthivyāḥ nābhau, in the navel of the earth. The sacrificial hearth is considered as the navel or centre of the earth.

Adityāḥ upasthe, in the lap of the Eternity. Aditi, in legends, is the mother of gods; अदितिः देवमाता । The Nighaṇtu describes Aditi as a synonym of earth. (I. 1). Aditi is heaven; All-gods are Aditi; the five clans are Aditi; the past is Aditi; the future, is Aditi. Aditi means indivisible or infinite, some thing beyond the visible world.

12. **Āpaḥ**, waters; the verb in dual number indicates the two types of water, (1) which is on the earth, and (2) which is in the sky.

Vaiṣṇavyau, belonging to Viṣṇu, i.e. all-pervading God. Viṣṇu, is one of the names of the sun also.

Pavitre, (two) purifiers. पवनक्रियाशीलौ–Uvaṭa.

Utpunāmi, purify you while sending you upwards.

Acchidreṇa Pavitreṇa, with a strainer without pores. Water is cleansed by sun's rays through the process of evaporation; it is purifying with a strainer without pores.

Yajñapatim, the lord of the sacrifice, i.e. the sacrificer. Sometimes this word means the Lord of the sacrifice, i.e. God.

Sudhātum, one of good mettle, i.e. character. Uvata and Mahīdhara have translated it as 'a person with much precious metal and consequently giver of good priestly fees.

Devayum, one who is devoted to gods, i.e. the enlighhtened ones. देवान् कामयते इति देवयुः । Similarly, इदंयुः इदं कामयमानः (Nir. VI. 31).

13. **Indra,** the resplendent Lord.

Avṛṇīta, selected; also encompassed or surrounded. The word is derived from √वृ which has two meanings, to elect or select and to cover or encompass. Griffith suggests here a play on words as the word वृत्र also is derived from the same verb. Indra selected you and encompassed Vṛtra.

Vṛtra, nescience, ignorance. The word वृत्र is derived from √वृ to cover, or from √वृत् to roll, or from √वृध् to grow. Vṛtra is so called because he covered, he rolled and he grew. (Nir. II. 17). A cloud is also called *vṛtra,* for it covers the rays of the sun, rolls and grows.

For legendists Vṛtra was an *asura*, son of Tvaṣṭā. Indra was his enemy and after a fierce battle killed him. The battle of Indra and Vṛtra is the topic of many verses in the Veda. But to etymologists, whatever covers is *vṛtra*, and whatever pierces or destroys that cover is *indra.*

Vṛtratūrye, in the battle with Vṛtra. वृत्रतूर्य इति संग्रामनामसु पठितम् (Nigh. II. 17).

Prokṣitaḥ, consecrated; sprinkled.

Yad vaḥ aśuddhāḥ parājaghnuḥ, so that your impurities may be removed away.

Devayajyāyai, for pleasing gods, i.e. the enlightened ones.

Daivyāya karmaṇe, for divine function, i.e. the sacrifice. c.f. श्रेष्ठतमाय कर्मणे (Yv. I. 1). Sacrifice in its abstract sense is a divine and most sublime sentiment, which may be put into action in countless ways.

14. The ritualists recite this *mantra* while spreading the black-buck skin for putting wooden mortar on it, so that no part of the rice husked for the sacrifice is lost. According to Dayānanda this verse is addressed to a house which provides shelter.

Śarma, happiness. Home or shelter is also *śarma*, as it gives happiness. शर्म इति गृहनामसु पठितम् (Nigh. III. 4). Also, चर्म इति मानुषं, शर्म इति दैवं नाम (Mahīdhara).

Rakṣah, evil-minded creature; any evil power.

It appears that originally the *rakṣas* were the protectors, a sort of police force. In course of time they indulged in malpractices, bullying and extortion, and spending their ill-earned wealth on sensual pleasures, which earned a bad name for them. They were feared and detested.

Arāti, an enemy, who does not pay our dues to us. Hence the inimical tendencies are also *arāti*.

Tvak, skin.

Adriḥ vānaspatyaḥ, cloud belonging to vegetation. Clouds nourish the vegetation; on the other hand, they are born from vegetation also. अद्रिः इति मेघनामसु पठितम् (Nigh. I. 10).

Grāvā pṛthubudhnaḥ, broad-based cloud. ग्रावा इति मेघनामसु पठितम् (Nigh. I. 10).

Pṛthubudhnaḥ; *pṛthu* is wide or broad; *budhna* is base.

Aditi, is the Eternity; also the earth.

15. **Agneḥ tanūḥ**, body of the fire, the fire embodied.

Visarjanam, √विसृज् to release; *visarjanam* is the release. Releaser or the source of the speech is meant here.

Devavītaye, वीतिः तर्पणम्, i.e. enjoyment or satisfaction. Devas are the bounties of Nature such as the sun, air, the moon, clouds etc.

Grāvā, is the stone, generally used for crushing Soma stalks or for husking rice. Sometimes the word is used in dual number as *grāvāṇau*, two stones, i.e. mortar and pestle. According to Uvaṭa a wooden pestle is meant by *grāvā vānaspatyaḥ*. But according to Yāska, *grāvā* is one of the names of cloud. (Nigh I. 10). So we have translated grāvā as cloud, beneficial for vegetation.

Haviḥ, whatever is offered to the sacrificial fire is *haviḥ*, i.e. the oblation or the offering. संस्कृतं सुगन्ध्यादियुक्तं द्रव्यम्, (Dayānanda). In a wider sense of the sacrifice, whatever a seeker gives up for others is *haviḥ*.

Śamīṣva, दुःखनिवृत्तये सुखसम्पादनार्थं कुरुष्व, i.e. prepare it for removing distress and bringing happiness (Dayānanda).

Haviṣkṛt, one who offers the oblations, as well as he, who prepares them.

16. According to the ritualists this verse is addressed to a peg or wedge with which the pressing stones are beaten.

Kukkuṭa, a cock. Uvaṭa gives an interesting etymon of the word: असुरघ्नीं वाचमुपादाय क्व क्व असुरा इति यो अटति असौ कुक्कुटः (Acquiring the demon-killing speech, he goes on crowing where are the demons, so he is called *kukkuṭa.)*

Madhujihvaḥ, sweet-tongued.

Iṣam ūrjam, food and vigour.

Āvada, shout (i.e. crow) aloud for bringing.

Saṅghātam Saṅghātam, each and every battle. सम्यग्घन्यन्ते जनाः यस्मिन् तं संग्रामम् (wherein men are killed in plenty)—Dayānanda. संघात इति संग्रामनामसु पठितम् (Nigh. II. 10).

Varṣavṛddham, grown in i.e. old in years.

Rakṣaḥ, evil powers.

Arātayaḥ, inimical tendencies.

Vāyuḥ, the wind.

Vivinaktu, may scatter or disperse.

Savitā, the sun.

Hiraṇyapāṇiḥ, golden-handed; also one who has gold in his hands.

Acchidreṇa, having no hole or pore, i.e. not leaking.

17. According to the ritualists, a branch of a *palāśa* tree, used as fire-shovel is addressed in this verse, while in fact the fire is addressed to.

Dhṛṣṭiḥ, the word is derived from √ञिधृषा प्रागल्भ्ये, i.e. boldness. Boldness personified is meant here.

Āmādam agnim, आमं अपक्वं अत्ति स आमात्, तं, the fire, which consumes the uncooked, i.e. which is used for cooking, so the house-hold fire (गार्हपत्य अग्नि).

Kravyādam agnim, one who consumes flesh, i.e. the fire of the funeral pyre.

Devayajam agnim, the fire used for the worship of gods, i.e. the sacrificial fire. देवान् विदुषो दिव्यगुणान् यजति संगतान् करोति, तम्, one that brings together the divine faculties of the learned people (Dayā.)

Brahmavanim, *brahma* is knowledge. Persons engaged in pursuit of knowledge are *brāhmaṇas* the men of intellect. What is pleasing to them is *brahmavani.*

Ksatravani, pleasing to men of defence. क्षतात् त्रायते इति क्षत्रः, one who protects from injury is *kṣatra.*

Sajātavani, pleasing to the persons like us.

Bhrātṛvya, an enemy; a rival. *Bhrātṛ* is brother or cousin. When the interests clash, brothers and cousins turn enemies and those are *bhrātṛvyas.* 'व्यन्सपत्ने' (Paṇini, IV. 1.145).

18. **Dharuṇam,** धारयतीति धरुणं, one that sustains, or supports, or contains.

Antariksam, the midspace. The earth, the midspace and the heaven (sky) are the three regions mentioned frequently in Vedic literature. Sometimes a fourth region, the region of light, स्वः, is also mentioned.

Dhartram, धरति यत्, येन वा, that which supports or that by which is something supported. (Dayā.).

Āśābhyah, for the regions or directions.

Bhrgūṇām, according to the legendists Bhṛgu is the name of a ṛṣi and his descendants. However, Dayānanda thinks that those who burn all the evils to ashes are *bhṛgus,* hence the cosmic elements.

Aṅgirasām, *Aṅgiras* also is the name of a *ṛṣi* and his descendants. According to Dayānanda, vital breath, प्राण, is *aṅgirā.* प्राणो वै अङ्गिरा (Śatapatha, VI. 5.2.3). According to Yāska, those shining like burning coals are aṅgiras, अङ्गारेष्वङ्गिरा अङ्गाराः अंकना अञ्चनाः, *aṅgiras* is that which is in burning coals (अङ्गार); and *aṅgāras* are called so, because they shine, or because they mark the spot where they fall.

Tapasā, with the heat, i.e. energy or force. Austerity is also *tapas.*

19. With this *mantra* the ritualists place the mortar on the black buck-skin.

Parvafi dhiṣaṇā, speech full of knowledge. धियं सनोति व्याप्नोति ददाति वा सा धिषणा (Mahīdhara).

Divaḥ skambhanī, support of the celestial worlds.

20. **Dhānyam,** धिनोति प्रीणाति इति धान्यम्, that which pleases, i.e. food-grain in general and rice in particular.

Devān, इन्द्रियाणि (Dayānanda). The word देव has been used in different meanings in different contexts. It may mean the bounties of Nature; also the learned or enlightened persons; sense-organs also are devas.

Prāna, in-breath, the breath we inhale. प्राणः श्वासवायुः ।

Udāna, up-breath or out-breath; a breath that is pushed upwards. उद्अनिति ऊर्ध्वं चेष्टते इत्युदानः, उत्क्रान्तिवायुः ।

Vyāna, is diffusing breath. व्यनिति व्याप्य चेष्टते इति व्यानो व्यापको बलहेतुर्वायुः, i.e. the breath which is diffused throughout the body and so gives strength.

Dīrghām prasitim, a long life-span.

Hiraṇyapāṇiḥ, one with golden hands. The sun is called so, because its hands, the rays, are golden.

Acchidreṇa pāṇinā, literally, with a hand without holes, meaning without a leak.

Cakṣuṣe, *cakṣu* is the eye, as well as the eye-sight. Good eye-sight may be the symbol of the fitness of all the sense-organs.

Mahīnām payaḥ, milk of cows. (Uvaṭa). Mahī means good or great; so *mahīnām payaḥ* is the essence of sublime faculties.

21. **Saṁ vapāmi,** Uvaṭa has translated it as 'pour you in the vessel', while the verb *'vap'* means to sow. But the wording of the mantra indicates that sowing and growing of herbal medicinal plants is meant here.

Saṁ pṛcyantām, पृची संपर्के, i.e. to be mixed together.

Revatyaḥ, रेवत्यः आपः, जगत्यः ओषधयः इति श्रुतेः (शतपथ I, 2. 2. 2). Waters.

Jagatyaḥ, herbs, annual plants.

Madhumatī, full of sweetness.

22. **Janayatyai,** for generation, production or delivery. So that the children may be born to the sacrificer.

Agni, the adorable Lord.

Agnīṣoma, the Lord adorable and blissful.

Gharma, heat, warmth; cauldron (Uvaṭa).

Uruprathā, one that expands wide.

Uru, wide.

23. **Atameruḥ,** तमु ग्लानौ; तमेरु, one that is depressed. Atameru, not depressed.

Trita, trinity. An ancient vedic deity. According to legend, once the fire deity, being frightened due to some reasons hid himself in the waters. Other deities searched for and caught him. He discharged his semen in the waters and from that were born Trita, Dvita and Ekata, the deities. They accompanied other deities and were allowed share in the offerings.

Dvita, duality.

Ekata, unity.

24. According to the ritualists, here, *sphyā*, a sword-shaped wooden implement, is addressed. This implement is used for stirring boiling rice, for drawing lines on the ground as well as some other sacrificial purposes.

Sahasrabhṛṣṭiḥ, one who roasts or bakes a thousand, i.e. killer of thousands of enemies.

Tigmatejāḥ, one of fierce power.

25. **Devayajanī**, place of divine worship.

Vrajam, व्रजन्त्यस्माद्गावः, cows come out of it, so *vraja* is the cow-pen.

Goṣṭhānam, गोस्थानम्; a place where cows stay at night

Mā mauk, do not release (him).

Yo asmān dveṣṭi yaṁ ca vayam dviṣmaḥ, he who hates us and whom we hate. This is a frequently occurring expression in several mantras. One who is hostile to us, i.e. the enemy of the people and whom the people hate, such a person is wished to be bound in fetters and condemned to severe punishment, even to death.

Ararum, असुरराक्षसस्वभावं शत्रुम्; an enemy with devilish nature (Dayānanda).

Drapsaḥ, drop; sap; seed; i.e. progeny.

27. **Gāyatreṇa chandasā**, with the *gāyatrī* metre.

Traiṣṭubhena, with the *triṣṭubh* metre.

Jāgatena, with the *jagatī* metre. The names of the three chief Vedic metres are mentioned in this mantra.

Sukṣmā, beneficial earth.

Suṣadā, pleasing to rest upon.

Ūrjasvatī, full of invigorating food.

28. **Krūra,** क्रूर शब्दः संग्रामवचनः, the struggle.

Virapśin, great (God is indicated).

Jīvadānu, life-bestowing.

Svadhā, food (and comforts of life).

Prokṣaṇīḥ, waters which are sprinkled.

29. **Aniśitaḥ**, literally, not sharpened, not of violent temper.

Sapatnakṣit, destroyer of enemies or rivals.

Vājedhyāyai, *vāja* is vigour and *idhyā* is blazing or kindling, so glory of vigour.

30. According to the ritualists, this mantra is recited while *adhvaryu* girds the wife of the sacrificer with a *munjā* cord.

Rāsnā. रास्ना रशना, i.e. the girdle.

Aditi, that which is undevided; the earth; the Eternity as well.

Veṣpa, one that surrounds or encompasses. वेष्प आवर्त उच्यते; i.e. waist-band.

Suhū, a good invoker; also one that can be easily invoked.

31. **Prasave,** by the impulsion.

Acchidreṇa pavitreṇa, with a strainer without pores.

Sūryasya raśmibhiḥ, with the rays of the sun. Sun's rays are the strainer without pores which filter water clean.

Tejas, brilliance.

Śukram, splendour.

Devayajanam, (means of) of worship of gods (i.e. the bounties of Nature).

Chapter II

1. According to the ritualists, with this mantra the adhvaryu addresses the fire-wood (*idhma)*, unties and sprinkles it.

Kṛṣṇa, attractive. From √कृष् to pull or to attract.

Ākhareṣṭhaḥ, आ समन्तात् खरे कठिने वृक्षे तिष्ठति इति आखरेष्ठः, one that lies in a tree hard all over.

Agnaye juṣṭam, pleasing to fire.

Vediḥ, altar.

Barhiḥ, sacred grass; *darbha* or *kuśā* grass, used for covering the altar, and also for making mats for sitting.

Sruk, ladle.

2. **Aditi,** the earth.

Viṣṇu, sacrifice; विष्णुर्वै यज्ञः ।

Stupaḥ, mound. ष्टृयै स्त्यै शब्दसंघातयोः; स्त्यै means to make into a heap.

Svāsasthām, one that is comfortable to sit upon.

Devebhyaḥ, for learned persons.

Bhuvapataye, to the Lord of the earth.

Bhuvanapataye, to the Lord of the worlds.

Bhūtānāmpataye, to the Lord of beings.

Svāhā, dedication. स्वाहा शब्दो निपातो देवान् प्रति दानवाची; the word *svāhā* denotes dedication or offering to devas, i.e. the gods or the enlightened persons.

3. According to the ritualists, the ceremony of laying the *paridhis* begins with this *mantra*. *Paridhis* are enclosing sticks made of *palāśa* or some other sacred wood which are placed round the sacrificial fire.

Gandharva, गा धारयति इति गन्धर्वः, sustainer of the earth. Speech also is called गौ; so sustainer of speech, a singer or musician is also a *gandharva*. Traditionally, the *gandharvas* are believed to be a class of celestial beings closely connected with light and aerial waters.

Viśvāvasu, Lord of all the riches. According to legend Viśvāvasu is the chief of the *gandharvas*.

Ariṣṭyai, for protection from violence.

Paridhi, protective peg.

Iḍa, praiseworthy.

Mitrāvaruṇau, मित्रावरुणौ वाय्वादित्यौ, the wind and the sun, (Uvaṭa). प्राणापानौ, in-breath and out-breath (Dayānanda).

Dhruveṇa dharmaṇā, by eternal law.

4. **Vītihotram,** वीतिः अभिलाषः होतृकर्मणि यस्य स वीतिहोत्रः; fond of sacrifices.

Kave, O far-sighted one.

5. **Abhiśastyai,** here fourth *vibhakti* is used in the place of fifth *vibhakti*. Normally it should have been *abhiśasteḥ* i.e. from violence or evil.

Savitṛ, the creator Lord, or the inspirer or impeller Lord.

Vasavaḥ, young sages.

Rudrāḥ, adult sages.

Ādityāḥ, old sages.

6. **Ghṛtāchī**, filled with melted butter; or with which the melted butter is poured out.

Juhū, upabhṛt and **dhruvā** are the names of different types of ladles or offering spoons made of different sorts of wood.

Priyeṇa dhāmnā, according to Uvaṭa, *priyam dhāma* is the melted butter. 'एतद् वै देवानां प्रियं धाम यदाज्यम्' इति श्रुतेः ।

Ṛtasya yonau, in the lap of truth.

Viṣṇo, O omnipresent Lord! विष्णो व्यापकेश्वर (Dayānanda)

Yajñapatim, lord of the sacrifice, i.e. the sacrificer.

Yajñanyam, priest at the sacrifice.

7. **Vājajit**, winner of battles. *Vāja* means battle; also food, strength, and speed.

Svadhā, like '*Svāhā*', the word '*Svadhā*' is a *nipāta* and is used while dedicating something to gods or the *pitṛs*. The food meant for *pitṛs* is also called *svadhā*.

8. **Askannam**, unspilt

Viṣṇo, O sacrifice.

Aṅghriḥ, foot.

Devebhyaḥ, for the bounties Nature.

Vasumatim, full of wealth or bestowing wealth.

Vīryam akarot, वीरस्य कर्म वीर्यं, valour. The resplendent Lord manifests His valour by destroying the enemies of the sacrifice, therefore the sacrifice can go on flourishing.

9. **Veḥ,** undertake. Uvaṭa derives this word from √विद् ज्ञाने and translates it as 'may you know'.

Hotram, duties of the priest.

Dūtyam, duties of the messenger.

Sviṣṭkṛt, one who does as desired, i.e. gracious.

Haviṣā, with the offering.

Saṁ jyotiṣā jyotiḥ, *gacchatām* is to be added to complete the meaning. May the light mingle with light.

10. **Indriyam,** power of the sense-organs.

Maghavānaḥ, those who have wealth or bestow wealth.

Upahūtā, invoked.

Rāyaḥ, riches; wealth.

Satyāḥ naḥ āśiṣaḥ santu, may the blessings meant for us come true.

Mā upahvayatām, may bless me.

Āgnīdhrāt, due to being the kindler of fire.

11. **Agneṣṭvāsyena prāśnāmi,** I eat you with the mouth of fire.

12. **Bṛhaspataye,** for the Lord supreme. In legend Bṛhaspati is the priest of gods.

Brahmaṇe, for the divine supreme.

13. **Jūtiḥ**, swift-moving; the mind moves fast into past, present and future.

Viśve devāsaḥ, all the bounties of Nature.

Om, the sacred mystic syllable. Sometimes it may mean 'yes', 'be it so', and 'Amen'.

15. According to the ritualists, this *mantra* is recited by the sacrificer while seperating the Juhū and Upabhṛt ladles.

Agnīṣoma, Agni and Soma are two of the important deities of the Veda. But according to Dayānanda they are not two different deities, but only two aspects of one and the same deity. Hence we have translated it as the Lord adorable and blissful.

Apanudatam, may those two drive him away.

Yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ, please see note I. 26.

Vājasya prasavena, by the impulse of the battle, i.e. with an aggressive posture.

Ujjitim, ऊर्ध्वजयम्, glorious victory.

Indrāgnī, the Lord resplendent and adorable

Prohāmi, move forward; advance.

16. **Vasus, Rudras and Ādityas,** young, adult and old sages respectively.

Pṛṣatīḥ, deer; spotted deer.

Vaśā, a tame small cow, easy to tackle.

17. **Paṇibhiḥ**, by the speculators. Paṇis, according to legend, were a sort of demons, who stole the cows of devas and concealed them in a cave. Indra found out and demolished that cave and recovered the stolen cows.

Some people are of the view that the Paṇis were Phoenicians who came as traders and indulged in thefts and robberies when they got a chance. They have been mentioned despicably in the Veda.

Anubharāmi, for *anuharāmi.*

Joṣam, प्रियम्; desired; pleasing.

Pāthaḥ, पाथः इति अन्न नाम; food.

18. **Saṁsravabhāgāḥ**, partakers of progressive knowledge.

Saṁsrava, progressive knowledge.

Iṣā, with nourishment.

Bṛhantaḥ, strong; growing.

Prastareṣṭhāḥ, literally, those who sit on grass-mats spread at the place of sacrifice; participants in the sacrifice.

Paridheyāḥ, those who guard the enclosure of the sacrifice.

Abhigṛṇantaḥ, applauding.

Vāṭ, like '*svāhā*', '*svadhā*' and '*Vaṣaṭ*' the word '*vāṭ*' also is used for offering an oblation to gods. Here two words, '*svāhā*' and '*vāṭ*', are used together to denote complete dedication. '*Vaṭ*' may mean 'carry to gods.'

19. **Dhuryau,** capable of carrying the burden; executives. Bullock is also called '*dhurya*' as it pulls the cart.

Ghṛtācī, pourers of water. घृतं इति उदकनामसु पठितम् (Nigh. I. 12). Water also is called *ghṛta.*

Sumne, सुखस्वरूपे, happiness incarnate.

Namaḥ, reverence; regards; obeisance.

Sviṣṭa, good desire.

20. **Adabdhāyo,** अदब्धं अनवखण्डितं आयुः, uninjured life-span.

Aśitama, अश्नुते व्याप्नोति चराचरं सो ऽतिशयितः, one who pervades all the moving and unmoving beings, i.e. omnipresent.

Didyoḥ, अति दुःखात्, from terrible suffering. दिद्युः इति वज्रनाम (Nigh. II. 20).

Prasityai, प्रसितिः प्रयसनात् तन्तुर्वा जालं वा, (Nir. VI. 12) that which binds, a cord or a net; figuratively, bondage.

Duriṣṭiḥ, दुष्टा इष्टिः, defective sacrifice, i.e. technical defects in the sacrifice or in any thing.

Duradmanyāḥ, from bad eating. दुष्टा अद्मनी दुरद्मनी दुर्भोजनम् (Mahīdhara).

Pitum, food.

Suṣadā yonau, in a house pleasing to live in.

Svāhā vāṭ, fully dedicated to (gods).

Yaśobhaginyai, for the sister of glories; related to glories; or enjoyer of glories.

Sarasvatī, speech. सरो ज्ञानं तत् प्रशस्तं विद्यते यस्यां वाचि सा, (Dayā.).

Saṁveśapataye, for the Lord of affectionate embraces. स्त्रीपुंसयोः अभिलाषपूर्वकं एकत्र शयनं संवेशः (Uvaṭa).

21. **Vedaḥ,** divine knowledge.

Gātuvid, knower of pathways.

Gatūḥ, गीयते नानाविधैः वैदिकशब्दैः प्रतिपाद्यते इति गातुः यज्ञः, that which is performed by singing vedic mantras is *gātuḥ*, i.e. the sacrifice.

Ita, come.

Manasaspate, O Lord of mind; one who guides the mind, God.

22. **Saṁ aṅktām,** may be filled.

Ādityaiḥ, with the suns.

Vasubhiḥ, with the worlds.

Marudbhiḥ, with the winds.

Viśvedevebhiḥ, with all the bounties of Nature.

24. **Saṁ aganmahi,** सङ्गता भवाम:; may be blessed with.

Tvaṣṭā, cosmic architect; developer and shaper of the forms of the living beings.

Sudatraḥ, सुष्ठु ददाति इति सुदत्र:, liberally-giving.

Viliṣṭam, विलिष्टं विश्लिष्टम्, blemish, defect.

25. In the ritual, the sacrificer makes the three ceremonial Viṣṇu-strides in imitation of that solar deity's strides through the three divisions of the world, i.e. the *dyauḥ, antarikṣa* and *pṛthvī*, with this *mantra*.

Viṣṇuḥ, the sacrifice. Solar deity is also called Viṣṇu. In legend, he is one of the twelve Ādityas, the sons of Aditi, the mother of gods.

Jagatena chandasā, with the Jagatī metre. This implies the importance of various Vedic metres in different types of prayers. Almostsupernatural powers seem to be attributed to various metres.

Nirbhaktaḥ, निर्गतभाग: कृत:, deprived of his share therein; excluded.

Traiṣṭubhena, with the Triṣṭubh metre.

Gāyatreṇa, with the Gāyatrī metre.

Pratiṣṭhāyāḥ, place of sacrifice.

Asyai, is used here in the sense of *asyāḥ.*

Svaḥ, abode of bliss; *svarga.*

Saṁ abhūma, संगताः अभूम; have become one with.

26. **Svayambhūḥ.** born of himself; not created by any one else; self-existent.

Āvṛtam, आवर्तनम्; course of the sun; path of the sun.

27. **Sugṛhapatiḥ,** good householder.

Asthūri, free from idleness or neglect.

Himāḥ, winters, meaning years.

28. According to the ritualists, the *mantras* to be recited at *darśapaurṇamāsya yajña,* which began with the *mantra* I. 1 come to an end with this *mantra.* So this *yajña* is performed with 59 *mantras*; 31 of the chapter I and 28 of the chapter II.

Tad aśakam, that I have been able to accomplish.

Tanme arādhi, that has been a success for me.

29. According to the ritualists, the following six mantras are used for the *Piṇḍapitṛyajña,* the monthly ancestral sacrifice as part of the Full moon and New moon sacrifices.

Kavyavāhanāya, कवयः क्रान्तदर्शनाः पितरः, तेषां सम्बन्धि कव्यम्; far-sighted elders or forefathers are *kavis;* a thing related to them is *kavya*; one who carries *kavya* is *kavyavāhana.*

Pitṛmate, for him, who supports the elders.

Vediṣadaḥ, who had occupied the altar by force.

30. **Pratimuñcamānāḥ**, camouflaging (their true form).

Parāpuraḥ, who snatch other's wealth unjustly.

Nipuraḥ, who acquire wealth by unfair means.

Praṇudāti, प्रणुदतु, drive away.

32. Obeisance to *pitṛs* is offered six times according to the seasons of a year.

Rasāya, for the sap of the spring season.

Śoṣāya, for dryness of the summer.

Jīvāya, for the life of the rains.

Svadhāyai, for the harvest of the autumn.

Ghorāya, for the intensity of cold weather.

Manyave, for the wrath of the winter.

Deṣma, we shall give.

Vāsaḥ, accommodation; garment also.

33. **Garbham ādhatta**, bless her to be pregnant.

Puṣkarsrajam, wearing a garland of lotuses.

34. **Svadhā**, 'स्वधा वै पितॄणां अन्नं इति श्रुतिः; *svadhā*, is the food for *pitṛs*, the elders or the manes.

Kīlālam, sweet beverages. सुसंस्कृतं अन्नम्, well-prepared food (Dayā.).

Parisrutam, herb-extrct. सुरा, wine (Mahīdhara). परितः सर्वतः स्रुतं सुरसयोगेन पक्वं फलादिकम्. ripe juicy fruit etc.

Chapter III

According to the ritualists, this chapter contains the mantras for the Agnihotra i.e. the morning and evening burnt oblation of milk, which is obligatory on the householder during the whole of his life with some exceptions. This contains mantras for the four-monthly sacrifices also which are performed at the beginning of the Spring, Rains and Autumn seasons.

1. This and the following mantra are for *agnyādhāna,* the ceremonial laying down of the sacrificial fire by the householder.

Duvasyata, परिचरत, look after.

Bodhayata, arouse; kindle.

Atithim, fire is called as *atithi,* the guest.

Havyā, articles meant for offering.

2. **Jātavedas,** omnipresent; cognizant of all.

3. **Bṛhacchocā,** very brilliant.

Yaviṣṭhya, most youthful.

Aṅgiraḥ, O blarzing fire.

4. **Haryata,** shining; हर्य कान्तौ, to shine or glow.

5. According to the ritualists, the sacrificer lays down the *āhavanīya* fire on the place prepared for it with this mantra.

Bhūḥ Bhuvaḥ Svaḥ, these three words are called *mahāvyāhṛtis*, i.e. solemn sacrificial exclamations. These may denote earth, midspace and the sky; or Brahma, Kṣatra and Viś; or the self, human beings and the animals. He wants to say that these may come under my control.

Bhūmnā, with vastness.

Varimṇā, with largeness.

Devayajani, seat of sacrifice. देवाः यजन्ति यस्यां सा, on which the enlightened ones perform sacrifice. (Dayā).

Annādyāya, अन्नं च तत् अद्यं च अन्नाद्यम्, food-grains.

6. With this and the next two mantras the *Dakṣiṇāgni*, Southern fire is laid down.

Ayam gauḥ, this fire. गच्छतीति गौः यज्ञनिष्पत्तये तत्तद्यजमानगृहेषु गन्ता, one which goes to the houses of the sacrificers for performance of the sacrifices.

Pṛśniḥ, spotted; strange-coloured.

Mātaram puraḥ, before the mother; i.e. the earth.

Pitaram, the sky; heaven; द्यौष्पिता, heaven the father. (Yv. II. 11).

Svaḥ, abode of bliss.

7. **Rochanā**, radiance

Prāṇa, in-breath.

Apāna, out-breath.

Mahiṣaḥ, great (fire).

8. **Prati vastoḥ**, दिनं दिनम्, every day.

Vāk, praise; speech.

Pataṅga, पतन् गच्छति इति पतङ्गः अग्निः it goes falling down, so the fire is called *pataṅga.*

9. Here begin the mantras for morning and evening oblations. Mantras for Sūrya for morning and mantras for Agni for evening offerings.

Svāhā, let it be offered gracefully.

10. **Devena savitrā sajūḥ**, in consonance with the creator Lord.

Vetu, may come and enjoy.

11. **Āre,** far away.

Asme, अस्मान्, us.

12. **Kakutpatiḥ pṛthivyāḥ**, of the quarters or the regions and of the earth. Here the word *patiḥ* is to be connected with *'kakut'* and '*pṛthivyāḥ*' both.

Apām retāṁsi, causes of the waters; literally. seeds of the waters.

13. **Āhuvadhyai,** in the sense of आह्वयामि; I invoke you.

Vajasya sātaye, to gain *vāja*, i.e. vigour, or food.

14. **Ṛtviyaḥ**, right.

Yonih, place of birth. Home or abode also is called *yoniḥ.*

15. **Prathamo dhāyi,** has been placed first.

Dhātṛbhiḥ, यज्ञक्रियाधारकैः विद्वद्भिः, performers of noble deeds.

Hotā, invoker of Nature's bounties.

Apnavānah, having offsprings.

Bhṛgavah, in legend Bhṛgu is the name of a *ṛsi*. His clan and his descendants also are called Bhṛgus or Bhārgavas. Dayānanda has translated it as यज्ञविद्यावेत्तारः, those who know the details of the sacrifice; wise sages.

Viruruсuh, दीपितवन्तः, kindled; harnessed.

Viśe viśe, for every man.

16. **Ahrayah,** अह्नवान्ति व्याप्नुवन्ति सर्वा विद्याः ये ते विद्वांसः, those who master all the arts and sciences; learned people.

Pratnām dyutam, eternal radiance.

18. **Chitrāvaso,** रात्रिर्वै चित्रावसुः सा हीय ठ् संगृह्येव चित्राणि वसति, (Śatapatha, II. 3.4.22); night is called *chitrāvasu* because it is rich in strange and beautiful stars.

Svasti te pāram aśīya, may I reach your end safe and sound.

19. The sacrificer approaches the cow and addresses her.

Saṁ gmiṣīya, सङ्गतः भूयासम्, may I be blessed with.

20. **Andhah,** अन्ध इत्यन्ननाम; the food.

Mahah, respectable. Mahīdhara says, यद्वा महः शब्देन दशवीर्याण्युच्यन्ते; *mahah* denotes ten vigours; i.e. प्रतिधुक्, fresh milk; शृतम् boiled milk; शरः, upper part of cream, or slightly curdled milk; दधि, curd; मस्तु, butter milk; आतञ्चनम्, curd from which water has been pressed out; आमिक्षा, coagulated milk; वाजिनम्, watery part strained from the coagulated milk; नवनीतम्, butter; and घृतम्, purified butter.

21. **Revatīh**, bestowers of wealth.

Yonau, in this abode.

Kṣaye, in this dwelling.

22. **Viśvarūpī ūrjā**, energy of every form.

Gaupatyena, in such a way as to make me master of my sense-organs.

Doṣāvastāḥ dive dive, day and night every day.

23. **Gopām**, गोप्तारम्, sustainer.

Dīdivam, illuminator.

Dame, in your own creation.

24. **Sūpāyanaḥ**, easy of access.

25. **Antamaḥ**, निकटतमः, nearest; closest.

Vasuśravāḥ, splendidly renowned.

26. **Uruṣyā**, protect.

Samasmāt, सर्वस्मात्, from all.

27. **Iḍā**, divine wisdom.

Aditi, eternal life.

Kāmyā, desirable objects.

28. **Somānam**, the seeker.

Svaraṇam, offerer of devotions.

Brahmaṇaspate, Lord of knowledge, the preceptor.

Kakṣīvān, one who specialises in creative activity.

29. **Revān**, opulent; rich.

Amīvahā, healer of weak-minded.

Turaḥ, prompt bestower of

30. **Arurusaḥ**, malevolent creature.

Śansaḥ, अनिष्टचिन्तनम्, curse, censure.

31. **Mitra**, the sun.

Aryaman, the wind.

Varuṇa, the waters.

32. **Amā**, अमा इति गृहनामसु पठितम् (Nigh. III. 4.11); home.

Aghaśaṁsaḥ ripuḥ, sinful enemy.

33. **Te**, they, the sons of eternity, i.e. Mitra, Aryaman, and Varuṇa.

34. **Starīḥ**, injurer.

Upapṛcyate, increases more and more.

35. This is the Sāvitrī or Gāyatrī *mantra*, which forms a part of the daily devotions of the worshippers.

Savituḥ, of the divine creator.

Bhargaḥ, effulgence.

Prachodayāt, invokes; guides; directs.

36. **Dūḍabhaḥ**, indestructible.

37. **Bhūḥ, Bhuvaḥ**, Svaḥ, being, becoming and bliss.

Narya, friendly to men.

Śaṁsya, praiseworthy.

Atharya, unpertubable.

Pitum, food.

38. **Viśvavedasam,** one who knows all the things, or one who instructs in all the things.

Dyumnam abhi saha āyacchasva, bestow on us power and glory.

Dyumna, glory.

Sahaḥ, power; strength.

40. **Purīṣyaḥ,** 'पशवो वै पुरीषम्' इति श्रुतेः; animals, verily, are *purīṣa.* Vitality in the animals is *purīṣya.*

41. This and the following two mantras are recited by the sacrificer while returning to his house. He addresses the house.

Emasi, I come.

Sumanāḥ, with a good heart; with a friendly mind.

42. **Adhyeti,** स्मरति, thinks of.

Upahvayāmahe, we remember and recognize; recall.

43. **Annasya kīlālam,** delicious food.

Śaṁyoḥ, of him, who desires happiness.

Śivam, joy.

Śagma, happiness.

44. Here begin the *cāturmāsya mantras.*

Praghāsinaḥ, good eaters.

Riśādasaḥ, killers of bad people.

Karambha, barley meal.

45. **Yad indriye,** in privacy, or with our bodies.

Avayajāmahe, expiate ourselves.

46. **Pṛtsu,** in the struggles; battles.

Devaiḥ, विद्वद्भिः शूरैः, with learned and brave comrades.

Marutaḥ, brave soldiers.

Mīḍhuṣaḥ, of the bestower of blessings; of the showerer.

Gīḥ, praises.

47. **Karmakṛtaḥ**, experts; skilled workers.

Mayobhuvā, मयः सुखं भवति यया, which creates happiness; delightsome.

Astam preta, go your home.

Sacābhuvaḥ, companions; friends.

48. **Avabhṛtha,** sacrifice.

Nicumpuṇa, purificatory.

Nicheruḥ, ever-moving.

Ava yāsiṣam, may I get atoned.

Enaḥ, sin.

Pururāvṇaḥ, torturing; exceedingly troublesome.

Riṣaḥ, from the sin; death; bondage.

49. Here begin the mantras for Śākamedha offerings on the full moon of the Kārtika month.

Darvi, O ladle!

Vasnā iva, as if with price.

50. **Nihāram,** precious gift.

51. **Akṣan,** they have eaten; enjoyed.

Amīmadanta, got satisfied.

Adhūṣata, thrilled with joy.

Astoṣata, glorified you.

Naviṣṭhayā matī, with commendatory thoughts.

Yojā harī, put restraint on (your) two horses.

52. **Susandṛk,** one who looks benignly on all.

Diṣīmahi, we praise.

Purṇabandhura, equipped fully.

Vaśan anu, along the right path.

53. **Nārāśaṁsena,** with the song praising the common people.

Stoma, praise-song.

Pitṝṇām manmabhiḥ, with the songs praising the elders or the manes.

54. **Manaḥ**, spirit; mind.

Kratve, for active (living).

Daksase, for efficient (living).

Jyok, ज्योक्निपातश्चिरवचनः; for a long time.

55. **Daivyo janaḥ**, the enlightened ones.

Jīvam vrātam, the family or community of the living (people):

Sachemahi, सेवेमहि; join; live with.

56. **Vrate,** व्रतं इति कर्मनाम; in the assignment.

Tanūṣu manaḥ bibhrataḥ, having spirit in our bodies.

Prajāvantaḥ, blessed with good progeny.

57. **Rudra,** vital breath; also the terrible punisher. Traditionally, the fierce Tempest-god, destroyer of men and cattle.

Ambikā, autumn.

Ākhuḥ, tubers; also mouse.

Paśuḥ, victim; food.

58. **Adīmahi,** we have pleased.

Tryambakam, triocular; having three functions.

Vasyasaḥ, those who have good accommodation.

Śreyasaḥ, respectable in society.

Vyavasāyayāt, may make us firmly determined.

60. This mantra is recited by the girls of the sacrificer's family while they walk round the sacrificial altar.

Tryambakam, mother of three regions. Also, a name of Rudra, having three mothers, sisters or wives; also three-eyed, such as Śiva was portrayed in later Pauraṇik literature.

Urvārukam, cucumber.

Pativedanam, one who fetches a husband.

Itaḥ mukṣīya māmutaḥ, may I be released from here, but not from there.

61. **Avasam,** food for journey.

Moojvataḥ paraḥ, across the grassy mountain.

Avatata-dhanvā, one with bow unstrung.

Pinākāvasaḥ, covered with cloth.

Kṛttivāsāḥ, wearing animal-skin.

Ahiṁsan naḥ, not injuring us.

62. **Tryāyuṣam,** three spans of life.

Jamadagni, man full of vital heat.

Kaśyapa, man of vision.

63. This mantra is recited while the head and beard of the sacrificer are being shaved.

Svadhitiḥ, adamantine determination; also the razor blade.

Nirvartayāmi, I aspire for; also I shave.

Prajananāya, for progeny.

Suprajāstvāya, for good and praiseworthy offspring.

Suvīryāya, for renowned valour.

Chapter IV

The chapters IV to VIII contain formulas for *Soma yajña* in general.

1. **Devayajanam pṛthivyāḥ**, a place of earth where sacrifices for *devas,* the bounties of Nature, are performed.

Devāsaḥ, the enlightened ones.

Santarantaḥ, crossing over (the difficulties).

Devīḥ āpaḥ, waters considered divine due to their disease-curing powers.

2. **Mātaraḥ**, mothers; waters give bịrth to all living beings.

Ripram, sin. (रपो रिप्रमिति पापनामनी भवतः).

3. **Mahīnām,** of the earth; also of cows.

Vṛtra, the cloud.

4. **Citpatiḥ**, Lord of mind. (प्रजापतिर्वै चित्पतिः इति श्रुतिः).

Yatkāmaḥ pune tacchakeyam, may I be able to achieve my heart's desire with which I purify myself.

5. **Vāmam,** संभजनीय वस्तु, desirable objects.

Yajñiyāsaḥ, fruits of sacrifice.

6. **Vātād ārabhe,** I begin (this sacrifice) with the grace of the wind.

7. These formulas, with the oblations which they accompany, are specially called *audgrābhaṇa,* i.e. uplifting, because they raise the sacrificer to heaven.

Ākūtyai, for firm determination.

Viśvaśambhuvaḥ, beneficial to all.

Bṛhaspataye, to the Lord Supreme.

8. **Vurīta**, let them desire.

Iṣudhyati, प्रार्थयते, begs.

Dyumnam, the glorious Lord.

9. According to the ritualists, two black buck-skins, tacked together and stretched on the ground for consceration are addressed and touched.

Vām ārabhe, I begin with both of you.

Udṛcaḥ, till the last hymn of the sacrifice.

Śarma, shelter; home; accommodation; also, happiness.

10. According to the ritualists, a girdle is addressed here.

Ūrk, vigour.

Āṅgirasī, belonging to the austere ones.

Nīviḥ, garment-knot; girdle.

Viṣṇoḥ, of the sacrifice.

Indrasya yoniḥ, origin of rain.

Āsya, आ अस्य, till (the end) of it

11. **Vratam kṛṇuta**, take the sacred vow.

Brahma, supreme divine.

Vanaspatiḥ yajñiyah, vegetation is essential for the sacrifice; plants useful for sacrifice are also the sacrifice. (यज्ञयोग्यां यो वनस्पति खदिरादिः सोऽपि यज्ञः । वनस्पतेर्यज्ञसाधनत्वाद्यज्ञत्वम् । – Mahīdhara).

Abhiṣṭaye, for the success of the sacrifice.

Sutīrthā, an easy aid to take us across.

Dakṣakratavaḥ, expert workers.

12. **Śvātrāḥ**, क्षिप्रपरिणामाः, प्रीताः इत्यर्थः, pleasing, quick-acting.

Ayakṣmāḥ, free from wasting diseases.

Anāgasaḥ, free from dirt.

13. **Apo muñcāmi na prajām,** I release only the urine and not the semen (the cause of the offspring), i.e. may I be free from spermatorrhoea.

Aṁhomucaḥ, freers from sin.

14. **Aprayucchan,** without negligence, ever-alert.

15. **Avadyāt duritāt,** from dishonourable evil.

16. **Rāsva,** देहि, give (us).

Iyat, this much.

17. **Varcaḥ**, lustre.

Bhrājam gaccha, glow bright.

Jūḥ, जीवयति इति जूः, the life.

18. **Satyasavasaḥ**, one whose impulsions are always real.

Tanvo yantram, sturdiness of body.

Candram, blissful, pleasing.

Amṛtam, immortal; bestower of immortality.

19. **Cit,** apprehending faculty.

Dhīḥ, बुद्धिः, intellect.

Dakṣiṇā, the skill incarnate.

Kṣattriyā, क्षतात् त्रायते इति, one who protects from injuries.

Aditiḥ ubhayaśirṣṇī, the Eternity, having heads on both sides.

Suprācī, one coming forward.

Supratīcī, one going back.

Mitra, the friendly Lord.

Pūṣā, the nourisher Lord.

Indra, the resplendent Lord.

20. **Bhrātā sagarbhyaḥ**, a brother born of the same mother.

Sayūthyaḥ sakhā, a friend belonging to the same clan or herd.

Somam, bliss; also, the Soma plant.

Indra, the aspirant; lower self.

Rudraḥ, the dreadful Lord.

Svasti, safely (क्षेमेण).

21. **Vasvī**, wealth incarnate.

Ādityā, an offspring of Aditi.

Rudrā, dreadful.

Candrā, bestower of bliss; blissful.

Ācake, make you glitter.

Sumne, in comfort.

22. **Ājigharmi**, pour down. From √घृ क्षरणदीप्त्योः, to pour, to shine.

Aditi, the earth.

Iḍāyāḥ āspadam, seat of the intellect.

Asme, वयम्, we.

Viyauṣma, be deprived of.

Toto rāyaḥ, तोतः त्वयि रायः सन्तु, yours be the riches.

23. **Devi**, O illuminating intellect !

Saṁ akhye, I have seen.

Mā pramoṣiḥ, do not steal. From √मुष् स्तेये, to steal.

Mā u ahaṁ tava, nor I yours.

24. **Śukraḥ**,brightening.

Grahyaḥ, for ग्रहः, intake; also, a vessel in which Soma-juice is taken.

Vicitaḥ, विवेकेन चयनकर्तारः, experts.

25. **Oṇyoḥ**, द्यावापृथिव्योः, of heaven and earth.

Kavikratuḥ, far-sighted in actions.

Kavim, क्रान्तदर्शिनम्, who sees past, present and future

Amimīta, has measured.

Prajāḥ, living creatures.

26. **Śukram,** pure; bright.

Candrāṇi, gold pieces; coins.

Paramena paśunā, with the most sublime animal.

27. **Sumitradha,** O helper of good friends; O good helper of friends.

Ūrum, thigh; lap.

Svāna, teacher; स्वनति उपदिशति यः सः, one who instructs (Dayā.).

Aṅghāre, enemy of sin.

Bhrāja, illuminator.

Bambhāre, nourisher of the world.

Somakrayaṇāḥ, prices of your bliss.

Mā dabhan, may not injure, cheat or snatch.

28. **Udasthām,** may I rise up.

Svāyuṣā, सु आयुषा, with virtuous life.

29. **Svastigām,** leading to bliss.

Anehasam, free from crime.

Dviṣaḥ pari vṛṇakti, परिवर्जयति, gives up all animosity; or, escapes all enemies.

30. **Vṛṣabhaḥ**, powerful; also, श्रेष्ठः, the best (Mahīdhara); showerer.

Varimāṇam, the expanse.

Āsidat, व्याप्नोति, pervades.

Viśvā it tāni, all those.

31. **Vitatāna,** has spread.

Vājam, speed. वीर्यं वै वाजः, पुमाᳫं सोऽर्वन्तः, the semen is *vāja*; men are horses (Uvaṭa).

Kratum, determination.

Vikṣu, in homes.

32. **Etaśebhiḥ**, with swift coursers.

33. **Usrā,** उस्रा इति रश्मिनामसु पठितम्, rays; illuminators.

Etam, आ इतम्, come on.

Anaśrū, with joy; without tears.

34. **Pracyavasva,** depart.

Pariparinaḥ, सर्वतः संचरन्तस्तस्करविशेषाः परिपरिण उच्यन्ते, thieves.

Paripanthinaḥ, उत्कोचकाः दस्यवः, highwaymen; robbers.

Aghāyavaḥ vṛkāḥ, sinful wolves; also, men with such traits.

Śyeno bhūtvā parā pata, fly away, as if, becoming a hawk.

35. **Saparyata,** worship.

Śaṁsata, offer praises.

Ṛtam, truly.

Devajātāya ketave, for one, who is an ensign born of stars.

36. **Uttambhanam,** a prop to rest upon.

Skambhasarjanī, strengthening buffets of the pillar.

Ṛtasadanī, truthful seat.

37. **Dhāmāni,** glories.

Paribhūḥ astu, may attend from all sides.

Gayasphānaḥ, enricher of homes.

Prataraṇaḥ, overcomer of calamities.

Suvīraḥ, one who has brave followers or sons.

Avīrahā, never killing the brave.

Duryān, to (our) houses.

Chapter V

1. This mantra is addressed to the sacrificial offerings.

Viṣṇave, to the Lord omnipresent.

Soma, moon; also, Soma plant; also, bliss.

Atitherātithyam, hospitality offered to guests.

Śyenāya somabhṛte, to the hawk who brings Soma, the nectar divine. There is a legend, that the Gāyatrī taking the form of a hawk brought Soma from heaven to earth.

Rāyasposade, bestower of riches and nourishment.

2. **Janitram**, birth-place.

Vṛṣaṇau, the two showerer

Urvaśī, the mother.

Āyuḥ, the child.

Purūravā, the father. In legend, Āyu was the son of Purūravā and Urvaśī.

Manthāmi, rub against each other

The priest rubs two *araṇīs*, fire-producing sticks, to produce fire.

3. **Sachetasau**, you two of one mind.

Arepasau, free from sin.

Yajñapatim, to the sacrificer.

4. **Abhiśastipāvā**, protector from curses.

Sadam, सदा, always.

5. **Tanūnaptre**, for *tanūnaptṛ*, the grandson of Tanū, the universal soul. 'तनोति विस्तारयति विश्वमिति तनूरात्मा, तस्य नप्त्रे पौत्राय; 'तस्माद्वा एतस्मादात्मन आकाश सम्भूत., आकाशाद्वायु.' (तैत्तिरीय आरण्यक, IV. 1).

Śākvaraḥ, power-giving.

Śakvane, to the powerful.

Anabhiśastenyam, never to be cursed.

Svite, सु इते, शोभनमार्गे, on a pleasing path; also in a world of comfort.

6. **Vratapāḥ**, protector of vows.

7. **Aṁśu,** O bliss divine! सोमवल्ल्या अवयवोंऽशुरुच्यते, a piece of soma plant is called *aṁśu* (Mahīdhara).

Ekadhanavide, for the only knower (or bestower) of riches.

Sanyā, with vigour.

Eṣṭā, आ इष्टा, are desired (by me).

8. **Ayaḥśayā,** lies encased in copper (or iron).

Rajaḥśayā, lies encased in silver.

Hariśayā, lies encased in gold.

Tvesam vacaḥ, angry speech.

According to the legend, the Asuras, having been defeated in battle by Devas, made three castles, one of copper or iron on earth, one of silver in the midspace and one of gold in the sky. Agni, at the request of Devas, in the form of *upasada* deity, entered them and burnt them and they became the three bodies of Agni.

9. **Nāthitāt,** from begging.

Nabhas, non-shining.

Āyu, alive.

10. **Sapatnasāhī,** conqueror of enemies.

11. **Vasubhiḥ,** along with the physical complex.

Rudraiḥ, with the vital complex.

Pitṛbhiḥ, with the mental complex.

Ādityaiḥ, with the spiritual complex.

12. **Ādityavanih**, pleasing to suns.

Brahmavanih, granter of intellect.

Bhūtebhyaḥ, to all the creatures; to all the beings.

13. **Agneḥ purīṣam,** augmenting fuel of the cosmic fire.

14. **Viprāḥ**, discerning intellectuals.

Yuñjate, harness.

Vayunāvid, cognizant of all deeds or actions.

Mahī, great.

Pariṣtutiḥ, glory; praise.

15. **Pāṁsure,** in a sandy region, desert.

Samūḍham, अन्तर्हितम्, hidden, not known or seen.

16. **Irāvatī,** full of food-grains.

Sūyavasinī, सुयवासिनी, full of green grassy plants; full of pastures.

17. **Mā jihvaratam,** do not falter. From √ह्वल चलने, to move from its place.

Varṣman, at the summit of.

Nirvādiṣṭam, speak ill of.

18. **Viṣṇoḥ,** of the sun.

Vimame, has measured.

Uttaram sadhastham, the higher abode.

Urugāyaḥ, उरुः गायः गमनं यस्य सः, one who moves in wide strides. Also उरुभिः महात्मभिः गीयते यः सः, one who is praised by good persons.

20. **Vīryeṇa,** for his might.

Kucaraḥ, terrible in movement.

Vikramaṇeṣu, in wide strides; also, movements.

21. **Śnaptre,** two corners of the lips (ओष्ठ-सन्धिरूपे—Mahīdhara).

Syūḥ, सीव्यते अनेन इति स्यूः, needle.

Dhruvaḥ, a tight knot.

22. **Nāryasi,** नारी असि, woman you are.

Rakṣasām, of the wicked.

Bṛhatī, mighty.

23. **Valagaḥ**, evil charm, used to harm the rivals; also the conspiracy.

Valagahanam, charm-destroying.

Niṣṭyaḥ, पुत्रः, son.

Sabandhuḥ, relative.

Sajātaḥ, kinsman.

24. **Svarāṭ**, sovereign by yourself.

Satrarāṭ, sovereign for all times.

Janarāṭ, sovereign of the people.

Sarvarāṭ, sovereign every where.

Abhimātiḥ, अभिमाति. अननुकूलः शत्रुः, a hostile enemy; a bully; a haughty enemy.

25. **Vaiṣṇavān**, to the associates of the omnipresent Lord.

Valagahanāḥ, destroyers of evil charms.

Prokṣāmi, I sprinkle you.

Avastṛṇāmi, I cover you with grass.

26. **Yavaḥ**, seperator.

Śundhantām, may be purified.

Pitṛṣadanam, abode of the elders.

27. **Ut stabhāna**, hold up.

Dyutānaḥ, दीप्यमानः, stormy; shining.

Mitrā varuṇau, force and the energy.

Dharmaṇā, according to the Natural law.

Dṛṁha, make flourish; strengthen.

Paryūhāmi, think about; comprehend.

28. **Chadiḥ**, umbrella.

Chāyā, shelter; shade.

29. **Girvaṇaḥ**, to the praiseworthy.

Giraḥ, songs of praises.

Vṛddhāyum, to the aged one.

Vṛddhayaḥ juṣṭayaḥ, increasing services.

30. **Dhruvaḥ**, tight knot.

31. **Pravāhanaḥ**, one who carries; a carrier.

Śvātraḥ, swift.

Tuthaḥ, ब्रह्म वै तुथ , the divine supreme.

32. **Uśik**, one who yearns.

Anghāriḥ, enemy of the sin.

Bambhāriḥ, nourisher, sustainer.

Avasyūḥ, bestower of food.

Mārjālīyaḥ, cleaning place.

Pratakvā, pleasure-showering.

Mṛṣṭaḥ, cleansed; swept clean.

Svarjyotiḥ, light and lustre of heaven.

33. **Ajo' syekpād**, unborn the one-footed, also, the unborn, who alone protects the world.

Ahiḥ, the cloud. Also, a serpant.

Budhnyaḥ, cover of the midspace.

Adhvapate, O Lord of highways.

Pra tira, make me flourish.

34. **Agnayaḥ**, foremost leaders.

Sagareṇa nāmnā, by laudable name.

35. **Viśvarūpam jyotiḥ**, a light which has all sorts of forms

Samit, kindling fuel.

Tanūkṛdbhyaḥ, तनूं शरीरं कृन्तन्ति ये तेभ्य; to those who injure bodies; beasts.

Yantā, controller.

Aptuḥ, Soma-juice; also, bliss.

Ājyasya, विज्ञानस्य, of (your) knowledge.

36. See notes XL. 16.

37. **Varivaḥ**, भृशं रक्षणम्, full protection; secure. Also, धनम्, wealth.

Mṛdhaḥ, कुत्सितान् शत्रून्, hated enemies.

Vājān, glories.

Jarhṛṣāṇaḥ, full of joy.

38. **Kṣhayāya**, for living space.

Pra piba, drink to your heart's desire.

39. **Soma**, bliss.

Devān up agāḥ, may you go to the enlightened ones.

Varuṇasya pāśāt, from the noose of Varuṇa (the Lord of justice).

Nirmucye, may I be freed.

42. **Atyanyān**, अतीत्य अन्यान्, leaving aside others,

Arvāk, near.

Para, distant.
Devayajyāyai, for sacrifice to the bounties of Nature.

Svadhite, O surgical knife; also, O razor!

43. **Sam bhava,** be in harmony with.

Svadhitiḥ, axe.

Śatavalśaḥ, having a hundred branches.

Viruhema, may we grow.

Chapter VI

According to Dayānanda this chapter contains the instructions to be given by the learned persons to the well-educated leader of the Assembly at the time of his investiture to the kingship.

1. See notes on V. 26

2. **Agreṇīḥ,** अग्रे नयति इति अग्रेणी:, one who leads people forward; leader of people or of the House.

Svāveśaḥ, सु आवेश:, सुष्ठु आवेशयति यः सः, a comfortable support.

Upareṇa, with your base.

Supippalābhyaḥ, having nice fruit or berries.

3. **Uṣmasi,** कामयामहे, we desire.

Bhūriśṛṅgāḥ gāvaḥ, cows with many horns; multifarious rays.

Paramam padam, highest abode.

Ava bhāri, अव भाति, glows; shines.

4. **Viṣṇoḥ,** of the omnipresent Lord.

Paspaśe, बध्नाति, binds; puts in order.

Vratāni, disciplines.

Yujyaḥ, योग्यः, appropriate.

Indra, the aspirant.

6. **Parivīḥ**, worthy of being surrounded.

Divaḥ sūnuḥ, son of heaven.

Āraṇyaste paśuḥ, may all the wild animals also be under your rule (Dayā.).

7. **Upāviḥ**, one who protects those who approach him.

Vahnitamān, the best conveyers or carriers.

8. **Revatīḥ**, रेवन्तः, O rich people.

Bṛhaspati, the Lord supreme.

9. According to the ritualists, with this mantra, the sacrificer binds the victim to the sacrificial post.

Niyunajmi, appoint you; bind to the duties.

Anu manyatām, may concur or agree; may grant permission.

10. **Apām peruḥ**, fond of drinking waters.

Saṁ gacchatām, may unite, or be in concord with.

11. **Revati**, धनवति वाग्देवते, O divine speech!

12. **Ātānaḥ**, यज्ञः, sacrifice.

Anarvā, शत्रुरहितः, unhindered.

14. According to the ritualists, with this *mantra*, the Matron wipes each organ of the victim. According to Dayānanda, this mantra pertains to the efforts of the teacher and the teacher's wife for improving the character and physique of the disciple.

17. Addressed to the waters and the wind, the two agents cleansing pollution, not only physical, but mental also.

18. **Reṭ**, small; little.

Raṁhyai, गत्यै, for speed.

20. **Tvaṣṭaḥ**, O cosmic architect!

22. **Aghnyā**, speech; also cow.

Śapāmahe, we swear an oath.

23. **Haviḥ**, sacred food.

24. According to the ritualists, in this *mantra* the Soma plant is addressed.

26. **Upāvaroha,** descend.

Dhiṣaṇāḥ, speech.

Grāvāṇaḥ, सदसद्विवेचकाः, discerning.

27. **Indriyāvān,** potent.

Madintamaḥ, most delightful.

Napāt, offspring.

Śukrapebhyaḥ, for the drinkers of divine bliss. Śukra is Soma or divine bliss.

28. **Kārṣiḥ**, कर्षति यः सः, one who breaks the earth by ploughing; initiator.

29. **Pṛtsu,** in battles.

Vājeṣu, in struggles.

Iṣaḥ, strength; also food.

30. **Rāvā**, राति ददाति इति रावा, donor.

Suṣūtamam, most pleasing.

Pavinā, वाचा, with the speech.

Nigrābhyāḥ, most acceptable.

31. **Ganān,** to the followers.

The waters are addressed to in this *mantra.*

Mā vitruṣan, may not be thirsty; may not be disaffected.

32. **Śyenāya somabhṛte,** to the eagle, who brings the divine bliss. In legend, it was Gāyatrī, who in the form of a *śyena,* a hawk or an eagle brought Soma plant to the sacrifice.

33. **Dātre vocaḥ**, give comfort to the donor.

34. **Vṛtraturaḥ**, killers of Vṛtra, i.e. the nescience.

Rādhogūrtāḥ, bestowers of riches. राधो धन गुरन्ति उपयच्छन्ति याः ताः (Uvaṭa).

35. **Mā saṁvikthāḥ**, from √ओविजी to fear, to move. With the prefix *sam* it means to tremble with fear. Do not tremble.

Dhiṣaṇe, हे द्यावापृथिव्यौ, O heaven and earth.

Pāpmā, the sin.

Somaḥ, the bliss.

36. **Para,** पूरय, fill.

Ariḥ, अरीः वा प्रजाः इति श्रुतेः, the people.

37. **Śaviṣṭha,** O mighitiest (Lord)!

Marḍitā, gladdener; delighter.

Chapter VII

According to the ritualists, this chapter contains the mantras, which arc recited at the time of collection of pressed out Soma juice into various types of cups, which are called *grahas*. Drawing juice in these cups is called *grahagrahaṇa*.

1. **Vācaspataye,** प्राणो वै वाचस्पतिः इति श्रुतेः, the vital breath is called *vācaspati;* also, master of the speech.

Pavasva, go; move. √पत्र to move.

2. **Soma,** blissful Lord; also, Soma plant or juice; also moon.

Adābhyam, that which cannot be conquered or injured. दभ्नोतिर्हिंसार्थः।

3. **Svāṅkṛtosi,** assimilated; accepted.

Pārthivebhyaḥ, physical, terrestrial.

Āṣṭu, व्याप्नोतु, may pervade.

Subhava, nobly-born.

Aṁśu, Soma-juice; bliss divine.

Upariprutā bhaṅgena, from the destruction coming from above.

Phat, may he perish. From √ञिफला विशरणे, to be torn o pieces.

4. **Upayāma,** traditionally, name of a particular cup for Soma-juice; also, through proper procedure, i.e. duly.

Antaryaccha, contain.

5. **Antaryāma**, containment; also, name of a particular cup for Soma juice.

Avaraiḥ paraiśca, with inferiors and superiors.

6. **Udānāya**, to the upward breath.

7. **Vayo**, O Lord of cosmic vitality!

Niyutaḥ, those who are yoked or harnessed, i.e. horses. नियुत् शब्देन वायुवाहनभूताः मृगाः उच्यन्ते; deer are called *niyuts* as they are the mounts of Vāyu, the wind-god.

Madyam andhaḥ, intoxicating food.

Pūrvapeyam, first sip.

8. **Indra-vāyū**, the resplendent Lord and Lord of cosmic vitality.

Sutāḥ, poured out; pressed out.

Sajoṣobhyām, to the two friendly to each other.

9. **Mitrā-varuṇā**, O friendly Lord and O venerable Lord.

Ṛtāvṛdhā, यौ ऋतं वर्धयतः तौ, augmentors or upholders of right or truth.

10. **Sasavānsaḥ**, from √षण संभक्तौ, to possess; being in possession of.

Yavasena, with grass and fodder.

Anapasphurantīm, that which never resists milking; or never fails to give milk.

Ṛtāyubhyām, ऋतशब्देन मित्रः, आयुशब्देन वरुणः इति श्रुतिव्याख्या; Mitra and Varuṇa.

11. **Madhumatī kaśā**, literarlly, honeyed whip. कशा इति वाङ् नामसु पठितम् (Nigh. I. 11), the sweet speech.

Mādhvībhyām, मधु ब्राह्मणं यौ अधीयाते तौ माध्व्यौ, ताभ्याम् to those two who study Brāhmaṇa scriptures; also, to those two who are fond of honey, the Aśvins.

12. **Pratnathā**, in the ancient times.

Pūrvathā, in the recent past

Viśvathā, in all the times.

Imathā, of the present time.

Jyeṣṭhatātim, ज्येष्ठेषु प्रशस्यम्, the best among the eldest.

Barhiṣadam, *barhi* is the sacrifice; one who sits at or participates in it is *barhiṣad.*

Pratīcīnam, आत्मनोऽभिमुखम्, facing us; also, one, who is opposed to the evils, such as ignorance etc. (Dayā.).

Dhunim, from √धूञ् कम्पने, to shake, to make tremble. To him who makes our enemies tremble.

Śaṇḍāya, to the evils. In legend, Śaṇḍa is the name of an *asura,* son of Śukrācārya, the priest of the *asuras.*

Pranayantu, may be pleased.

13. **Śukraḥ**, bright.

14. **Viśvavārā**, विश्वैः सर्वैः व्रियते स्वीक्रियते या सा, स्वीकर्तुं योग्या वा, that which is chosen and accepted by all; which should be chosen by all.

15. **Cikitvān,** चेतनावान् उत्कृष्टधीः, wise, prudent.

Tṛmpantu, तृप्ताः भवन्तु, may be satisfied; content.

Agnīt, kindler of fire.

Ayāt, has performed this sacrifice.

16. **Venaḥ**, shining one. Compare from Venus, the brightest planet.

Jarāyuḥ, chorion (outer foetal envelope).

Pṛśnigarbhāḥ, पृश्निः अन्तरिक्षं गर्भे यासां ताः, those who envelope the whole midspace.

Apām saṅgame, at the confluence of cosmic waters.

Sūryasya śiśum na, like a son of the sun.

Rihanti, worship or praise.

Markāya, to the sin. In legend, name of an asura; son of Śukrācārya.

17. **Śacyā,** शची इति कर्मनाम, with actions.

Vipaḥ, विपश्चितो, wise, learned.

Śaryābhiḥ, अङ्गुलीभिः, with fingers.

Tuvinṛmṇa, possessor of abundant wealth.

Gabhasti, पाणिः, hand.

Manthipāḥ, protectors of intellectuals.

18. **Manthī**, churned out (Soma) juice; also, a brave soldier; also, a learned intellectual.

19. **Apsuksitah**, अप्सु अन्तरिक्षे क्षियन्ति निवसन्ति ये ते, those who dwell in the midspace.

Traditionally, *devas* are considered to be thirty-three in number. Eleven of them dwell in the sky, eleven on earth and eleven in the midspace.

20. **Āgrayaṇaḥ**, leader.

Viṣṇuḥ, widespread sacrifice.

Abhisavanāni, rites. Three oblations of Soma: *prātaḥ savana, madhyandina savana,* and *sāyam savana*

21. Mahīdhara while explaining this *mantra*, translates *soma* as 'Soma-juice' and *pavate* as 'goes into cups'.

Subhūtāya, for general well-being.

22. **Ukthāvyam**, worth praising.

Devāvyam, pleasing to the bounties of Nature or the enlightened ones; also, cherished by the learned.

23. **Mitrāvaruṇa**, is combination of Mitra and Varuṇa. When two deities are so mentioned in a pair, the last vowel of the former one becomes long (*dīrgha*). We have a Sutra of Pāṇini, देवताद्वन्द्वे च (Aṣṭādhyāyī, VI. 3.26).

24. **Aratim**, रतिः उपरतिः तद्रहितम्, one that is never extinguished or never exhausts.

Ṛte ā jātam, born in eternal truth; also, born in the sacrifice (ऋते यज्ञे).

Atithim janānām, guest of people or of the sacrificers. The sacrificial fire comes as a guest and is welcomed as such.

25. **Acyutakṣittama**, best among those who are set firm and can never be shaken.

Asapatnāḥ, free from rivals or enemies.

26. **Drapsaḥ**, रसैकदेशः, a particle of juice; a drop.

Aṁśuḥ, piece; part. Also, a ray.

Dhiṣaṇayoḥ, of the two bowls; also, अधिषवणफलकयोः, pressing boards.

Pavitrāt, from the strainer.

Utkramaṇam, moving upward, the ascent.

27. **Pavasva**, purify; also, grow pure; also, पवस्व प्रवर्तय, urge, guide.

Kratūdakṣābhyām, for action and skill.

Varcodasau, two bestowers of lustre, the sun and the moon.

29. **Kaḥ**, who; also, blissful; also, Prajāpati, according to Mahīdhara.

30. In this Kaṇḍikā, we have Vedic names of the twelve months and one intercalary month (*Aṁhasaspati*).

31. **Dhiyeṣitā**, धिया इषिता, impelled by praises or prayers.

32. **Ghā**, घ इति निरर्थको निपातः, तस्य संहितायां दीर्घः, this is a word having no meaning.

Ānuṣak, in an orderly manner; neatly.

33. **Omāsaḥ**, अवितारः, protectors.

Sutam dāśuṣaḥ, to him who has offered pressed out Soma juice or devotional praises.

Dāśvānsaḥ, fulfillers of desires.

34. **Barhiḥ**, sacred grass; grass-mats; also, the sacrifice.

35. **Śāryāte,** in the sacrifice belonging to the legendary king Śaryāti (Mahīdhara); actions performed with finger movements.

Śarman, शर्मणि, under (your) protection; also in the house.

36. **Vṛṣabham,** showerer; also, virile; also, vigorous.

Akavārim, अकुत्सितं ऐश्वर्यमियर्ति प्रापयति यः सः, bestower of beingn prosperity.

Viśvāsāham, one who can face or subdue all in battle.

Sahodām, bestower of power of endurance.

37. **Sajoṣāḥ**, with a harmonious mind; pleased with.

Mṛdhaḥ, enemies, aggressors.

Naḥ abhayam kṛṇuhi, secure freedom from fear for us; or make us fearless.

38. **Anuṣvadham,** स्वधा अन्न, तत् अनु पश्चात् यस्य, i.e. before meals; or after meals. It may mean both.

Somam, pressed out Soma-juice; devotional expressions.

Pratipat sutānām, of those which have been pressed out on the new moon day; or of those which have been freshly pressed out; freshest.

39. **Nṛvat,** like a man or a hero.

Carṣaṇiprā, fulfiller of desires of men.

Dvibarhā, बर्हः विस्तारः, having a double vastness; one who spreads out in both the directions.

Aminaḥ, अमितः उपमारहितः, matchless; unmeasured or unmeasurable.

Asmadryak, facing us.

Kartṛbhiḥ, with the workers under him.

40. **Parjanyo vṛṣṭimān iva,** like a cloud full of rain.

Vatsasya, वसनशीलस्य यजमानस्य, of the sacrificer or worshipper.

41. **Tyam,** तम्, that.

Ketavaḥ, banners; also rays. केतुः इति प्रज्ञा नाम, that which reveals.

42. **Cakṣuḥ**, enlightener (दर्शकं ब्रह्म–Dayā).

Mitra, Varuṇa and Agni, friend or the sun; giver of joy; the lord of oceans; fire and electricity.

Ātmā jagataḥ, the soul of the world; pervading and animating all things; or it may mean 'of the moving beings' and *tasthuṣah* will mean 'of the beings that stand unmoving'.

43. See notes XL. 16.

44. See note V. 37.

45. **Rūpam,** heauty or form.

Tuthaḥ, ब्रह्मा प्रजापतिः, the Creator God.

Candradakṣiṇāḥ, those who have obtained delight as reward; also, those who have received gold (चन्द्र) as guerdon.

Sadasyaiḥ, with the people assembled at the sacrifice.

46. **Brāhmaṇam**, a learned and a realized person.

Pitṛmantam, one whose father is or was a man of repute; son of a noble father.

Sudhātu, a man of mettle.

Rātāḥ, charities given by us.

47. **Āyuḥ**, long life.

Mayaḥ. comforts; happiness.

Tvak, pleasure of touch; literally, the skin.

Hayaḥ, literally, a horse; driving force or urge.

48. **Kāmaḥ**, desire.

Even a donor has some desire while giving charities. So the desire is supreme.

Chapter VIII

According to the ritualists, this chapter contains *mantras* to be recited at the *tṛtiya* or *sāyam savana*, i.e. the Evening Soma-pressing ceremony. On the other hand, Dayānanda is of view that these *mantras* instruct a chaste maiden to choose a chaste husband.

1. **Somaḥ**, soma-juice; devotional bliss; moon; also, semen.

Āditya, the sun; a son of Aditi; they are said to be twelve in number. According to Dayānanda, a man who has completed forty-eight years of his chaste life, is *āditya*.

2. **Stariṁh**, हिंसकः, one who injures.

Maghavan, O Lord of wealth!

3. **Kadācana prayucchasi**, when are you negligent ?

Ubhe janmanī, both the lives: this and the yonder one.

Savanam, impelling force.

4. **Sumati**, favourable inclination.

Aṁhaḥ, sin.

5. **Vivasvān,** तमांसि विवासयति यः सः, one who dispels darkness.

Matsva, be exhilarated.

Śrad dadhātana, have faith in (these blessings).

Arapaḥ, free from sin.

6. **Vāmam,** वननीयं भजनीयम्, desirable; enjoyable; pleasing.

Vāmasya kṣayasya, of a luxurious house.

7. **Canaḥ**, चन इति अन्ननाम, food, (Nigh. VI. 16); also, delight.

Yajñapatim jinva, encourage the sacrificer.

8. **Bṛhadukṣāya,** बृहद् वीर्यं उक्षति सिञ्चति यः तस्मै, to him who deposits excellent semen; (Dayā.). महासेकाय जगदुत्पत्तिबीजाय, to the great impregnator, the primal seed of the creation of the universe (Uvaṭa). प्रजापतिर्वै बृहदुक्षः (S. Br. IV. 4.1.14).

9. **Bṛhaspatisutasya,** of that which has been pressed out by the Lord supreme.

Indriyāvataḥ, of him, who is full of vigour; virile.

Patnīvataḥ, of him, who has a good wife (Dayā.). Also, of him, who is full of protective power.

Ṛdhyāsam, may I augment.

Aham parastāt etc., these are the expressions of ecstasy.

10. **Tvastṛ;** with the supreme architect.

Retodhā, one who has good semen; possessor of virility.

Retodhām, a potent (son).

Vṛṣṇaḥ, from the impregnator.

11. **Hariḥ,** a horse.

Hāriyojanaḥ, one who yokes horses.

12. **Aśvasaniḥ**, अश्वाना दाता, bestower of horses.

Stoma, Sāman songs.

Uktha, praise-verses; *ṛks.*

13. **Avayajanam,** पापस्य नाशकम्, atonement.

Vidvān, knowingly.

14. See notes II.14.

15. **Gobhiḥ**, इन्द्रियैः, with sense-organs; also, with good manners of speech.

Brahmaṇā, with divine knowledge.

17. **Nidhipā**, guardian of treasures.

Saṁrarāṇāḥ, enjoying heartily, सम्यग्-रममाणाः ।

18. **Sugaḥ**, easily accessible.

Sadanāḥ, seats. स्थानानि ।

Vasavaḥ, riches incarnate; bestowers of riches.

Vasūni, riches.

19. **Sadhasthe**, at home; in the place of sacrifice.

Jakṣivāṁsaḥ, भक्षितवन्तः, those who have eaten.

Papivāṁsaḥ, those who have drunk.

Asum, प्राणलक्षणं वायुम्, vital region.

Dharmam, आदित्यमण्डलम्, region of the sun.

20. **Ṛdhak**, समृद्धिर्यथा स्यात् तथा, very well.

21. **Gātuḥ**, यज्ञम्, sacrifice.

23. See notes VI. 12.

24. **Apām napāt**, grandson of waters, i.e fire. From waters are born the plants, and from plants (the wood) the fire is born, so the fire is called *apām napāt*.

Dame, in the house.

25. **Yajñapate**, O Soma.

Namovāke, नमस्कारवचने, in the songs of praises.

26. **Śam vakṣva**, शं वह, bring happiness.

Pari vakṣva, परि वह आर्तीः, keep the miseries away (from us).

27. See notes III. 48.

29. **Ahrutāḥ**, अहुतानि अकुटिलानि, not distorted; faultless.

30. **Ekapadīm, dvipadīm** etc., according to Dayānanda, refer to Vedic speech; according to Mahīdhara to Vaśā cow. Thus, one *'om'* syllable is obtained whereby, that is *ekapadī*; prosperity in this world and bliss in the yonder world is obtained whereby, that is *dvipadī*; delight of speech, mind and body is obtained whereby, that is *tripadī*; *dharma, artha, kāma, moksa*, these four achievements are obtained whereby, that is *chatuspadī*; four *varṇas (Brāhmaṇa, Kṣattriya, Vaiśya, Śūdra)* and four *āśramas (brahamacarya, gṛhastha, vānaprastha, sannyāsa)* are obtained whereby,that is *aṣṭapadī*. (Dayā.).

31. **Pāthā,** पिबथ, drink.

33. **Vṛtrahan,** O killer of nescience. In legend, Vṛtra is a demon, whom, Indra killed. According to Yāska, cloud also is called Vṛtra, because it covers the sun.

Brahmaṇā, by prayers; by divine knowledge also.

Arvāchīnam, inclined towards us.

Ṣodaśine, to one with sixteen attributes or accomplishments, षोडशकलासम्पूर्णाय। Also to one who is praised with sixteen praise-songs.

34. **Kakṣyaprā**, so stout that their bodies fill the girth. अश्वसन्नाहरज्जुः कक्ष्यं, तत् प्रातः पूरयतः यौ तौ (Mahīdhara).

36. See notes XXXII. 5.

37. **Indraśca samrāt varunaśca rājā**, here the word *'samrāṭ'* appears to have been used in a sense comparable to *'rājā'*, that is both of them are some sorts of rulers. Etymologically, both of them mean 'shining.'

Prānena saha jusānā, in consonance with the vital breath.

38. **Pavasva,** प्रवर्तयस्व, urge us; also, get for us.

Svapā, सु+अपा, engaged in good deeds.

Varcaḥ, brilliance, lustre.

39. **Pītvī**, पीत्वा, having drunk.

Śipre, शिप्रे हनू नासिके वा, chins or nostrils. (Nir. VI. 17)

Camūsutam, effused in a skin receptacle.

Camū, a vessel made of skin in which the pressed out Soma was kept.

Ojiṣṭhaḥ, most vigorous.

40. **Adṛśram,** Vedic usage for दृश्यन्ते, i.e. are seen

Ketavaḥ, revealing (rays); also, banners.

Bhrājāya, to the radiant (sun).

Bhrājiṣṭhaḥ, full of radiance.

41. See notes VII. 41.

42. According to the ritualists, this *mantra* contains formulas for *garga-trirātra* ceremony which continues for three days and in which a thousand cows are given to the priests, three hundred and thirty-three on each day. The one thousandth cow is a red cow, which is led to a place between the Havirdhāna and the Āgnīdhra hearth and there she is made to smell the Dronakalaśa, i.e. a wooden Soma container.

Mahi, O cow! मही इति गोनामसु पठितम् (Uvata).

Indavaḥ, drops of Soma or devotional bliss.

Nivartasva, restore.

Dhukṣva, pour out; yield (streams of milk).

Rayiḥ, धनम्, wealth; riches.

43. **Aghnyā**, one that never deserves violence; a cow, which should never be killed. A wife, who should never be beaten, insulted or humiliated (Dayā.).

Aditi, indivisible; also, अदीना, not poor.

Mahi, O great one.

Ma sukṛtam brūtāt, tell them of me as a righteous person.

44. **Mṛdhaḥ**, enemies.

Pṛtanyataḥ, those who challenge or invade us.

Adharam tamaḥ, darkness of far beneath.

45. **Vācaspatim**, Lord of speech.

Viśvakarman, the supreme mechanic.

Vāje, in the battle.

Joṣat, may he attend to (our calls).

Viśvaśambhūḥ, bestower of bliss on all.

46. **Vihavyaḥ**, worthy of admiration (or of invocation).

47. **Abhigaraḥ**, metre of your praises.

48. **Patman**, पतनाय, for the fall of.

Vreśinām, of the waters within the clouds.

Kukūnanānām, from √कुङ् शब्दे, i.e. to make noise; कुयत्य: अत्यर्थं शब्दं कुर्वाणा: नमन्ति प्रह्वीभवन्ति इति कुकूनना: मेघस्था आप:, the waters that come down making great noise, i.e. of the gurgling streams.

49. **Kakubham**, majestic; ककुभम् इति महत् नामसु पठितम्, great or majestic.

Vṛṣabha, showerer (of joys).

Purogāḥ, one that precedes.

Adābhyam, invincible..

Jāgṛvi, awake.

Somāya, (to you) having the blissful form.

50. **Uśik,** dear; from √वश् कान्तौ, to be dear, or wished for.

Pāthaḥ, food.

Vaśī, charming.

Sakhā, friend.

51. **Dharuṇaḥ,** suckling child; also one that supports; धारयतीति धरुणः ।

Dīdharat, may grant to us; may place unto us.

52. **Satrasya,** of the sacrifice.

Ṛddhi, last blessing.

Svarjyotiḥ, light and bliss, or bliss, or bliss full of light.

53. **Indrā-parvātā**, O Indra and Parvata, i.e. Army-Chief and the Commander.

Puroyudhā, fighters in the forefront.

Iddhatam, इद् हतम्, may you destroy.

Cattāya, गताय, to one who has fled away.

Gahanam, वनं उदकं वा, forest or water.

Darmā, piercing (weapon); from √दृ विदारणे ।

Darṣīṣṭa, may you tear to pieces.

54. **Abhidhītaḥ**, when thought of.

Vāchi vyāhṛtāyām, expressed in words; uttered in speech.

Acchetaḥ, अच्छा इतः आभिमुख्येन प्राप्त , obtained.

Sanyām, at the distribution.

Somakrayaṇyām, at the bartering of Soma.

55. **Krayāya upotthitaḥ**, brought into aution or offered for sale.

Ūravāsannaḥ, seated in the lap.

56. **Kṣīraśrīḥ**, mixed with milk.

59. **Rajāṁsi**, worlds. लोका रजांसि उच्यन्ते (Nir. IV. 19).

Aprafitā sahobhiḥ, unchallengeable in their resistless might.

Patyete, (those two) rule.

Pūrvahūtau, invoked first of all.

60. **Āṣṭu**, व्याप्नोतु, may bring or fetch (to me).

61. **Tantavaḥ**, threads.

Gharmaḥ, sacrifice.

62. **Dohaḥ**, resulting benefit.

Dhukṣva, yield; pour; grant.

Viśvam āyuḥ, full length of life

63. **Āpavasva,** आगच्छ, come.

Vājam gomantam, धेनुयुक्त अन्नं, i.e. food and cows; or food obtained from cows.

Chapter IX

Chapters IX and X contain formulas for the Vājapeya and the Rājasūya sacrifices, the former meaning a draught of strength and the latter meaning consecration of a kingdom.

1. **Prasuva,** प्रवर्तय, speed up; urge

Gandharvaḥ, maintainer of the earth; also, maintainer of the rays.

Ketapūḥ, purifier of thought; also, purifier of food.

2. **Dhruvasadam,** set firmly.

Juṣṭatamam, most pleasing.

3. **Udvayasam,** उद्गतं वयोऽन्नं यस्मात्, from which the food grains grow.

Rasam, essence.

4. **Grahāḥ**, containers (of Soma juice or devotional bliss).

Ūrjāhutayaḥ, ऊर्जं ये आह्वयन्ति, invokers of vigour.

Viśipriyāṇām, of the prosperous. Also, of the handleless, or noseless.

Samagrabham, I have taken.

Sampṛcau, united.

Vipṛcau, seperated.

5. Here begin the formulas for the chariot-racing which is a characteristic and important part of the Vājapeya. The sacrificer takes the chariot down from its carrier-stand and draws to the altar.

Vajraḥ, adamantine weapon; thunder-bolt.

Vājasāḥ, bestower of strength or power.

Viśvam bhuvanam, all this life.

Gharmam, shelter.

6. **Apām praśastiṣu,** with the use of good waters.

Vājinaḥ, having strength and speed.

Pratūrtiḥ, rushing.

Kakunmān, high; towering high.

7. **Gandharvāḥ**, sustainers of the earth, i.e. the *nakṣatras,* Lunar Mansions or stages through which the moon passes and signifying the flight of time.

8. **Vātaraṁhā**, having the speed of the wind.

Dakṣiṇaḥ, skilled; also, right-hand (horse).

Tvaṣṭā, supreme mechanic. In legend, Tvaṣṭā is the god, who moulds and gives form to each and every being.

9. **Guhā**, गुहायां, in the cavity (of mind); the mind is considered to be the speediest thing.

Samane, in the battle.

Bṛhaspateḥ bhāgam, a mess of boiled wild-rice, dedicated to Bṛhaspati, the representative of the priesthood. (Griffith).

10. **Savituḥ**, of the creator God, or of the inspirer God, or the impeller God.

Nākam, heaven; the sorrowless world.

In the first *mantras* of this *kaṇḍikā* the word *'satyasavasaḥ'* is used, while in the latter two the word used is *'satyaprasavasaḥ'*. It is suggested that the first and the third *mantras* are to be used when the sacrificer is a Brāhmaṇa and the second and the fourth when the sacrificer is a Rājanya (Ksattriya).

12. **Saṁvāk,** auspicious speech.

Vimucyadhvam, be freed.

13. **Skabhnuvantaḥ**, रुन्धन्तः, blocking, also, क्षोभयन्तः, agitating.

Mimānāḥ, measuring.

Kāṣṭhām, काष्ठोत्कर्षे स्थिती दिशि, region; summit; top limit; cardinal point; goal.

14. **Syaḥ**, सः, that or this.

Kṣipaṇiḥ, क्षिप्यते प्रेर्यतेऽनया सा क्षिपणिः, whip.

Dadhikrā, दधीन् धारकान् मार्गावरोधान् क्रामतीति दधिक्रा, one who over comes the obstacles of the way.

Kratum, सादिनोऽभिप्रायम्, intention of the rider.

Saṁsaniśyat, following well.

Aṅkāṁsi, लक्षणानि कुटिलानि निम्नोन्नतानि, crooked and uneven paths.

15. **Parnam na**, like feathers.

Veḥ, of a bird.

Aṅkasam, that which decorates the body; here, trappings of the horse.

16. **Sanemi,** क्षिप्रम्, quickly.

Amīvāḥ, व्याधीन्, calamities.

19. **Prasavaḥ**, impulsion.

Ā jagamyāt, may come (to me).

20. Here are twelve oblations addressed to Prajāpati, the presiding Genius of the year, one oblation for each month. Similar enumeration of twelve months is found in XVIII. 28 and XXII. 32 also.

21. Here are six oblations, one for each season, belonging to Prajāpati, as Lord of the Year.

22. Here are the texts addressed to four quarters of the sky and the intermediate points.

Kratuḥ, skill; intelligence.

Rāṭ, sovereignty; ruling power.

23. Here are three *kaṇḍikās* beginning with '**Vājasya--prasavaḥ**'; these are called *'vājaprasavīya'*, furtherers of strength; with these the sacrificer makes oblations of milk, rice and other grains collected in a vessel of Udumbara wood.

24. **Aditsantam,** one who does not want to give.

Dāpayati, makes him donate.

26. **Anvārabhāmahe**, we invoke; call

Brahmā, the Lord of knowledge.

27. **Aryamaṇam,** impartial adjudicator.

Vācam, वागधिष्ठात्रीं देवीम्, the speech or the deity presiding over speech.

Sarasvatīm, the learning divine.

Vājinam, powerful.

29. **Aryamā,** the impartial adjudicating Lord.

Pūṣā, the nourisher Lord.

30. **Asau,** I, so and so (name to be mentioned here).

Yantriye, controlling guidance.

31. Here are the *ujjitis*, the Victory formulas which are to be recited by the sacrificer.

Udajayat, conquered well.

Ujjeṣam, may I conquer.

32. **Pañca diśaḥ**, East, South, West, North and Zenith.

Ṣaḍ ṛtūn, Spring, Summer, Rains, Autumn, Winter, and Frost.

Sapta grāmyān paśūn, ox, horse, sheep, goat, mule, ass, and man.

34. **Stomam,** verse of praise.

35. Here begin the formulas for the Rājasūya i.e. the king's Inauguration ceremony.

Nirṛte, O earth.

Agni-netrebhyaḥ, अग्निर्नेता येषां देवानां ते अग्निनेत्राः, the enlightened ones whose leader is Agni, the adorable Lord.

Puraḥ sadbhyaḥ, to them who are seated in the east.

Duvasvadbhyaḥ, full of reverence. विद्याविनयधर्मेश्वरान् सेवमानेभ्यः, to those who are learned, humble and religeous persons (Dayā.).

37. **Pṛtanāḥ**, invaders.

Abhimātīḥ, rivals; enemies.

Yajñavāhasi, यज्ञवाहके यजमाने, on the sacrificer.

38. **Avadhiṣma amum**, we have killed so and so (here name of the killed is to be mentioned). Similarly, in '*asau* **hataḥ**', name of the person killed is to be mentioned.

39. Here are eight Devasū oblations meant for Furthering gods.

Suvatām, प्रेरयतु, may inspire.

Savānām, for sway over rulers.

Vācaḥ, for sway over speech.

Jyaiṣṭhyāya, for supremacy.

Satyaḥ, सत्याय, for truth.

Dharmapatīnām, for sway over protectors of law.

40. **Suvadhvam**, may you inspire.

Jānarājyāya, for lordship over people.

Indrasya indriyāya, for the virtues of the resplendent Lord.

Amuṣya putram, him, the son of so and so (name of the father to be mentioned here

Amuṣyai putram, अमुष्याः, षष्ठ्यर्थे चतुर्थी. son of so and so (name of the mother to be mentioned here).

Asyai viśe, for अस्याः विशः, of such and such tribe.

Amī, O people of such and such land (name of the land to be mentioned here).

Somaḥ, the blissful Lord.

Brāhmaṇānām, of the intellectuals.

Chapter X

The Rājasūya cermony, which began in Chapter IX, continues in chapter X. Formulas for collection of waters from different streams and sources for Abhiśeka, the consecrating bath of a king, are given.

1. **Apaḥ,** waters.

Rājasvaḥ, glittering; also, राजानं सुन्वन्ति जनयन्ति ता राजस्वः, those which create a king.

Citānāḥ, चेतयमानाः, restoring consciousness.

Atyarātīḥ, overwhelming the enemies.

2. **Vṛṣṇaḥ,** of the strength.

Rāṣṭradā, bestower of kingdom.

Amusmai, to so and so (name of the person to be mentioned here).

Vṛṣasenaḥ, one who has a powerful army.

3. **Arthetaḥ**, अर्थं प्रयोजनं निष्पादयितुं यन्ति गच्छन्ति ताः, those who go to accomplish the work.

Parivāhiṇīḥ, flowing around.

Apaḥ, अपयतीरिति. वहन्तीनां अपां मध्याद्या मार्गान्तरेण गत्वा पुनः मिलन्ति ता अपयत्यः, streams that branch out from the main stream and then come to meet it again after following a different course. (Mahīdhara).

Apām garbhaḥ, child of waters; embryo of waters.

4. **Sūryatvacasaḥ**, those with sun-like skins; with skins shining like sun.

Māndāḥ, pleasure-giving.

Vrajakṣitaḥ, dwellers in the cattle-rearing farms; also, dwelling in clouds; व्रज इति मेघनामसु पठितम् ।

Vāśāḥ, desired by all; √वश् कान्तौ ।

Saviṣṭhāḥ, most powerful. शव इति बलनाम ।

Śakvarīḥ, endowed with strength.

Viśvabhṛtaḥ, sustainers of all, or sustainers of the world.

Svarājaḥ, self-shining.

Vanvānāḥ, winning; obtaining.

Mahi, great.

Kṣatram, ruling power.

5. The sacrificer spreads a tiger-skin, one of the emblems of royalty before the hearth of Mitrāvaruna, and recites the formulas.

Tviṣiḥ, radiance.

Somasya, of the blissful Lord. According to the legend Indra became a tiger after he had drunk Soma.

Sarasvatyai, to the speech.

Ghoṣāya, to the proclamation.

Ślokāya, to the praise.

Aṁśāya, to the approtioner.

6. **Anibhṛṣṭam**, unconquered (by evil ones).

Somasya dātram, bestowers of bliss (soma).

Rājasvaḥ, creators of king.

7. **Sadhamādaḥ**, sharers of joy; याः सह माद्यन्ति।

Dyumninīḥ, glittering.

Apasyaḥ, अप्सु कर्मसु साधवः, active.

Apāṁ śiśuḥ, child of waters.

Mātṛtamāsu, in the best of mothers.

Pastyāsu, पस्त्यमिति गृहनाम, गृहरूपासु, which are like a home.

8. The sacrificer puts on various garments.

Ulbam, inner caul; गर्भधारमुदकम्, the fluid holding the embryo.

Jarāyu, outer caul; गर्भवेष्टनं चर्म, the skin surrounding the womb.

Vārtraghnam, weapon killing Vṛtra; the nescience-killing strength.

Dṛvā, cleaver.

Rujā, breaker.

Kṣumā, shaker.

9. **Maryāḥ**, मर्या इति मनुष्यनाम; O men!

Āviḥ, has appeared.

Āvittaḥ, has been informed of, आवेदितः।

Vṛddhaśravāḥ, one with exalted glory.

Dhṛtavratau, maintainers of law.

Viśvavedāḥ, knower of all, or knowing all.

Viśvaśambhuvau, propitious to all.

Uruśarmā, bestower of immense happiness.

Aditiḥ, eternity; or, the earth.

10. **Dandaśūkāḥ**, persistent stingers.

Now the sacrificer, who is being inaugurated as a king, is called upon to ascend, i.e. to master the four quarters of the sky and the Zenith and thus to assume sovereignty over all.

Brahma draviṇam, the wealth of the intellectuals.

11. **Kṣatram draviṇam**, the wealth of the warriors.

12. **Viḍ dravinam**, the wealth of the Vaiśyas i.e. of the commerce.

13. **Phalam draviṇam**, the wealth of the fruit of labour.

14. **Namuceḥ**, of the miser; of one, who will not give up. In legend, Namuci is the name of an *asura*.

15. **Sahaḥ**, power of endurance.

Amṛtam, the life eternal.

16. **Hiraṇyarūpau,** ज्योतिःस्वरूपौ, effulgent with light.

Uṣasām viroke, at the advent of dawns.

Gartam, गर्तसदृशं रथोपरिभागम्, the chariot.

Cakṣāthām, (you two) have a look at.

Aditim, the infinity.

Diti, the finite.

Mitraḥ, friendly.

Varuṇaḥ, venerable.

17. Now the sacrificer is sprinkled with water by a Priest, by a Rājanya, by a Vaiśya and by a man of labour class.

Dyumnena, with the shine.

Bhrājasā, with the glare.

Varcasā, with the lustre.

Indriyeṇa, with the might.

Indra, the thunder.

Didyūn ati, past the arrows.

18. See notes IX. 40.

19. **Vṛṣabhasya,** of the rain-causing.

Parvatasya, of the mountain.

Svasicaḥ, self-irrigating.

Nāvaḥ, navigable streams or rivers.

Āvavṛtran, turn back.

Iyānāḥ, from √इण् to go; rushing.

Adharāk, downwards.

Udak, upwards.

Ahirbudhnyam, clouds of the midspace.

Anu rīyamāṇāḥ, अनुसरन्त्यः, following the path of

Vikramaṇam, stepping forth.

Vikrāntām, moving forward.

Krāntam, crossing over.

20. **Prajāpate,** O Lord of creatures!

Rūpāṇi, forms.

Na paribabhūva, न परिभवितुं समर्थः, cannot win.

In place of *'amuṣya'* and *'asau'* names of the persons concerned are to be mentioned.

Krivi, active.

Param, supreme.

Amā, house; home.

21. **Praśāstroḥ**, of the two authorisers.

Praśiṣā, with the authority.

Ariṣṭaḥ, uninjured.

Arjunaḥ, अर्जुनतुल्य इन्द्रः, resplendent. Also white.

Svadhāyai, for good supplies.

Marutām, of the soldiers.

Apāma, may we get.

Sam indriyeṇa, with the power of sense-organs.

22. **Turāṣāṭ**, conquerer of powerful enemies.

Ayuktāsaḥ, disunited.

Abrahmatā, unrighteousness.

Svaśvān, सु अश्वान्, good horses.

24. **Śuciṣat**, seated in the cleanliness

Duroṇasat, seated in the house.

Nṛṣat, seated in men.

Ṛtasat, seated in the righteousness.

Abjā, creator of waters.

25. **Iyat**, this much; so great.

Yuñ, that which unites.

Upāharāmi, bow down to; submit to.

26. **Syonā**, delight-bestowing; also, comfortable.

Kṣatrasya yoniḥ, abode of kingship.

Suṣadā, pleasing to sit upon; pleasing to sit with.

27. **Pastyāsu,** विशो वै पस्त्याः, upon the subjects, i.e. people.

Niṣasāda, has sat upon; has ascended.

28. **Abhibhūḥ**, overwhelmer; conquerer.

Satyaprasavaḥ, true in your impulsion.

Viśaujāḥ, one whose vigour are the people.

Suśevaḥ, maintainer of peace; bestower of happiness.

Bahukāra, O performer of many functions

Radhya, bring to subjugation.

29. **Dharmaṇaspatiḥ**, protector of duty or virtue.

Sajātānām, among my kinsman.

Madhyameṣṭhyāya, for getting a central place.

30. **Prasūtaḥ**, urged or impelled by.

Daśamyā, by the tenth divine power.

31. **Aśvibhyām,** for the two healers.

Sutrāmṇe, for the good protector.

Atisrutaḥ, pressed out.

Yujyaḥ sakhā, a bosom friend; appropriate friend.

32. **Kuvit**, plentiful.

Dānti, reap.

Anupūrvam viyūya, in a proper order.

Barhiṣaḥ, in this sacrifice.

33. **Śubhaspatī**, masters of weal.

Namuchau asure, against the wicked and unsocial element.

Surāmam, the beautiful.

34. **Aśvinau**, the twins divine.

Daṁsanābhiḥ, with actions.

Abhiṣṇak, may refresh you.

Surāmam, gladdening; pleasing.

Sacībhiḥ, with your might.

Maghavan, O Lord of riches.

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> **तद् वेदस्य वेदत्वम्।** (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

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Vice President
DAV College Managing Committee

Contents

Appendix II

DIACRITICAL MARKS FOR TRANSLITERATION

Vowels

अ a	आ ā	इ i	ई ī
उ u	ऊ ū	ऋ ṛ	ॠ ṝ
ऌ lṛ	ॡ lṝ	ए e	ऐ ai
ओ o	औ au	अनुस्वार (अं) ṁ	विसर्ग (:) ḥ
(ऽ) '	(ऽऽ) "	(अँ) n̆	(ᳲ = ᳳ) m̆

Consonants

Guttural

क् k	ख् kh	ग् g	घ् gh	ङ् ṅ

Palatal

च् c	छ् ch	ज् j	झ् jh	ञ् ñ

Lingual

ट् ṭ	ठ् ṭh	ड् ḍ	ढ् ḍh	ण् ṇ

Dental

त् t	थ् th	द् d	ध् dh	न् n

Labial

प् p	फ् ph	ब् b	भ् bh	म् m

Others

य् y	र् r	ल् l	व् v
श् ś	ष् ṣ	स् s	ह् h

अथैकादशोऽध्यायः ।

युञ्जानः प्रथमं मनस्तत्त्वाय सविता धियः । अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याऽभरत् ॥ १ ॥
युक्तेन मनसा वयं देवस्य सवितुः सवे । स्वर्ग्याय शक्त्या ॥ २ ॥
युक्त्वाय सविता देवान्त्स्वर्यतो धिया दिवम् । बृहज्ज्योतिः करिष्यतः सविता प्र सुवाति तान् ॥३॥
युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ ४ ॥

ATHA EKĀDAŚO'DHYĀYAḤ

Yuñjānaḥ prathamaṁ manastattvāya savitā dhiyaḥ.
Agnerjyotirnicāyya pṛthivyā adhyā bharat (i). //1//

Yuktena manasā vayaṁ devasya savituḥ save.
Svargyāya śaktyā (i). //2//

Yuktvāya savitā devāntsvaryato dhiyā divam.
Bṛhajjyotiḥ kariṣyataḥ savitā pra suvāti tān (i). //3//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ.
Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ (i). //4//

Vājasaneyi-Mādhyandina-Śukla

YAJURVEDA SAṀHITĀ

CHAPTER ELEVEN

1. First of all the devotee should concentrate mind for the spiritual development. Let him obtain the light of fire, and illumine this earth. (1)

2. By the impulsion of inspirer God, with our concerted mind, we strive utmost to our capacity to achieve the heavenly (qualities). (1)

3. The inspirer God urges forth the enlightened ones, who persistently strive to achieve heaven and the great light with their thoughts and actions.(1)

4. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, he alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

युजे वां ब्रह्म पूर्व्यं नमोभिर्वि श्लोक एतु पथ्येव सूरेः ।
शृण्वन्तु विश्वे अमृतस्य पुत्रा आ ये धामानि दिव्यानि तस्थुः ॥ ५ ॥

यस्य प्रयाणमन्वन्य इद्ययुर्देवा देवस्य महिमानमोजसा ।
यः पार्थिवानि विममे स एतशो रजांसि देवः सविता महित्वना ॥ ६ ॥

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ ७ ॥

इमं नो देव सवितर्यज्ञं प्र णय देवाव्यꣳ सखिविदꣳ सत्राजितं धनजितꣳ स्वर्जितम् ।
ऋचा स्तोमꣳ समर्धय गायत्रेण रथन्तरं बृहद्गायत्रवर्त्तनि स्वाहा ॥ ८ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
आ ददे गायत्रेण छन्दसाऽङ्गिरस्वत्पृथिव्याः सधस्थादग्निं
पुरीष्यमङ्गिरस्वदा भर त्रैष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ९ ॥

Yuje vāṁ brahma pūrvyaṁ namobhir vi śloka etu pathyeva sūreḥ.
Śṛṇvantu viśve amṛtasya putrā ā ye dhāmāni divyāni tasthuḥ (i). //5//

Yasya prayāṇamanvanya idyayurdevā devasya mahimānamojasā.
Yaḥ pārthivāni vimame sa etaśo rajāṁsi devaḥ savitā mahitvanā (i). //6//

Deva savitaḥ pra suva yajñaṁ pra suva yajñapatiṃ bhagāya.
Divyo gandharvaḥ ketapū ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu (i). //7//

Imaṁ no deva savitar yajñaṁ pra ṇaya devāvyaṁ sakhividaṁ satrājitaṁ dhanajitaṁ svarjitam.
Ṛcā stomaṁ samardhaya gāyatreṇa rathantaraṁ bṛhadgāyatravarttani svāhā (i). //8//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Ā dade gāyatreṇa chandasā'ṅgirasvatpṛthivyāḥ sadhasthādagnim purīṣyamaṅgirsvadā bhara traiṣṭubhena chandasā'ṅgirasvat (i). //9//

5. I unite both of you (disciple and the teacher) with the praises of the traditional knowledge. May this fame of the learned one spread around like the pathways. Let all the sons of the immortal one, who are occupying the positions of learning, hear it. (1)

6. He is divine and resplendent; from Him alone the other gods, the sense-organs, proceed to receive their majesty with power. He verily by His greatness has measured out the terrestrial regions. (1)

7. O creator God, speed our sacrifice onward, and urge the sacrificer forward to prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of Speech make our tongue sweet. (1)

8. O inspirer Lord, lead forward our this sacrifice, which is pleasing to the enlightened ones, gatherer of friends, winner of truth, winner of wealth and winner of heaven. Accentuate the praise-song with *Ṛk* verses, *rathantara* with *gāyatrī* metre, and the *bṛhat-sāman* that runs similar to *gāyatrī*. Svahā. (1)

9. At the impulsion of the impeller Lord, with arms of the healers and with hands of the nourisher, I take you up, O brilliant as fire, with the *gāyatrī* metre. Fetch the brilliant cow-dung fire, from the pit of the earth with the brilliant *triṣṭubh* metre. (1)

अभ्रिरसि नार्यसि त्वया वयमग्निꣳ शकेम खनितुꣳ सधस्थ आ। जागतेन छन्दसाऽङ्गिरस्वत् ॥१०॥
हस्त आधाय सविता बिभ्रदभ्रिꣳ हिरण्ययीम् ।
अग्नेर्ज्योतिर्निचाय्य पृथिव्या अध्याऽभरदानुष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ११ ॥

प्रतूर्त्तं वाजिन्ना द्रव वरिष्ठामनु संवतम् ।
दिवि ते जन्म परममन्तरिक्षे तव नाभिः पृथिव्यामधि योनिरित् ॥ १२ ॥

युञ्जाथाꣳ रासभं युवमस्मिन् यामे वृषण्वसू । अग्निं भरन्तमस्मयुम् ॥ १३ ॥

योगे-योगे तवस्तरं वाजे-वाजे हवामहे । सखाय इन्द्रमूतये ॥ १४ ॥

प्रतूर्वन्नेह्यवक्रामन्नशस्ती रुद्रस्य गाणपत्यं मयोभूरेहि ।
उर्वन्तरिक्षं वीहि स्वस्तिगव्यूतिरभयानि कृण्वन् पूष्णा सयुजा सह ॥ १५ ॥

Abhrirasi nāryasi tvayā vayamagnim̐ śakema khanitum̐ sadhastha ā. Jāgatena chandasā'ṅgirasvat (i). //10//

Hasta ādhāya savitā bibhradabhrim̐ hiraṇyayīm.
Agner jyotir nicāyaya pṛthivyā adhyābharad ānuṣṭubhena chandasā'ṅgirasvat (i). //11//

Pratūrttaṁ vājinnā drava variṣṭhāmanu saṁvatam.
Divi te janma paramam antarikṣe tava nābhiḥ pṛthivyāmadhi yonirit (i). //12//

Yuñjāthām̐ yuvam asmin yāme vṛṣaṇvasū.
Agniṁ bharantamasmayum (i). //13//

Yoge yoge tavastaraṁ vāje vāje havāmahe.
Sakhāya indramūtaye (i). //14//

Pratūrvannehyavakrāmannaśastī rudrasya gāṇapatyaṁ mayobhūrehi (i).
Urvantarikṣaṁ vīhi svasti gavyūtirabhayāni kṛṇvan pūṣṇā sayujā saha (ii). //15//

10. You are a spade. You are without an enemy. With you may we be able to dig up fire hidden in the lap of the earth, with the brilliant *jagatī* metre. (1)

11. The inspirer Lord, picking up and taking hold of the golden spade in His hand, having seen the light of fire, takes it out of the earth with the brilliant *anuṣṭup* metre (1)

12. O mighty one (the sun), looking at this most noble earth, rush in with utmost speed. Your supreme birth place is in heaven; in the mid-space is your navel; and the womb, from which you are born, is verily here on the earth. (1)

13. In this course of sacrifice, may both of you, showerers of wealth, harness the quick-moving fire, who fulfils us and favours us. (1)

14. On every occasion, in every noble work, we invoke the resplendent God, the best among our friends, for our protection and happiness. (1)

15. Come here killing the enemies and trampling the imprecations; bestowing happiness on us attain the chieftainship of the punisher Lord. (1) Speed into the vast mid-space along with the nourisher Lord, your mate, on the pleasant paths, freeing us from fears. (2)

पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वदा भराग्निं पुरीष्यमङ्गिरस्वदच्छेमो
ऽग्निं पुरीष्यमङ्गिरस्वद्भरिष्यामः ॥ १६ ॥

अन्वग्निरुषसामग्रमख्यदन्वहानि प्रथमो जातवेदाः ।
अनु सूर्यस्य पुरुत्रा च रश्मीननु द्यावापृथिवी आ ततन्थ ॥ १७ ॥

आगत्य वाज्यध्वानꣳ सर्वा मृधो वि धूनुते । अग्निꣳ सधस्थे महति चक्षुषा नि चिकीषते ॥१८॥

आक्रम्य वाजिन् पृथिवीमग्निमिच्छ रुचा त्वम। भूम्या वृत्वाय नो ब्रूहि यतः खनेम तं वयम् ॥१९॥

द्यौस्ते पृष्ठं पृथिवी सधस्थमात्माऽन्तरिक्षꣳ समुद्रो योनिः ।
विख्याय चक्षुषा त्वमभि तिष्ठ पृतन्यतः ॥ २० ॥

Pṛthivyāḥ sadhasthādagniṁ purīṣyamaṅgirasvadā bharā-(i)'gniṁ purīṣyam aṅgirasvadacchemo (ii)'gniṁ purīṣya-maṅgirasvad bhariṣyāmaḥ (iii). //16//

Anvagniruṣasāmagramakhyad anvahāni prathamo jātavedāḥ.
Anu sūryasya purutrā ca raśmīnanu dyāvāpṛthivī ā tatantha (i). //17//

Āgatya vājyadhvānaṁ sarvā mṛdho vi dhūnute.
Agniṁ sadhasthe mahati cakṣuṣā ni cikīṣate (i). //18//

Ākramya vājin pṛthivīm agnimiccha rucā tvam.
Bhūmyā vṛtvāya no brūhi yataḥ khanema taṁ vayam (i). //19//

Dyauste pṛṣṭham pṛthivī sadhasthamātmā'ntarikṣaṁ samudro yoniḥ.
Vikhyāya cakṣuṣā tvamabhi tiṣṭha pṛtanyataḥ (i). //20//

16. May you bring the brilliant cow-dung fire from the lap of the earth. (1) We move towards the brilliant cow-dung fire. (2) We shall maintain the brilliant fire. (3)

17. The adorable Lord illuminates the beginnings of the dawns; He, the foremost and the ominiscient, illuminates the days as well. He illuminates the rays of the sun in various ways; and He has pervaded the heaven and earth all along. (1)

18. The courser (the sun), having started on his way, shakes off all the illusions. He clearly sees the fire kept on the high place. (1)

19. O courser (the sun), moving all over the earth, search for the fire blazing with lustre. Touching a particular spot of the earth, point out to us, whence we may dig it up. (1)

20. O courser (the sun), heaven is your back; earth is your bottom; mid-space is your body; ocean is your womb. Looking around with your eyes, defeat them who invade us. (1)

उत्क्राम महते सौभगायास्मादास्थानाद् द्रविणोदा वाजिन् ।
वयꣳ स्याम सुमतौ पृथिव्या अग्निं खनन्त उपस्थे अस्याः ॥ २१ ॥
उदक्रमीद् द्रविणोदा वाज्यर्वाकः सुलोकꣳ सुकृतं पृथिव्याम् ।
ततः खनेम सुप्रतीकमग्निꣳ स्वो रुहाणा अधि नाकमुत्तमम् ॥ २२ ॥
आ त्वा जिघर्मि मनसा घृतेन-प्रतिक्षियन्तं भुवनानि विश्वा ।
पृथुं तिरश्चा वयसा बृहन्तं व्यचिष्ठमन्नै रभसं दृशानम् ॥ २३ ॥
आ विश्वतः प्रत्यञ्चं जिघर्म्यरक्षसा मनसा तज्जुषेत ।
मर्यश्री स्पृहयद्वर्णो अग्निर्नाभिमृशे तन्वा जर्भुराणः ॥ २४ ॥
परि वाजपतिः कविरग्निर्हव्यान्यक्रमीत् । दधद्रत्नानि दाशुषे ॥ २५ ॥

Utkrāma mahate saubhagāyāsmādāsthānād draviṇodā vājin.
Vayaṁ syāma sumatau pṛthivyā agniṁ khananta upasthe asyāḥ (i). //21//

Udakramīd draviṇodā vājyarvākaḥ sulokaṁ sukṛtaṁ pṛthivyāṃ.
Tataḥ khanema supratīkamagniṁ svo ruhāṇā adhi nākam-uttamam (i). //22//

A tvā jigharmi manasā ghṛtena pratikṣiyantaṁ bhuvanāni viśvā.
Pṛthuṁ tiraścā vayasā bṛhantaṁ vyaciṣṭhamannai rabhasaṁ dṛśānam (i). //23//

Ā viśvataḥ pratyañcaṁ jigharmyarakṣasā manasā tajjuṣeta.
Maryaśrī spṛhayadvarṇo agnirnābhimṛśe tanvā jarbhurāṇaḥ (i). //24//

Pari vājapatiḥ kaviragnirhavyānyakramīt.
Dadhadratnāni dāśuṣe (i). //25//

21. O courser (the sun), bestower of wealth, move forth from this place to great good fortune. May we be favoured by the earth, while digging fire from her lap. (1)

22. Bestower of wealth, the Lord of strength, fond of racing has moved forth on this earth and has made the place beautiful and auspicious. May we dig out the fire, beautiful to look at from the very same place, ascending the world of light, the highest sorrowless world. (1)

23. With my heart full of devotion, I pour melted butter on you, who reside in each and every creature. You are extending transversely through space and endless time, and are quick in consuming food and visible to all. (1)

24. I kindle all-pervading fire divine with my loving devotion. May it gladly accept my regards, when offered with unhesitating mind. When this venerable fire divine assumes any form, that may be whichsoever desired, and whilst blazing with radiance, it cannot be endured and touched. (1)

25. This sage, fire of the altar, the source of strength, encompasses the essences of oblation, giving precious boons to the offerer. (1)

परि त्वाऽग्ने पुरं वयं विप्रꣳ सहस्य धीमहि । धृषद्वर्णं दिवे-दिवे हन्तारं भङ्गुरावताम् ॥ २६ ॥

त्वमग्ने द्युभिस्त्वमाशुशुक्षणिस्त्वमद्भ्यस्त्वमश्मनस्परि ।
त्वं वनेभ्यस्त्वमोषधीभ्यस्त्वं नृणां नृपते जायसे शुचिः ॥ २७ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्खनामि ।
ज्योतिष्मन्तं त्वाऽग्ने सुप्रतीकमजस्रेण भानुना दीद्यतम् ।
शिवं प्रजाभ्योऽहिꣳसन्तं पृथिव्याः सधस्थादग्निं पुरीष्यमङ्गिरस्वत्खनामः ॥ २८ ॥

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् ।
वर्धमानो महाँ२ आ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥ २९ ॥

Pari tvā'gne puraṁ vayaṁ vipraṁ sahasya dhīmahi.
Dhṛṣadvarṇaṁ dive dive hantāraṁ bhaṅgurāvatām (i). //26//

Tvamagne dyubhistvamāśuśukṣaṇistvamadbhayastvam-aśmanaspari.
Tvaṁ vanebhyastvamoṣadhībhyastvaṁ nṛṇāṁ nṛpate jāyaše śuchiḥ (i). //27//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāṁ. Pṛthivyāḥ sadhasthādagniṁ purīṣyam aṅgirasvat khanāmi (i).
Jyotiṣmantaṁ tva'gne supratikm ajasreṇa bhānunā dīdyatam.
Śivaṁ prajābhyo'hiṁsantaṁ pṛthivyāḥ sadhasthādagniṁ purīṣyam aṅgirasvat khanāmaḥ (ii). //28//

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam.
Vardhamāno mahāň ā ca puṣkare (i) divo mātrayā varimṇā prathasva (ii). //29//

26. O adorable Lord, O full of strength, in every respect we meditate on you, who are sustainer of all, wise, of unbearable glare, and destroyer of fickle-mindedness. (1)

27. O fire divine, sovereign of men, quick dispeller of darkness, you are born with the days. You are generated pure from waters, from stones, from forest wood, from herbs, and as the fire of the sacrificer. (1).

28. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, I dig you up the brilliant cow-dung fire. (1) O fire divine, full of light, fine in appearance, shining with imperishable lustre, gracious to all the creatures, and never-injuring, we dig up the brilliant cow-dung fire from the lap of the earth. (2)

29. You are the water's surface, womb of fire, the ocean, swelling and surging all around, increasing to greatness in water all over (1) May you expand with the measure of grandeur of the sky. (2)

शर्म च स्थो वर्म च स्थोऽछिद्रे बहुले उभे । व्यचस्वती सं वसाथां भृतमग्निं पुरीष्यम् ॥ ३० ॥
सं वसाथाꣳ स्वर्विदा समीची उरसा त्मना । अग्निमन्तर्भरिष्यन्ती ज्योतिष्मन्तमजस्रमित् ॥ ३१ ॥
पुरीष्योऽसि विश्वभरा अथर्वा त्वा प्रथमो निरमन्थदग्ने ।
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥ ३२ ॥
तमु त्वा दध्यङ्ङृषिः पुत्र ईधे अथर्वणः । वृत्रहणं पुरन्दरम् ॥ ३३ ॥
तमु त्वा पाथ्यो वृषा समीधे दस्युहन्तमम् । धनञ्जयꣳ रणे-रणे ॥ ३४ ॥
सीद होतः स्व उ लोके चिकित्वान्त्सादया यज्ञꣳ सुकृतस्य योनौ ।
देवावीर्देवान्हविषा यजास्यग्ने बृहद्यजमाने वयो धाः ॥ ३५ ॥

Śarma ca stho varma ca stho'chidre bahule ubhe.
Vyacasvatī saṁ vasāthām bhṛtamagnim purīṣyam (i). //30//

Saṁ vasāthāṁ svarvidā samīcī urasā tmanā.
Agnimantarbhariṣyantī jyotiṣmantamjasramit (i). //31//

Purīṣyo'si viśvabharā atharvā tvā prathamo niramanthadagne (i).
Tvāmagne puṣkarādadhyatharvā niramanthata mūrdhno viśvasya vāghataḥ (ii). //32//

Tamu tvā dadhyaṅṅṛṣiḥ putra īdhe atharvaṇaḥ.
Vṛtrahaṇaṁ purandaram (i). //33//

Tamu tvā pāthyo vṛṣā samīdhe dasyuhantamam.
Dhanañjayaṁ raṇe raṇe (i). //34//

Sīda hotaḥ sva u loke cikitvāntsādayā yajñaṁ sukṛtasya yonau.
Devāvīrdevānhaviṣā yajāsyagne bṛhadyajamāne vayo dhāḥ (i). //35//

30. Sheltering place both of you are and are an armour without a hole as well as wide-spread. Being extensive, cover well the cow-dung fire and keep it up (1)

31. May both of you, well-versed in sacrifice, cover well this light-radiating and constantly burning fire, with heart and soul and with proper care. (1)

32. O fire, you belong to cattle and are sustainer of all. At the first instance, the fire-technician produces you by attrition. (1) O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (2)

33. The thoughtful seers, and the resolute discoverers kindle the glory of yours, O fire-divine, the destroyer of formidable evils. (1)

34. The virtuous sage, the showerer, kindles you, the destroyer of evil forces on the occasion of each and every struggle to win prosperity. (1)

35. O priest, may you sit down in your place; you are cognizant of holy acts; may you initiate the ceremony at the chief place of sacred worship. O fire-divine, you are dear to divine powers and carry oblations to them; may you bestow abundant food on the host worshipper. (1)

नि होता होतृषदने विदानस्त्वेषो दीदिवाँ२ असदत्सुदक्षः ।
अदब्धव्रतप्रमतिर्वसिष्ठः सहस्रम्भरः शुचिजिह्वो अग्निः ॥ ३६ ॥

सᳬसीदस्व महाँ२ असि शोचस्व देववीतमः । वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ३७

अपो देवीरुप सृज मधुमतीरयक्ष्माय प्रजाभ्यः । तासामास्थानादुज्जिहतामोषधयः सुपिप्पलाः ३८

सं ते वायुर्मातरिश्वा दधातूत्तानाया हृदयं यद्विकस्तम् ।
यो देवानां चरसि प्राणथेन कस्मै देव वषडस्तु तुभ्यम् ॥ ३९ ॥

सुजातो ज्योतिषा सह शर्म वरूथमाऽसदत्स्वः । वासो अग्ने विश्वरूपᳬ सं व्ययस्व विभावसो ४०

Ni hotā hotṛṣadane vidānastveṣo dīdivāň asadat sudakṣaḥ.
Adabdhavratapramatir vasiṣṭhaḥ sahasrambharaḥ śucijihvo agniḥ (i). //36//

Saṁ sīdasva mahāň asi śocasva devavītamaḥ.
Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam (i). //37//

Apo devīrupa sṛja madhumatīrayakṣmāya prajābhyaḥ.
Tāsāmāsthānādujjihatāmoṣadhyaḥ supippalāḥ (i). //38//

Saṁ te vāyurmātariśvā dadhātūttānāyā hṛdayaṁ yadvikastam (i).
Yo devānāṁ carasi prāṇathena kasmai deva vaṣaḍastu tubhyam (i). //39//

Sujāto jyotiṣā saha śarma varūthamā'sadatsvaḥ (i).
Vāso agne viśvarūpaṁ saṁ vyayasva vibhāvaso (ii). //40//

36. The adorable Lord is seated, as if, on the highest throne as invoker. He is ablaze with light and vivid in radiance. He is full of knowledge and perfect in judgement. He is most wise and His laws are inviolable. He is exceedingly rich in treasures. The most adorable Lord, with brilliant radiance is the sustainer of thousands of luminaries. (1)

37. Come, O fire-within, be seated in the innermost chamber of our heart. O fire-within, let the somke of ill-thoughts be dispersed to enable us to see your spotless radiance. (1)

38. O adorable Lord, pour honey-sweet celestial waters, so that our offsprings may remain free from disease. From the place irrigated with those waters, may the herbs with nice berries grow out. (1)

39. O earth, may the wind, moving in the mid-space, heal up and fill the gap in your torn up heart, as you lie supine. (1) O divine, to you, the Lord of creatures, who move as breath of the bounties of Nautre, may our oblations with *vaṣaṭ* be offered. (2)

40. The fire divine, born with light from a noble source, has seated himself in a place, which is as pleasing as heaven. (1) O fire divine, rich in brilliance, put on your clothing, which is wonderful to look at. (2).

उदु तिष्ठ स्वध्वरावा नो देव्या धिया। दृशे च भासा बृहता सुशुक्वनिराग्ने याहि सुशस्तिभिः ॥४१॥

ऊर्ध्व ऊ षु ण ऊतये तिष्ठा देवो न सविता ।
ऊर्ध्वो वाजस्य सनिता यदञ्जिभिर्वाघद्भिर्विह्वयामहे ॥ ४२ ॥

स जातो गर्भो असि रोदस्योरग्ने चारुर्विभृत ओषधीषु ।
चित्रः शिशुः परि तमांस्यक्तून्प्र मातृभ्यो अधि कनिक्रदद्गाः ॥ ४३ ॥

स्थिरो भव वीड्वङ्ग आशुर्भव वाज्यर्वन् । पृथुर्भव सुषदस्त्वमग्नेः पुरीषवाहणः ॥ ४४ ॥

शिवो भव प्रजाभ्यो मानुषीभ्यस्त्वमङ्गिरः ।
मा द्यावापृथिवी अभि शोचीर्माऽन्तरिक्षं मा वनस्पतीन् ॥४५॥

Udu tiṣṭha svadhvarāvā no devyā dhiyā. Dṛśe ca bhāsā bṛhatā suśukvanirāgne yāhi suśastibhiḥ (i). //41//

Ūrdhva ū ṣū ṇa ūtaye tiṣṭhā devo na savitā.
Ūrdhvo vājasya sanitā yadañjibhir vāghadbhir-vihvayāmahe (i). //42//

Sa jāto garbho asi rodasyoragne cārurvibhṛta oṣadhīṣu.
Citraḥ śiśuḥ pari tamāṁsyaktūn pra mātṛbhyo adhi kanikradadgāḥ (i). //43//

Sthiro bhava vīḍvaṅga āśurbhava vājyarvan.
Pṛthurbhava suṣadastvamagneḥ purīṣavāhaṇaḥ (i). //44//

Śivo bhava prajābhyo mānuṣībhyastvamaṅgiraḥ.
Mā dyāvāpṛthivī abhi śocīrmā'ntarikṣaṁ mā vanaspatīn (i). //45//

41. O fire divine, splendour of sacrifice, rise up. Protect us with divine intellect. Invoked by our praises, may you come with great light, spreading your rays, so that all may see. (1).

42. Be up to protect us, like the sun capable of healing; please rise; you are the giver of food and we invoke you with devotion and earnestness. (1)

43. O fire divine, you are born from the womb of heaven and earth. You are beautiful and distributed among the herbs. Being a wonderful child, you subdue the darkness and go forth roaring loudly towards your mothers (i.e. the herbs). (1)

44. Be steady with firm and strong limbs. O courser, be a racer, fleet of foot. Be big enough to sit upon comfortably. You are the carrier of fodder for fire. (1)

45. O radiant one, be gracious to your human creatures. Do not scorch the heaven and earth, nor the mid-space, nor the vegetation. (1)

प्रैतु वाजी कनिक्रदन्नानदद्रासभः पत्वा । भरन्नग्निं पुरीष्यं मा पाद्यायुषः पुरा ।
वृषाग्निं वृषणं भरन्नपां गर्भं समुद्रियम् । अग्न आ याहि वीतये ॥ ४६ ॥
ऋतं सत्यमृतं सत्यमग्निं पुरीष्यमङ्गिरस्वद्भरामः ।
ओषधयः प्रति मोदध्वमग्निमेतं शिवमायन्तमभ्यत्र युष्माः ।
व्यस्यन् विश्वा अनिरा अमीवा निषीदन्नो अप दुर्मतिं जहि ॥ ४७ ॥
ओषधयः प्रति गृभ्णीत पुष्पवतीः सुपिप्पलाः । अयं वो गर्भ ऋत्वियः प्रत्नं सधस्थमाऽसदत् ४८
वि पाजसा पृथुना शोशुचानो बाधस्व द्विषो रक्षसो अमीवाः ।
सुशर्मणो बृहतः शर्मणि स्यामग्नेरहं सुहवस्य प्रणीतौ ॥ ४९ ॥

Praitu vājī kanikradannānadadrāsabhaḥ patvā. Bharannagniṁ purīṣyam mā pādyāyuṣaḥ purā (i). Vṛṣāgniṁ vṛṣaṇaṁ bharannapāṁ garbhaṁ samudriyam (ii) Agna ā yāhi vītaye (iii). //46//

Ṛtaṁ satyamṛtaṁ satyamagniṁ purīṣyam aṅgirasvadbharāmaḥ (i). Oṣadhayaḥ prati modadhvamagnimetaṁ śivamāyantamabhyatra yuṣmāḥ (ii). Vyasyan viśvā anirā amīvā niṣīdanno apa durmatiṁ jahi (iii). //47//

Oṣadhayaḥ prati gṛbhṇīta puṣpavatīḥ supippalāḥ. Ayaṁ vo garbha ṛtviyaḥ pratnaṁ sadhasthamā'sadat (i). //48//

Vi pājasā pṛthunā śośucāno bādhasva dviṣo rakṣaso amīvāḥ. Suśarmaṇo bṛhataḥ śarmaṇi syāmagneraham suhavasya praṇītau (i). //49//

46. May the fast-moving fire come here roaring, neighing like a horse, and fall down braying like a donkey. Bearing the cow-dung fire, may you not expire before your time. (1) The showerer, bearing the showerer fire divine, seated in the waters of ocean; (2) O fire, may you come for well being. (3)

47. Lawful and true, lawful and true, we bear the radiant cow-dung fire. (1) O herbs, accord a joyful welcome to this fire, which is gracious and coming towards you at this place. (2) O fire, removing all calamities and diseases, settle down here and free us from evil thinking. (3)

48. O herbs, laden with flowers and ample fruit, take in yourselves this fire. This is your child, coming in due season, which has settled in its ancient place. (1)

49. Resplendent with your wide-e..tending lustre (as exhibited in solar rays), may you drive away the infections and the diseases. May the supreme adorable Lord be guide and shelter to me and may I continue to be with the Lord, easily invoked. (1)

आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ ५० ॥
यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥ ५१ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥ ५२ ॥
मित्रः सꣳसृज्य पृथिवीं भूमिं च ज्योतिषा सह ।
सुजातं जातवेदसमयक्ष्माय त्वा सꣳ सृजामि प्रजाभ्यः ॥ ५३ ॥
रुद्राः सꣳसृज्य पृथिवीं बृहज्ज्योतिः समीधिरे । तेषां भानुरजस्र इच्छुक्रो देवेषु रोचते ॥ ५४ ॥
सꣳसृष्टां वसुभी रुद्रैर्धीरैः कर्मण्यां मृदम् । हस्ताभ्यां मृद्वीं कृत्वा सिनीवाली कृणोतु ताम् ॥५५॥

Āpo hi sṭhā mayobhuvastā na ūrje dadhātana.
Mahe raṇāya cakṣase (i). //50//

Yo vaḥ śivatamo rasastasya bhājayateha naḥ.
Uśatīriva mātaraḥ (i). //51//

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha.
Āpo janayathā ca naḥ (i). //52//

Mitraḥ saṁsṛjya pṛthivīṁ bhūmiṁ ca jyotiṣā saha.
Sujātaṁ jātavedasam ayakṣmāya tvā saṁ sṛjāmi prajābhyaḥ (i). //53//

Rudrāḥ saṁsṛjya pṛthivīm bṛhajjyotiḥ samīdhire.
Teṣām bhānurajasra icchukro deveṣu rocate (i). //54//

Saṁsṛṣṭāṁ vasubhī rudrairdhīraiḥ karmaṇyām mṛdam.
Hastābhyāṁ mṛdvīṁ kṛtvā sinīvālī kṛṇotu tām (i). //55//

50. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

51. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)

52. May we have enough of your that sap to our full satisfaction with which you nourish the whole world. And may we be born for this again (1).

53. The sun commingles heaven, mid-space and the earth with light. I generate you, the nobly born and omniscient, so that our progeny may remain free from diseases. (1)

54. The vital forces, having created the earth, have kindled a great light. It is their light only that shines bright and constant among the bounties of Nature.(1)

55. Making the clay, that has been mixed well by the persevering young and adult workers, soft with her hands, may the tender girl make it fit for moulding. (1)

सिनीवाली सुकपर्दा सुकुरीरा स्वौपशा । सा तुभ्यमदिते मह्योखां दधातु हस्तयोः ॥ ५६ ॥

उखां कृणोतु शक्त्या बाहुभ्यामदितिर्धिया ।
माता पुत्रं यथोपस्थे साऽग्निं बिभर्तु गर्भ आ । मखस्य शिरोऽसि ॥ ५७ ॥

वसवस्त्वा कृण्वन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि पृथिव्यसि धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानाय रुद्रास्त्वा कृण्वन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽस्यन्तरिक्षमसि धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानायादित्यास्त्वा कृण्वन्तु जागतेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि द्यौरसि धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानाय विश्वे त्वा देवा वैश्वानराः कृण्वन्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वद्ध्रुवाऽसि दिशोऽसि धारया मयि प्रजाꣳ रायस्पोषं गौपत्यꣳ सुवीर्यꣳ सजातान्यजमानाय ॥ ५८ ॥

Sinīvālī sukapardā sukurīrā svaupaśā.
Sā tubhyamadite mahyokhāṁ dadhātu hastayoḥ (i). //56//

Ukhāṁ kṛṇotu śaktyā bāhubhyāmaditirdhiyā. Mātā putraṁ yathopasthe sā'gniṁ bibharttu garbha ā (i). Makhasya śiro'si (ii). //57//

Vasavastvā kṛṇvantu gāyatreṇa chandasā'ṅgirasvad dhruvā' si pṛthivyasi dhārayā mayi prajām̐ rāyaspoṣaṁ gaupatyam̐ suvīryam̐ sajātān yajamānāya (i) rudrāstvā kṛṇvantu traiṣṭubhena chandasā'ṅgirasvad dhruvā'-syantarikṣamasi dhārayā mayi prajām̐ rāyaspoṣaṁ gaupatyaṁ suvīryam̐ sajātān yajamānayā- (ii) dityāstvā kṛṇvantu jāgatena chandasā'ṅgirasvad dhruvā'si dyaurasi dhārayā mayi prajām̐ rāyaspoṣaṁ gaupatyam̐ suviryam̐ sajātān yajamānāya (iii) viśve tvā devā vaiśvānarāḥ kṛṃvantvānuṣṭubhena chandasā'ṅgirasvad dhruvā'si diśo'si dhārayā mayi prajām̐ rāyaspoṣaṁ gaupatyam̐ suvīryam̐ sajātān yajamānāya (iv). //58//

56. O Eternity, O great one, may the tender girl with fair braids, with beautiful crest, and well-skilled in the art of love, put the cauldron in your hands.(1)

57. May the Eternity shape the cauldron with her hands, with her strength and with her wisdom and bear the fire in her womb just as a mother bears her son in her lap. (1) O fire, you are the apex of the sacrifice. (2)

58. May the young workers (aged 24) make you shine with the *gāyatrī* metre. You are steady; you are the earth. Bless me the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (1) May the adult workers, (aged 36) make you shine with the *triṣṭubh* metre. You are steady; you are the mid-space. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (2) May the mature workers (aged 48) make you shine with the *jagatī* metre. You are steady; you are the heaven. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (3) May all the bounties of Nature, benevolent to all men, make you shine with the *anuṣṭup* metre. You are steady; you are the regions. Bless me, the sacrificer, with progeny, riches and nourishment, ownership of cattle, plenty of strength and kinsmen. (4)

अदित्यै रास्नास्यदितिष्टे बिलं गृभ्णातु । कृत्वाय सा महीमुखां मृन्मयीं योनिमग्नये ।
पुत्रेभ्यः प्रायच्छददितिः श्रपयानिति ॥ ५९ ॥

वसवस्त्वा धूपयन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्रुद्रास्त्वा धूपयन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वद्‌
आदित्यास्त्वा धूपयन्तु जागतेन छन्दसाऽङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा धूपयन्त्वानुष्टुभेन
छन्दसाऽङ्गिरस्वदिन्द्रस्त्वा धूपयतु वरुणस्त्वा धूपयतु विष्णुस्त्वा धूपयतु ॥ ६० ॥

अदितिष्ट्वा देवी विश्वदेव्यावती पृथिव्याः सधस्थे अङ्गिरस्वत् खनत्ववट
देवानां त्वा पत्नीर्देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वद्दधतूखे
धिषणास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वदभीन्धतामुखे
वरूत्रीष्ट्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वच्छ्रपयन्तूखे
ग्नास्त्वा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्पचन्तूखे
जनयस्त्वाच्छिन्नपत्रा देवीर्विश्वदेव्यावतीः पृथिव्याः सधस्थे अङ्गिरस्वत्पचन्तूखे ॥ ६१ ॥

Adityai rāsnāsy-(i) aditiṣṭe bilaṁ gṛbhṇātu (ii) Kṛtvāya sā mahīmukhāṁ mṛṇmayīṁ yonimagnaye. Putrebhyaḥ prāyacchad aditiḥ śrapayāniti (iii). //59//

Vasavastvā dhūpayantu gāyatreṇa chandasā'ngirasvad (i) rudrāstvā dhūpayantu traiṣṭubhena chandasā'ṅgirasvad(ii) ādityāstvā dhūpayantu jāgatena chandasā'ṅgirasvad (iii) viśve tvā devā vaiśvānarā dhūpayantvānuṣṭubhena chandasā'ṅgirasvad (iv) indrastvā dhūpayatu (v) varuṇastvā dhūpayatu (vi) viṣṇustvā dhūpayatu (vii). //60//

Aditiṣṭvā devī viśvadevyāvatī pṛthivyāḥ sadhasthe angirasvat khanatvavaṭa (i) devānāṁ tvā patnīrdevīr-viśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvad-dadhatūkhe (ii) dhiṣaṇāstvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvadabhīndhatāmukhe (iii) varūtrīṣṭvā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvacchrapayantūkhe (iv) gnāstvā devīrviśvade-vyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvatpacantūkhe (v) janayastvāchinnapatrā devīrviśvadevyāvatīḥ pṛthivyāḥ sadhasthe aṅgirasvat pacantūkhe (vi). //61//

59. You are a girdle for the Eternity. (1) May the Eternity hold you at hollow. (2) She having made the great cauldron a place for fire, hands the same over to her sons, so that they may bake it. (3)

60. May the young workers (aged 24) make you fragrant and shine with the *gāyatrī* metre. (1) May the adult workers (aged 36) make you fragrant and shine with the *triṣṭubh* metre. (2) May the mature workers (aged 48) make you fragrant and shine with the *jagatī* metre. (3). May all the bounties of Nature, benevolent to all men, make you fragrant and radiant with *anuṣṭup* metre. (4) May the resplendent Lord make you fragrant. (5) May the venerable Lord make you fragrant. (6) May the omnipresent Lord make you fragrant. (7)

61. O baking pit, may the divine Eternity, supported by all the bounties of Nature, dig you here at the shining sacrificial place of the earth. (1) O cauldron, may the divine wives of the enlightened ones supported by all the bounties of Nature, place you in the baking pit here at the shining sacrificial place of the earth. (2) O cauldron, may the divine words of praise, supported by all the bounties of Nature enkindle you here at the shining sacrificial place of the earth. (3) O cauldron, may the divine days and nights, supported by all the bounties of Nature, heat you up here at the shining sacrificial place of the earth. (4) O cauldron, may the divine speech, supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (5) O cauldron, may the ever-moving matrons (i.e. the stars), supported by all the bounties of Nature, bake you here at the shining sacrificial place of the earth. (6)

मित्रस्य चर्षणीधृतोऽवो देवस्य सानसि । द्युम्नं चित्रश्रवस्तमम् ॥ ६२ ॥

देवस्त्वा सवितोद्वपतु सुपाणिः स्वङ्गुरिः सुबाहुरुत शक्त्या ।
अव्यथमाना पृथिव्यामाशा दिश आ पृण ॥ ६३ ॥

उत्थाय बृहती भवोदु तिष्ठ ध्रुवा त्वम् । मित्रैतां त उखां परि ददाम्यभित्या एषा मा भेदि ॥६४॥

वसवस्त्वाऽऽच्छृन्दन्तु गायत्रेण छन्दसाऽङ्गिरस्वद्रुद्रास्त्वाऽऽच्छृन्दन्तु त्रैष्टुभेन छन्दसाऽङ्गिरस्वदादित्यास्त्वाऽऽच्छृन्दन्तु जागतेन छन्दसाऽङ्गिरस्वद्विश्वे त्वा देवा वैश्वानरा आच्छृन्दन्त्वानुष्टुभेन छन्दसाऽङ्गिरस्वत् ॥ ६५ ॥

आकूतिमग्निं प्रयुजं स्वाहा मनो मेधामग्निं प्रयुजं स्वाहा चित्तं विज्ञातमग्निं प्रयुजं स्वाहा वाचो विधृतिमग्निं प्रयुजं स्वाहा प्रजापतये मनवे स्वाहाऽग्नये वैश्वानराय स्वाहा ॥६६॥

Mitrasya carṣaṇīdhṛto' vo devasya sānasi.
Dyumnaṁ citraśravastamam (i). //62//

Devastvā savitodvapatu supāṇiḥ svaṅguriḥ subāhuruta śaktyā (i).
Avyathamānā pṛthivyāmāśā diśa ā pṛṇa (ii). //63//

Utthāya bṛhatī bhavodu tiṣṭha dhruvā tvam(i). Mitraitāṁ ta ukhām pari dadāmyabhityā eṣā mā bhedi (ii). //64//

Vasavastvā"chṛndantu gāyatreṇa chandasā'ṅgirasvad (i) rudrāstvā"chṛndantu traiṣṭubhena chandasā'ṅgirasvad (ii) ādityāstvā"chṛndantu jāgatena chandasā'ṅgirasvad (iii) viśve tvā devā vaiśvānarā āchṛndantvānuṣṭubhena chandasā'ṅgirasvat (iv). //65//

Ākūtimagniṁ prayujaṁ svāhā (i) mano medhāmagniṁ prayujaṁ svāhā (ii) cittaṁ vijñātamagniṁ prayujaṁ svāhā (iii) vāco vidhṛtimagniṁ prayujaṁ svāhā (iv) prajāpataye manave svāhā- (v) 'gnaye vaiśvānarāya svāhā (vi). //66//

62. Glorious wealth and enlightenment and splendour of fame and food are the gifts of the eternally divine radiant Lord of illumination, the sustainer of mankind.(1)

63. May the inspirer Lord, having graceful hands, graceful fingers and graceful arms, impregnate you with His might. (1) Being impregnated, without distress, may you fill the regions and sub-regions on this earth. (2)

64. Rise up and wax great. Stand up, steady and firm. (1) O friendly Lord, I entrust you this cauldron to keep it unbroken. May it not break. (2)

65. May the young workers (aged 24) kindle you shining all around with the *gāyatrī* metre.(1) May the adult workers (aged 36) kindle you shining all around with the *triṣṭubh* metre. (2) May the mature workers (aged 48) kindle you shining all around with the *jagatī* metre. (3) May all the bounties of Nature, benevolent to men, kindle you shining all around with *anuṣṭup* metre.(4)

66. I dedicate it to the adorable Lord for urging us to determination. (1) I dedicate it to the adorable Lord for urging mind to wisdom. (2) I dedicate it to the adorable Lord for urging heart to realization. (3) I dedicate it to the adorable Lord for urging speech to expression. (4) I dedicate it to the adorable Lord of creatures, for thinking. (5) I dedicate it to the fire divine, for good of all men. (6)

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम्। विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा ॥६७॥
मा सु भित्था मा सु रिषोऽम्ब धृष्णु वीरयस्व सु। अग्निश्चेदं करिष्यथः ॥ ६८ ॥
दृंहस्व देवि पृथिवि स्वस्तय आसुरी माया स्वधया कृताऽसि।
जुष्टं देवेभ्य इदमस्तु हव्यमरिष्टा त्वमुदिहि यज्ञे अस्मिन् ॥ ६९ ॥
द्रवन्नः सर्पिरासुतिः प्रत्नो होता वरेण्यः। सहसस्पुत्रो अद्भुतः ॥ ७० ॥
परस्या अधि संवतोऽवराँ२ अभ्या तर। यत्राहमस्मि ताँ२ अव ॥ ७१ ॥
परमस्याः परावतो रोहिदश्व इहा गहि। पुरीष्यः पुरुप्रियोऽग्ने त्वं तरा मृधः ॥ ७२ ॥

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā (i). //67//

Mā su bhitthā mā su riṣo'mba dhṛṣṇu vīrayasva su.
Agniścedaṁ kariṣyathaḥ (i). //68//

Dṛṁhasva devi pṛthivi svastaya āsurī māyā svadhayā kṛtā' si.
Juṣṭaṁ devebhya idamastu havyamariṣṭā tvamudihi yajñe asmin (i). //69//

Drvannaḥ sarpirāsutiḥ pratno hotā vareṇyaḥ.
Sahasasputro adbhutaḥ (i). //70//

Parasyā adhi saṁvato'varāň abhyā tara.
Yatrāhamasmi tāň ava (i). //71//

Paramasyāḥ parāvato rohidaśva ihā gahi.
Purīṣyaḥ purupriyo' gne tvaṁ tarā mṛdhaḥ (i). //72//

67. Let every man solicit the friendship of the divine leader. Each one seeks glory and obtains affluence through His grace. *Svāhā*.(1)

68. O mother clay, do not get cracked, do not get injured. Carry on this work patiently to its end. You and the fire will accomplish it.(1)

69. O divine earth, be firm for our weal. With nourishment you have been turned into a living model. May this oblation be pleasing to the enlightened ones. May you flourish uninjured in this sacrifice.(1)

70. How beautiful is this sacred fire, of which wood (fuel) is the food and butter the drink and which is the ancient one, the giver of gifts and is venerable. (1)

71. Deliver us wholly from the hostile man and shield those, among whom I stand.(1)

72. O Lord of red horses, come here from farthest distances. O adorable Lord, you are well-nourishing and loved by the multitude. May you overwhelm our enemies.(1)

यदग्ने कानि कानि चिदा ते दारूणि दध्मसि । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥ ७३ ॥
यदत्त्युपजिह्विका यद्वम्रो अतिसर्पति । सर्वं तदस्तु ते घृतं तज्जुषस्व यविष्ठ्य ॥ ७४ ॥
अहरहरप्रयावं भरन्तोऽश्वायेव तिष्ठते घासमस्मै ।
रायस्पोषेण समिषा मदन्तोऽग्ने मा ते प्रतिवेशा रिषाम ॥ ७५ ॥
नाभा पृथिव्याः समिधाने अग्नौ रायस्पोषाय बृहते हवामहे ।
इरम्मदं बृहदुक्थं यजत्रं जेतारमग्निं पृतनासु सासहिम् ॥ ७६ ॥
याः सेना अभीत्वरीराव्याधिनीरुगणा उत ।
ये स्तेना ये च तस्करास्ताँस्ते अग्नेऽपि दधाम्यास्ये ॥ ७७ ॥
दंष्ट्राभ्यां मलिम्लूञ्जम्भ्यैस्तस्कराँ२ उत ।
हनुभ्याꣳ स्तेनान् भगवस्ताँस्त्वं खाद सुखादितान् ॥ ७८ ॥

Yadagne kāni kāni cid ā te dārūṇi dadhmasi.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //73//

Yadattyupajihvikā yadvamro atisarpati.
Sarvaṁ tadastu te ghṛtaṁ tajjuṣasva yaviṣṭhya (i). //74//

Aharaharaprayāvaṁ bharanto'śvāyeva tiṣṭhate ghāsamasmai.
Rāyasposeṇa samiṣā madanto'gne mā te prativeśā riṣāma (i). //75//

Nābhā pṛthivyāḥ samidhāne agnau rāyaspoṣāya bṛhate havāmahe.
Irammadaṁ bṛhadukthaṁ yajatraṁ jetāramagniṁ pṛtanāsu sāsahim (i). //76//

Yāḥ senā abhītvarīrāvyādhinīrugaṇā uta.
Ye stenā ye ca taskrāstām̐ste agne' pi dadhāmyasye (i).//77//

Dam̐ṣṭrābhyāṁ malimlūñjambhyaistaskarām̐ uta.
Hanubhyām̐ stenān bhagavastām̐stvaṁ khāda sukhāditān (i) . //78//

73. O fire, whatever fuel wood we lay on you, may all that function as melted butter for you. Be pleased with it, O most youthful one. (1)

74. The wood, which the termites eat and on which the emmets crawl, may all that be melted butter to you. Be pleased with it, O most youthful one. (1)

75. Just as a horse kept in a stable is supplied with fodder, so each and every day, without the least negligence we bring fuel to you. Delighting in food and plenty of riches, o adorable Lord, may we, your neighbours, never perish.(1)

76. Having kindled fire on the navel of the earth, we invoke the foremost adorable Lord, who is pleased with food, who is well-equipped with arms, who deserves worship, who is always victorious in wars and overwhelmer of enemies, so that we may obtain abundance of riches and prosperity. (1)

77. The hordes, that come invading us, inflicting injuries of all sorts, equipped with weapons, and those, who are thieves and robbers, O adorable Lord, all of them I commit to your jaws.(1)

78. O adorable Lord, crush the snatchers with your canine teeth, the robbers with your molars, and with both your jaws devour the thieves with relish.(1)

ये जनेषु मलिम्लव स्तेनासस्तस्करा वने । ये कक्षेष्वघायवस्ताँस्ते दधामि जम्भयोः ॥ ७९ ॥
यो अस्मभ्यमरातीयाद्यश्च नो द्वेषते जनः। निन्द्राद्यो अस्मान्धिप्साच्च सर्वं तं मस्मसा कुरु ॥८०॥
सᳬशितं मे ब्रह्म सᳬशितं वीर्यं बलम् । सᳬशितं क्षत्रं जिष्णु यस्याहमस्मि पुरोहितः ॥ ८१ ॥
उदेषां बाहू अतिरमुद्वर्चो अथो बलम् । क्षिणोमि ब्रह्मणाऽमित्रानुन्नयामि स्वाँ२ अहम् ॥ ८२ ॥
अन्नपतेऽन्नस्य नो देह्यनमीवस्य शुष्मिणः ।
प्र-प्र दातारं तारिष ऊर्जं नो धेहि द्विपदे चतुष्पदे ॥ ८३ ॥

Ye janeṣu malimlava stenāsastaskarā vane.
Ye kakṣeṣvaghāyavastāňste dadhāmi jambhayoḥ (i).//79//

Yo asmabhyamarātīyādyaśca no dveṣate janaḥ.
Nindādyo asmān dhipsācca sarvaṁ taṁ masmasā kuru (i). //80//

Saṁśitaṁ me brahma saṁśitaṁ vīryaṁ balam.
Saṁśitaṁ kṣatraṁ jiṣṇu yasyāhamasmi purohitaḥ (i).//81//

Udeṣāṁ bāhū atiramudvarco atho balam.
Kṣiṇomi brahmaṇā' mitrānunnayāmi svāň aham (i).//82//

Annapate'nnasya no dehyanamīvasya śuṣmiṇaḥ.
Pra pra dātāraṁ tāriṣa ūrjaṁ no dhehi dvipade catuṣpade (i). //83//

79. Those, who are snatchers in the cities and who are thieves and robbers in forests, and who commit crimes in their lairs, all of them I consign to your jaws.(1)

80. Whoso behaves like an enemy towards us, who cherishes malice against us, who reviles us and who wants to injure us, him may you burn to ashes. (1)

81. Sharpened is my divine knowledge, and sharpened is my valour and strength. Sharpened is the victorious force of the sacrificer whose priest I am.(1)

82. I have got raised up the arms of these warriors; I have got raised up their valour, as well as their strength. With my intellect I destroy the enemies and raise my own (people) to a high status. (1)

83. O Lord of food, give us energy-giving food, that brings no disease. Lead the donor forward and onward. Bestow vigour on us both, the bipeds as well as the quadrupeds.(1)

अथ द्वादशोऽध्यायः ।

दृशानो रुक्म उर्व्या व्यद्यौद् दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥ १ ॥

नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳ समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन्द्रविणोदाः ॥ २ ॥

विश्वा रूपाणि प्रति मुञ्चते कविः प्रासावीद्भद्रं द्विपदे चतुष्पदे ।
वि नाकमख्यत्सविता वरेण्योऽनु प्रयाणमुषसो वि राजति ॥ ३ ॥

ATHA DVĀDAŚO'DHYĀYAḤ

Dṛśāno rukma urvyā vyadyaud durmarṣamāyuḥ śriye rucānaḥ.
Agniramṛto abhavadvayobhiryadenaṁ dyaurajanayatsuretāḥ (i). //1//

Natkoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī.
Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodāḥ (i). //2//

Viśvā rūpāṇi prati muñcate kaviḥ prāsāvīd bhadraṁ dvipade catuṣpade.
Vi nākamakhyat savitā vareṇyo' nu prayāṇamuṣaso vi rājati (i). //3//

CHAPTER TWELVE

1. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine, by his vital powers, has become immortal as the vigourful heaven has begot him.(1).

2. Night and dawn, different in form, and of one mind, suckle one child together. He shines beautiful between heaven and earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)

3. The wise creator, the Supreme Enlightement, arrays himself in all forms. He brings forth what is good for bipeds and quadrupeds. The adorable creator illumines the heaven's high vault and continues to shine even after the departure of the Dawn (the first flashes of the inner conscience). (1)

सुपर्णोऽसि गरुत्माँस्त्रिवृत्ते शिरो गायत्रं चक्षुर्बृहद्रथन्तरे पक्षौ। स्तोम आत्मा छन्दाᳬंस्यङ्गानि यजूᳬंषि नाम। साम ते तनूर्वामदेव्यं यज्ञायज्ञियं पुच्छं धिष्ण्याः शफाः।
सुपर्णोऽसि गरुत्मान्दिवं गच्छ स्वः पत ॥ ४ ॥
विष्णोः क्रमोऽसि सपत्नहा गायत्रं छन्द आ रोह पृथिवीमनु वि क्रमस्व
विष्णोः क्रमोऽस्यभिमातिहा त्रैष्टुभं छन्द आ रोहान्तरिक्षमनु वि क्रमस्व
विष्णोः क्रमोऽस्यरातीयतो हन्ता जागतं छन्द आ रोह दिवमनु वि क्रमस्व
विष्णोः क्रमोऽसि शत्रूयतो हन्ताऽऽनुष्टुभं छन्द आ रोह दिशोऽनु वि क्रमस्व ॥ ५ ॥
अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन्।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ६ ॥
अग्नेऽभ्यावर्त्तिन्नभि मा नि वर्तस्वायुषा वर्चसा प्रजया धनेन। सन्या मेधया रय्या पोषेण ॥ ७ ॥

Suparṇo'si garutmāňstrivṛtte śiro gāyatraṁ cakṣur-bṛhadrathantare pakṣau. Stoma ātmā chandāṁsyaṅgāni yajūṁṣi nāma. Sāma te tanūrvāmadevyaṁ yajñāyajñiyaṁ pucchaṁ dhiṣṇyāḥ śaphāḥ. Suparṇo' si garutmān divaṁ gaccha svaḥ pata (i).//4//

Viṣṇoḥ kramo'si sapatnahā gāyatraṁ chanda ā roha pṛthivīmanu vi kramasva (i) viṣṇoḥ kramo' syabhimātihā traiṣṭubhaṁ chanda ā rohāntarikṣamanu vi kramasva (ii) viṣṇoḥ kramo sya'rātīyato hantā jāgataṁ chanda ā roha divamanu vi kramasva (iii) viṣṇoḥ kramo'si satrūyato hantā''nuṣṭubhaṁ chanda ā roha (iv) diśo'nu vi kramasva (v). //5//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //6//

Agne'bhyāvarttinnabhi mā ni vartasvāyuṣā varcasā prajayā dhanena. Sanyā medhayā rayyā poṣeṇa (i). //7//

4. You are a fine-winged eagle. The *trivṛt* hymn is your head. The *gāyatra sāman* is your eye. The *bṛhat* and the *rathantara sāmans* are your wings. The *stoma* (praise hymn) is your self. The Vedic metres are your limbs. The prose of *yajuḥ* is your name. The *vāmadevya sāmans* are your body. The *yajñāyajñiyaṁ sāman* is your tail and sacrificial fire-places are your claws. O eagle, you are fine-winged; fly up in the sky and soar up to the world of light.(1)

5. You are the (first) step of the sun, destroyer of rivalries. Ride on the *gāyatrī* metre and spread all over the earth. (1) You are the (second) step of the sun, the killer of arrogance. Ride on the *triṣṭubh* metre and spread all over the mid-space. (2) You are the (third) step of the sun, slayer of enmity. Ride on the *jagatī* metre and spread all over the sky.(3) You are the (final) step of the sun, the slayer of malice. Ride on the *anuṣṭup* metre (4) and spread all over the regions. (5)

6. The fire roars like the thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

7. O fire divine, inclined to return towards us, come back to me with longevity, lustre, progeny, wealth, gifts, wisdom, riches and nourishment. (1)

अग्ने अङ्गिरः शतं ते सन्त्वावृतः सहस्रं त उपावृतः ।
अधा पोषस्य पोषेण पुनर्नो नष्टमा कृधि पुनर्नो रयिमा कृधि ॥ ८ ॥
पुनरूर्जा नि वर्त्तस्व पुनरग्न इषाऽऽयुषा । पुनर्नः पाह्यंहसः ॥ ९ ॥
सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्न्या विश्वतस्परि ॥ १० ॥
आ त्वाऽहार्षमन्तरभूर्ध्रुवस्तिष्ठाविचाचलिः । विशस्त्वा सर्वा वाञ्छन्तु मा त्वद्राष्ट्रमधिभ्रशत् ॥ ११ ॥
उदुत्तमं वरुण पाशमस्मदवाधमं वि मध्यमं श्रथाय ।
अथा वयमादित्य व्रते तवानागसो अदितये स्याम ॥ १२ ॥

Agne aṅgiraḥ śataṁ te santvāvṛtaḥ sahasraṁ ta upāvṛtaḥ.
Adhā poṣasya poṣeṇa punarno naṣṭamā kṛdhi punarno rayimā kṛdhi (i). //8//

Punarūrjā ni varttasva punaragna iṣā"yuṣā.
Punarnaḥ pāhyaṁhasaḥ (i). //9//

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari (i). //10//

Ā tvā'hārṣamantarabhūrdhruvastiṣṭhāvicācaliḥ. Viśastvā sarvā vāñchantu mā tvadrāṣṭramadhibhraśat (i). //11//

Uduttamaṁ varuṇa pāśamasmadavādhamaṁ vi madhyamaṁ śrathāya.
Athā vayamāditya vrate tavānāgaso aditaye syāma (i). //12//

8. O fire divine, the life-sap of living beings, may hundreds be your comings and thousands your returns. Now giving ample nourishment, restore to us what we have lost; bestow again riches on us.(1)

9. O fire divine, with nourishing food restore our vigour along with life. Again, save us from the sin. (1)

10. O adorable Lord, come back to us along with the riches. Swell with your stream of grace which feeds all on every side. (1)

11. O king, I have brought you here. Now you have entered inside. May you remain here firm and unremovable. May all the subjects like you. May your kingship never fall. (1)

12. O venerable Lord, loosen the bonds that hold me; loosen the bonds upper, middle and lower. We shall obey your eternal laws, faithfully follow your command and thereby avoid sin.(1)

अग्ने बृहन्नुषसामूर्ध्वो अस्थान्निर्जगन्वान् तमसो ज्योतिषाऽऽगात्।
अग्निर्भानुना रुशता स्वङ्ग आ जातो विश्वा सद्मान्यप्राः ॥ १३ ॥

हꣳसः शुचिषद्वसुरन्तरिक्षसद्धोता वेदिषदतिथिर्दुरोणसत्।
नृषद्वरसदृतसद्व्योमसदब्जा गोजा ऋतजा अद्रिजा ऋतं बृहत् ॥ १४ ॥

सीद त्वं मातुरस्या उपस्थे विश्वान्यग्ने वयुनानि विद्वान्।
मैनां तपसा मार्चिषाऽभि शोचीरन्तरस्याꣳ शुक्रज्योतिर्वि भाहि ॥ १५ ॥

अन्तरग्ने रुचा त्वमुखायाः सदने स्वे। तस्यास्त्वꣳ हरसा तपञ्जातवेदः शिवो भव ॥ १६ ॥

शिवो भूत्वा मह्यमग्ने अथो सीद शिवस्त्वम्। शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहासदः ॥१७॥

Agne bṛhannuṣasāmūrdhvo asthānnirjaganvān tamaso jyotiṣā''gāt. Agnirbhānunā ruśatā svaṅga ā jāto viśvā sadmānyaprāḥ (i). //13//

Haṁsaḥ śuciṣad vasurantarikṣasaddhotā vediṣadatithirduroṇasat. Nṛṣad varasad ṛtasad vyomasadabjā gojā ṛtajā adrijā ṛtaṁ bṛhat (i). //14//

Sīda tvaṁ māturasyā upasthe viśvānyagne vayunani vidvān. Mainām̐ tapasā mā'rciṣā'bhi śocīrantarasyām̐ śukrajyotirvibhāhi (i). //15//

Antaragne rucā tvamukhāyāḥ sadane sve.
Tasyāstvaṁ harasā tapañjātavedaḥ śivo bhava (i). //16//

Śivo bhūtvā mahyamagne atho sīda śivastvam.
Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihāsadaḥ (i). //17//

13. Earlier, the great Lord stands above dawns, coming out of darkness along with the brilliant light. The fire divine of the handsome form, dispelling darkness with his rays, fills all the quarters with light as soon as he is born.(1)

14. He, the Lord, is the swan seated in cleanliness, the wind (*vasu)* seated in mid-space, the priest seated on the sacrificial altar, the guest accommodated in the house; He is seated in men, seated in righteousness, seated in the sky, creator of waters, creator of earth, creator of truth and creator of mountains; He is the great eternal law.(1)

15. O fire divine, knowing all worth knowing, be seated in the lap of this mother. Do not scorch her with your intense heat. Within her, may you shine with your pure and bright light.(1)

16. O fire divine, you are seated in the lower self in your own abode, with your shining lustre. O omniscient, warmed up with light, be gracious towards it (the lower self). (1)

17. O fire divine, be seated now being propitious to me, as you are propitious. Making all the regions propitious, may you be seated here in your own abode.(1)

दिवस्परि प्रथमं जज्ञे अग्निरस्मद् द्वितीयं परि जातवेदाः ।
तृतीयमप्सु नृमणा अजस्रमिन्धान एनं जरते स्वाधीः ॥ १८ ॥

विद्मा ते अग्ने त्रेधा त्रयाणि विद्मा ते धाम विभृता पुरुत्रा ।
विद्मा ते नाम परमं गुहा यद्विद्मा तमुत्सं यत आजगन्थ ॥ १९ ॥

समुद्रे त्वा नृमणा अप्स्वन्तर्नृचक्षा ईधे दिवो अग्न ऊधन् ।
तृतीये त्वा रजसि तस्थिवांसमपामुपस्थे महिषा अवर्धन् ॥ २० ॥

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ २१ ॥

श्रीणामुदारो धरुणो रयीणां मनीषाणां प्रार्पणः सोमगोपाः ।
वसुः सूनुः सहसो अप्सु राजा वि भात्यग्र उषसामिधानः ॥ २२ ॥

Divaspari prathamaṁ jajñe agnirasmad dvitīyaṁ pari jātavedāḥ.
Tṛtīyamapsu nṛmaṇā ajasramindhāna enaṁ jarate svādhīḥ (i). //18//

Vidmā te agne tredhā trayāṇi vidmā te dhāma vibhṛtā purutrā.
Vidmā te nāma paramaṁ guhā yad vidmā tamutsaṁ yata ājagantha (i). //19//

Samudre tvā nṛmaṇā apsvantarnṛcakṣā īdhe divo agna ūdhan.
Tṛtīye tvā rajasi tasthīvāṁsamapāmupasthe mahiṣā avardhan (i). //20//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //21//

Śrīṇāmudāro dharuṇo rayīṇāṁ manīṣāṇāṁ prārpaṇaḥ somagopāḥ. Vasuḥ sūnuḥ sahaso apsu rājā vi bhātyagra uṣasāmidhānaḥ (i). //22//

18. First of all, this fire is created in heaven. Secondly, this the omniscient, is created in us (the intellectual persons). Thirdly, this beneficial for men, is generated in waters. A pious person praises and keeps it burning continuously. (1)

19. O fire divine, we know your three forms divided in three places. We know your forms maintained in various stations. We know your name which is supreme and most secret. We know even the source from which you have sprung. (1)

20. O fire, the friend of men (the creator) has kindled you in the ocean; overseer of men (the Lord) has kindled you in the waters of mid-space and in the breast of heaven. As you stand on the third high region, the vital breaths fan you up in the lap of waters.(1)

21. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

22. Bestower of wealth, holder of riches, fulfiller of wishes, protector of bliss, richness incarnate, son of strength, glowing in waters, he shines enkindled before dawns. (1)

विश्वस्य केतुर्भुवनस्य गर्भ आ रोदसी अपृणाज्जायमानः ।
वीडुं चिदद्रिमभिनत् परायञ्जना यदग्निमयजन्त पञ्च ॥ २३ ॥

उशिक्पावको अरतिः सुमेधा मर्त्तेष्वग्निरमृतो नि धायि ।
इयर्त्ति धूममरुषं भरिभ्रदुच्छुक्रेण शोचिषा द्यामिनक्षन् ॥ २४ ॥

दृशानो रुक्म उर्व्या व्यद्यौद्दुर्मर्षमायुः श्रिये रुचानः ।
अग्निरमृतो अभवद्वयोभिर्यदेनं द्यौरजनयत्सुरेताः ॥ २५ ॥

यस्ते अद्य कृणवद्भद्रशोचेऽपूपं देव घृतवन्तमग्ने ।
प्र तं नय प्रतरं वस्यो अच्छाभि सुम्नं देवभक्तं यविष्ठ ॥ २६ ॥

आ तं भज सौश्रवसेष्वग्न उक्थ उक्थ आ भज शस्यमाने ।
प्रियः सूर्ये प्रियो अग्ना भवात्युज्जातेन भिनददुज्जनित्वैः ॥ २७ ॥

Viśvasya keturbhuvanasya garbha ā rodasī aprṇājjāyamānaḥ. Vīḍuṁ cidadrimabhinat parāyañjanā yadagnimayajanta pañca (i). //23//

Uśik pāvako aratiḥ sumedhā marteṣvagniramṛto ni dhāyi. Iyartti dhūmamaruṣaṁ bharibhraducchukreṇa śociṣā dyāminakṣan (i). //24//

Dṛśāno rukma urvyā vyadyauddurmarṣamāyuḥ śriye rucānaḥ. Agniramṛto abhavadvayobhiryadenaṁ dyaurajanayatsuretāḥ (i). //25//

Yaste adya kṛṇavadbhadraśoce'pūpaṁ deva ghṛtavantamagne. Pra taṁ naya prataraṁ vasyo acchābhi sumnaṁ devabhaktaṁ yaviṣṭha (i). //26//

Ā taṁ bhaja sauśravaseṣvagna uktha uktha ā bhaja śasyamāne. Priyaḥ sūrye priyo agnā bhavātyujjātena bhinadadujjanitvaiḥ (i). //27//

23. The fire divine, whom the five categories of men worship, is the ensign of all; he is the germ of the universe; he fills the heaven and earth as soon as he is born; and passing over, tears off even the hard rocks.(1)

24. That beautiful, purifying, unfriendly to sinners, full of wisdom and immortal fire divine has been established within the mortals. Sustaining the whole universe, he throws up irritating smoke while he fills the sky with pure brilliance.(1)

25. Looking attractive, the fire divine shines on earth, glowing to bestow indomitable and glorious life. This fire divine by his vital powers has become immortal as the vigourful heaven has begot him.(1)

26. O adorable Lord, O divinity with pleasing brilliance, this sacrificer has presented to you today a cake prepared with melted butter. O most youthful, may you lead him to greater fortune and to the bliss which is enjoyed by the enlightened ones. (1)

27. O adorable Lord, at every sacrifice bless the sacrificer with a share of your grace. Favour him at every song of praise. By the sun and by the fire, may he be blessed with children and grandchildren.(1)

त्वामग्ने यजमाना अनु द्यून विश्वा वसु दधिरे वार्याणि ।
त्वया सह द्रविणमिच्छमाना व्रजं गोमन्तमुशिजो वि वव्रुः ॥ २८ ॥

अस्ताव्यग्निर्नराँ सुशेवो वैश्वानर ऋषिभिः सोमगोपाः ।
अद्वेषे द्यावापृथिवी हुवेम देवा धत्त रयिमस्मे सुवीरम् ॥ २९ ॥

समिधाऽग्निं दुवस्यत घृतैर्बोधयतातिथिम् । आऽस्मिन् हव्या जुहोतन ॥ ३० ॥

उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वँ सुप्रतीको विभावसुः ॥३१॥

प्रेदग्ने ज्योतिष्मान् याहि शिवेभिरर्चिभिष्ट्वम् ।
बृहद्भिर्भानुभिर्भासन्मा हिँसीस्तन्वा प्रजाः ॥ ३२ ॥

अक्रन्ददग्नि स्तनयन्निव द्यौः क्षामा रेरिहद्वीरुधः समञ्जन् ।
सद्यो जज्ञानो वि हीमिद्धो अख्यदा रोदसी भानुना भात्यन्तः ॥ ३३ ॥

Tvāmagne yajamānā anu dyūn viśvā vasu dadhire vāryāṇi. Tvayā saha draviṇamicchamānā vrajaṁ gomantamuśijo vi vavruḥ (i). //28//

Astāvyagnirnarām̐ suśevo vaiśvanara ṛsibhiḥ somagopāḥ. Adveṣe dyāvāpṛthivī huvema devā dhatta rayimasme suvīram (i). //29//

Samidhā' gniṁ duvasyata ghṛtairbodhayatātithim.
Ā' smin havyā juhotana (i). //30//

Udu tvā viśve devā agne bharantu cittibhiḥ.
Sa no bhava śivastvam̐ supratīko vibhāvasuḥ (i). //31//

Predagne jyotiṣmān yāhi śivebhirarcibhiṣṭvam.
Bṛhadbhirbhānubhirbhāsanmā him̐sīstanvā prajāḥ (i). //32//

Akrandadagni stanayanniva dyauḥ kṣāmā rerihadvīrudhaḥ samañjan.
Sadyo jajñāno vi hīmiddho akhyadā rodasī bhānunā bhātyantaḥ (i). //33//

28. O adorable Lord, worshipping day in and day out, sacrificers obtain all the covetable riches. Yearning for spiritual wealth, being in your company, the wise sages have discovered the path of the enlightened ones. (1)

29. Bestower of happiness and benevolent to all men, protector of bliss, the adorable Lord has been praised by the sages. We hereby invoke heaven and earth free from malice. O bounties of Nature, may you bless us with good sons as well as riches. (1)

30. Kindle the fire with dried wood and arouse the new-comer (i.e. the fire) with clarified butter. Then place your offerings on it (1)

31. O fire divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us. (1)

32. O fire blazing with light, move forth with your propitious flames. Shining with mighty rays, may you not destroy creatures with the physical form. (1)

33. The fire roars like thunder in the sky, licking the earth and engulfing the plants. Being born, he quickly flares up and is known all around. He shines forth between heaven and earth. (1)

प्र प्रायमग्निर्भरतस्य शृण्वे वि यत्सूर्यो न रोचते बृहद्भाः ।
अभि यः पूरुं पृतनासु तस्थौ दीदाय दैव्यो अतिथिः शिवो नः' ॥ ३४ ॥

आपो देवीः प्रति गृभ्णीत भस्मैतत्स्योने कृणुध्वꣳ सुरभा उ लोके ।
तस्मै नमन्तां जनयः सुपत्नीर्मातेव पुत्रं बिभृताप्स्वेनत् ॥ ३५ ॥

अप्स्वग्ने सधिष्टव सौषधीरनु रुध्यसे । गर्भे सञ्जायसे पुनः' ॥ ३६ ॥
गर्भो अस्योषधीनां गर्भो वनस्पतीनाम् । गर्भो विश्वस्य भूतस्याग्ने गर्भो अपामसि' ॥ ३७ ॥
प्रसद्य भस्मना योनिमपश्च पृथिवीमग्ने । सꣳसृज्य मातृभिष्ट्वं ज्योतिष्मान् पुनरा ऽसदः' ॥ ३८ ॥
पुनरासद्य सदनमपश्च पृथिवीमग्ने । शेषे मातुर्यथोपस्थेऽन्तरस्याꣳ शिवतमः ॥ ३९ ॥

Pra prāyamagnirbharatasya śṛṇve vi yatsūryo na rócate bṛhadbhāḥ.
Abhi yaḥ pūrum pṛtanāsu tasthau dīdāya daivyo atithiḥ śivo naḥ (i). //34//

Āpo devīḥ prati gṛbhṇīta bhasmaitatsyone kṛṇudhvaṁ surabhā u loke.
Tasmai namantāṁ janayaḥ supatnīrmāteva putraṁ bibhṛtāpsvenat (i). //35//

Apsvagne sadhiṣṭava sauṣadhīranu rudhyase.
Garbhe sañjāyase punaḥ (i). //36//

Garbho asyoṣadhīnāṁ garbho vanaspatīnām.
Garbho viśvasya bhūtasyāgne garbho apāmasi (i). //37//

Prasadya bhasmanā yonimapaśca pṛthivīmagne.
Saṁsṛjya matṛbhiṣṭvaṁ jyotiṣmān punarā' sadaḥ(i).//38//

Punarāsadya sadanamapasca pṛthivīmagne.
Śeṣe māturyathopasthe' ntarasyāṁ sivatamaḥ (i). //39//

34. The adorable Lord hears the invocations of the sacrificer, who offers oblations. He shines with intense light like sun. In the battles, he stands against the enemy. May that divine guest shine for us benignly.(1)

35. O waters divine, hold this illuminating light and keep him in a delightful place in a world of fragrance. May the good wives, bearers of children, bow to him in reverence and keep him in waters as a mother keeps her son. (1)

36. O fire, your place is in the waters and you force yourself in the herbs. Having entered them, you are born again out of them.(1)

37. O fire, you are embryo of herbs; you are embryo of trees. You are embryo of all the beings and you are embryo of waters. (1)

38. O fire, in the form of illuminating light, having reached your abode, the waters ,and the earth and having been united with your mothers, may you be seated here again radiating light. (1)

39. O fire divine, having reached your abode, the waters and the earth, the most propitious, sleep as if in the lap of the mother. (1)

पुनरूर्जा नि वर्तस्व पुनरग्न इषाऽऽयुषा । पुनर्नः पाह्यंहसः ॥ ४० ॥

सह रय्या नि वर्तस्वाग्ने पिन्वस्व धारया । विश्वप्स्न्या विश्वतस्परि ॥ ४१ ॥

बोधा मे अस्य वचसो यविष्ठ मंहिष्ठस्य प्रभृतस्य स्वधावः ।
पीयति त्वो अनु त्वो गृणाति वन्दारुष्टे तन्वं वन्दे अग्ने ॥ ४२ ॥

स बोधि सूरिर्मघवा वसुपते वसुदावन् । युयोध्यस्मद् द्वेषांसि विश्वकर्मणे स्वाहा ॥ ४३ ॥

पुनस्त्वाऽऽदित्या रुद्रा वसवः समिन्धतां पुनर्ब्रह्माणो वसुनीथ यज्ञैः ।
घृतेन त्वं तन्वं वर्धयस्व सत्याः सन्तु यजमानस्य कामाः ॥ ४४ ॥

अपेत वीत वि च सर्पतातो येऽत्र स्थ पुराणा ये च नूतनाः ।
अदाद्यमोऽवसानं पृथिव्या अक्रन्निमं पितरो लोकमस्मै ॥ ४५ ॥

Punarūrjā ni vartasva punaragna iṣā' yuṣā.
Punarnaḥ pāhyam̐hasaḥ (i). //40//

Saha rayyā ni vartasvāgne pinvasva dhārayā.
Viśvapsnyā viśvataspari (i). //41//

Bodhā me asya vacaso yaviṣṭha mam̐hiṣṭhasya prabhṛtasya svadhāvaḥ.
Pīyati tvo anu tvo gṛṇāti vandāruṣṭe tanvaṁ vande agne (i). //42//

Sa bodhi sūrirmaghavā vasupate vasudāvan.
Yuyodhyasmad dveṣām̐si (i) viśvakarmaṇe svāhā (ii).//43//

Punastvā''dityā rudrā vasavaḥ samindhatāṁ punarbrahmāṇo vasunītha yajñaiḥ.
Ghṛtena tvaṁ tanvaṁ vardhayasva satyāḥ santu yajamānasya kāmāḥ (i). //44//

Apeta vīta vi ca sarpatāto ye' tra stha purāṇā ye ca nūtanāḥ.
Adād yamo'vasānaṁ pṛthivyā akrannimaṁ pitaro lokamasmai (i). //45//

40. O fire divine, with nourishing food, restore our vigour along with long life. Again, save us from sin. (1)

41. O adorable Lord, come back to us along with riches. Swell with your stream of grace which feeds all on every side. (1)

42. O ever-youthful and mighty adorable Lord, may you listen to my most reverential and earnestly recited hymns. Whilst some praise you and others defy you, I would continue to sing your splendid glory, since I love you and revere you so much. (1)

43. He, the learned and bounteous, knows our intentions. O master and liberal donor of riches, may you fight against our enemies. (1) I dedicate it to the Master-technician. (2)

44. O fire divine, may the mature, adult and young sages rekindle you, and so also, O bestower of wealth, the priests at the sacrifices. May you swell your form with melted butter. May the wishes of the sacrificer come out true. (1)

45. Go away, depart and move off from this place, old and new, whosoever have been here. The ordainer Lord has provided shelter on the earth to this sacrificer and the elders have provided this world for him. (1)

संज्ञानमसि कामधरणं मयि ते कामधरणं भूयात् ।
अग्नेर्भस्मास्यग्नेः पुरीषमसि चित स्थ परिचित ऊर्ध्वचितः श्रयध्वम् ॥ ४६ ॥
अयꣳ सो अग्निर्यस्मिन्त्सोममिन्द्रः सुतं दधे जठरे वावशानः ।
सहस्रियं वाजमत्यं न सप्तिꣳ ससवान्त्सन्त्स्तूयसे जातवेदः ॥ ४७ ॥
अग्ने यत्ते दिवि वर्चः पृथिव्यां यदोषधीष्वप्स्वा यजत्र ।
येनान्तरिक्षमुर्वाततन्थ त्वेषः स भानुरर्णवो नृचक्षाः ॥ ४८ ॥
अग्ने दिवो अर्णमच्छा जिगास्यच्छा देवाँ२ ऊचिषे धिष्ण्या ये ।
या रोचने परस्तात् सूर्यस्य याश्चावस्तादुपतिष्ठन्त आपः ॥ ४९ ॥

Saṁjñānamasi kāmadharaṇaṁ mayi te kāmadharaṇaṁ bhūyāt (i).
Agnerbhasmāsyagneḥ purīṣamasi (ii) cita stha paricita ũrdhvacitaḥ śrayadhvam (iii). //46//

Ayaṁ so agniryasmintsomamindraḥ sutaṁ dadhe jathare vāvaśānaḥ.
Sahasriyaṁ vājamatyaṁ na saptiḿ sasavāntsantstūyase jātavedaḥ (i). //47//

Agne yatte divi varcaḥ pṛthivyāṁ yadoṣadhīṣvapsvā yajatra.
Yenāntarikṣamurvātatantha tveṣaḥ sa ƃhānurarṇavo nṛcakṣāḥ (i). //48//

Agne divo arṇamacchā jigāsyacchā devāň ūciṣe dhiṣṇyā ye.
Yā rocane parastāt sūryasya yāścāvastādupatiṣṭhanta āpaḥ (i). //49//

46. You are the comprehensive knowledge, fulfiller of one's wishes. May your wishes be fulfilled in me.(1) You are the glow of fire; you are the mould of fire. (2) You put in order; you put in order all around; you put in order right upward; may it be a shelter for you. (3)

47. This is the fire divine, from which that bliss was extracted, which the resplendent Lord, with a longing desire, placed deep in Himself. O omniscient, winner of thousands of spoils like a courser, you are praised by the sacrificers in prayers. (1)

48. O adorable Lord, object of all worship, your lustre, which is apparent in heaven, on earth, in herbs and in waters, and with which you spread the whole vast mid-space, that light is illuminating, fast-moving and overseeing the actions of men. (1)

49. O adorable Lord, you approach up to the celestial waters and you approach the bounties of Nature, that urge our senses. You approach all those waters that exist far beyond the blazing sphere of the sun as well as those that are below it. (1)

पुरीष्यासो अग्नयः प्रावणेभिः सजोषसः । जुषन्तां यज्ञमद्रुहोऽनमीवा इषो महीः ॥ ५० ॥
इडामग्ने पुरुदंससं सनिं गोः शश्वत्तमं हवमानाय साध ।
स्यान्नः सूनुस्तनयो विजावाग्ने सा ते सुमतिर्भूत्वस्मे ॥ ५१ ॥
अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्न आ रोहाथा नो वर्धया रयिम् ॥५२॥
चिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद परिचिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥५३॥
लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन् योनावसीषदन् ॥ ५४ ॥

Purīṣyāso agnayaḥ prāvaṇebhiḥ sajoṣasaḥ.
Juṣantāṁ yajñamadruho' namīvā iṣo mahīḥ (i). //50//

Iḍāmagne purudaṁsaṁ saniṁ goḥ śaśvattamaṁ havamānāya sādha.
Syānnaḥ sūnustanayo vijāvāgne sā te sumatirbhūtvasme (i). //51//

Ayaṁ te yonirṛtviyo yato jāto arocathāḥ.
Taṁ jānannagna ā rohāthā no vardhayā rayim (i). //52//

Cidasi tayā devatayā' ṅgirasvad dhruvā sīda (i).
Paricidasi tayā devatayā'ṅgirasvad dhruvā sīda (ii). //53//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasmin yonāvasīṣadan (i). //54//

50. May the respected learned persons, full of mutual friendship and free from malice, come and participate in this sacrifice. May they partake here of wholesome and abundant food. (1)

51. O adorable Lord, bestow on me, the sacrificer, the sacred speech, accomplisher of manifold activities, and lasting competence of sense-organs. May we have a son, with his son, with a long line of descendants. O Lord, may we have the excellent wisdom which is yours. (1)

52. O fire divine, this is the place of your seasonal birth. Born here, you shine all over. Knowing that, rise high and make our riches grow. (1)

53. O brick, you are laid in order. Be seated firmly along with that radiant divinity. (1) You are laid all around in order. Be seated firmly along with that radiant divinity. (2)

54. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord, as well as the Lord Supreme have set you in this abode. (1)

ता अस्य सूददोहसः सोमꣳ श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥ ५५ ॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥ ५६ ॥
समितꣳ सं कल्पेथाꣳ संप्रियौ रोचिष्णू सुमनस्यमानौ । इषमूर्जमभि संवसानौ ॥ ५७ ॥
सं वां मनाꣳसि सं व्रता समु चित्तान्याकरम् ।
अग्ने पुरीष्याधिपा भव त्वं न इषमूर्जं यजमानाय धेहि ॥ ५८ ॥
अग्ने त्वं पुरीष्यो रयिमान् पुष्टिमाँ२ असि । शिवाः कृत्वा दिशः सर्वाः स्वं योनिमिहाऽसदः ॥५९॥
भवतं नः समनसौ सचेतसावरेपसौ ।
मा यज्ञꣳ हिꣳसिष्टं मा यज्ञपतिं जातवेदसौ शिवौ भवतमद्य नः ॥ ६० ॥

Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnayaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ (i). //55//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //56//

Samitaṁ saṁ kalpethāṁ saṁpriyau rociṣṇū sumanasyamānau.
Iṣamūrjamabhi saṁvasānau (i). //57//

Saṁ vāṁ manāṁsi saṁ vratā samu cittānyākaram.
Agne purīṣyādhīpā bhava tvaṁ na iṣamūrjaṁ yajamānāya dhehi (i). //58//

Agne tvaṁ purīṣyo rayimān puṣṭimāñ asi.
Śivāḥ kṛtvā diśaḥ sarvāḥ svaṁ yonimihā' sadaḥ (i). //59//

Bhavataṁ naḥ samanasau sacetasāvarepasau.
Mā yajñaṁ hiṁsiṣṭaṁ mā yajñapatiṁ jātavedasau śivau bhavatamadya naḥ (i). //60//

55. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)

56. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)

57. May both of you unite with each other; be of one thinking; be dear to each other and pleasing to each other and friendly, residing together with abundance of food and vigour. (1)

58. I have made minds, actions and thoughts of both of you accordant to each other's. O adorable Lord, benevolent to creatures, may you be our sovereign; may you bless the sacrificer with food and vigour. (1)

59. O fire divine, you are benevolent to all creatures, bestower of riches and nourishment. Making all the regions propitious, may you come here and be seated in your own abode. (1)

60. May both of you (the sacrificor and his wife) be of one mind towards us; both of one thought and free from sins. Do not violate the sacrifice, nor injure the sacrificer. May both of you, the knowers of all, be propitious for us (1)

मातेव पुत्रं पृथिवी पुरीष्यमग्निं स्वे योनावभारुखा ।
तां विश्वैर्देवैर्ऋतुभिः संविदानः प्रजापतिर्विश्वकर्मा वि मुञ्चतु ॥ ६१ ॥

असुन्वन्तमयजमानमिच्छ स्तेनस्येत्यामन्विहि तस्करस्य ।
अन्यमस्मदिच्छ सा त इत्या नमो देवि निर्ऋते तुभ्यमस्तु ॥ ६२ ॥

नमः सु ते निर्ऋते तिग्मतेजोऽयस्मयं वि चृता बन्धमेतम् ।
यमेन त्वं यम्या संविदानोत्तमे नाके अधि रोहयैनम् ॥ ६३ ॥

यस्यास्ते घोर आसञ्जुहोम्येषां बन्धानामवसर्जनाय ।
यां त्वा जनो भूमिरिति प्रमन्दते निर्ऋतिं त्वाऽहं परि वेद विश्वतः ॥ ६४ ॥

यं ते देवी निर्ऋतिराबबन्ध पाशं ग्रीवास्वविचृत्यम् ।
तं ते वि ष्याम्यायुषो न मध्यादथैतं पितुमद्धि प्रसूतः । नमो भूत्यै येदं चकार ॥ ६५ ॥

Māteva putraṁ pṛthivī purīṣyamagniṁ sve yonāvabhārukhā. Tāṁ viśvairdevairṛtubhiḥ saṁvidānaḥ prajāpatirviśvakarmā vi muñcatu (i). //61//

Asunvantamayajamānamiccha stenasyetyāmanvihi taskarasya. Anyamasmadiccha sā ta ityā namo devi nirṛte tubhyamastu (i). //62//

Namaḥ su te nirṛte tigmatejo'yasmayaṁ vi cṛtā bandhametam. Yamena tvaṁ yamyā saṁvidānottame nāke adhi rohayainam (i). //63//

Yasyāste ghora āsañjuhomyeṣāṁ bandhānāmavasa-rjanāya.
Yāṁ tvā jano bhūmiriti pramandate nirṛtiṁ tvā' haṁ pariveda viśvataḥ (i). //64//

Yaṁ te devī nirṛtirābabandha pāśaṁ grīvāsvavicṛtyam. Taṁ te vi ṣyāmyāyuṣo na madhyādathaitaṁ pitumaddhi prasūtaḥ. Namo bhūtyai yedaṁ cakāra (i). //65//

61. Just as a mother bears her son, the earth in the form of fire pan, bears the fire, beneficial for animals, within her womb. May the creator God, the supreme Mechanic, in accordance with all the bounties of Nature and the seasons, deliver her. (1)

62. O distress divine, go and seek him, who does not offer oblations or who does not perform sacrifice. Follow the thieves and robbers wherever they go. Seek others than us. May this be your way. We bow in reverence to you. (1)

63. O distress of severe intensity, our utmost reverence be to you. May you cut off our this iron bond. Accordnat with the fire divine and earth, may you lift the sacrificer to the highest bliss. (1)

64. O terrible one, in whose mouth I offer oblations for release from these bonds, and whom people hail as earth (*bhūmi*); you as such I know to be the distress in (*nirṛti*) all aspects. (1)

65. The unbreakable noose, which the distress divine had put around your neck, I hereby cut off as if from the middle of your life-span. Now being permitted, you may eat this food. Our obeisance to that grace, which accomplishes this. (1)

निवेशनः सङ्गमनो वसूनां विश्वा रूपाऽभि चष्टे शचीभिः ।
देव इव सविता सत्यधर्मेन्द्रो न तस्थौ समरे पथीनाम् ॥ ६६ ॥
सीरा युञ्जन्ति कवयो युगा वि तन्वते पृथक् । धीरा देवेषु सुम्नया ॥ ६७ ॥
युनक्त सीरा वि युगा तनुध्वं कृते योनौ वपतेह बीजम् ।
गिरा च श्रुष्टिः सभरा असन्नो नेदीय इत्सृण्यः पक्वमेयात् ॥ ६८ ॥
शुनꣳ सु फाला वि कृषन्तु भूमिꣳ शुनं कीनाशा अभि यन्तु वाहैः ।
शुनासीरा हविषा तोशमाना सुपिप्पला ओषधीः कर्तनास्मै ॥ ६९ ॥
घृतेन सीता मधुना समज्यतां विश्वैर्देवैरनुमता मरुद्भिः ।
ऊर्जस्वती पयसा पिन्वमानास्मान्त्सीते पयसाऽभ्या ववृत्स्व ॥ ७० ॥

Niveśanaḥ saṅgamano vasūnāṁ viśvā rūpā' bhi caṣṭe śacībhiḥ.
Deva iva savitā satyadharmendro na tasthau samare pathīnām (i). //66//

Sīrā yuñjanti kavayo yugā vi tanvate pṛthak.
Dhīrā deveṣu sumnayā (i). //67//

Yunakta sīrā vi yugā tanudhvaṁ kṛte yonau vapateha bījam.
Girā ca śruṣṭiḥ sabharā asanno nedīya it sṛṇyaḥ pakvameyāt (i). //68//

Śunaṁ su phālā vi kṛṣantu bhūmiṁ śunaṁ kīnāśā abhi yantu vāhaiḥ.
Śunāsīrā havīṣā tośamānā supippalā oṣadhīḥ kartanāsmai (i). //69//

Ghṛtena sītā madhunā samajyatāṁ viśvairdevairanumatā Marudbhiḥ.
Ūrjasvatī payasā pinvamānāsmāntsīte payasā' bhyā vavṛtsva (i). //70//

66. Establisher of the sacrificer in his house, and gatherer of treasures for him, the fire divine oversees all the creatures as well as their actions. He is true to law as the Creator God. As the resplendent Lord He stands fast against the adversaries in the struggle. (1)

67. Seers, perseverers with the desire to gladden the enlightened ones, bind the traces of ploughs and put yokes on both the sides. (1)

68. Bind the traces of ploughs; put yokes on the bullocks; having made the furrow, sow the seed in it. With the labour of men, may the stalks be crowned with well developed grains and may the ripened harvest come close to our sickle. (1)

69. May ploughs with fine shares turn up the farmland with ease; may the ploughmen go alongwith the bullocks; may the sun and the wind, pleased with our offerings, make plants bear good fruit for us. (1)

70. May the furrow be irrigated with sweet water by the grace of all the bounties of Nature and the winds. O vigour-bestowing furrow, being filled with water, may you provide us with plenty of milk. (1)

लाङ्गलं पवीरवत्सुशेवं सोमपित्सरु । तदुद्वपति गामविं प्रफर्व्यं च पीवरीं प्रस्थावद्रथवाहणम् ७१
कामं कामदुघे धुक्ष्व मित्राय वरुणाय च । इन्द्रायाश्विभ्यां पूष्णे प्रजाभ्य ओषधीभ्यः ॥ ७२ ॥
वि मुच्यध्वमघ्न्या देवयाना अगन्म तमसस्पारमस्य । ज्योतिरापाम ॥ ७३ ॥
सजूरब्दो अयवोभिः[1] सजूरुषा अरुणीभिः[2] ।
सजोषसावश्विना दंसोभिः[3] सजूः सूर एतशेन सजूर्वैश्वानर इडया घृतेन स्वाहा ॥ ७४ ॥
या ओषधीः पूर्वा जाता देवेभ्यस्त्रियुगं पुरा । मनै नु बभ्रूणामहं शतं धामानि सप्त च[1] ॥ ७५ ॥
शतं वो अम्ब धामानि सहस्रमुत वो रुहः । अधा शतक्रत्वो यूयमिमं मे अगदं कृत ॥ ७६ ॥
ओषधीः प्रति मोदध्वं पुष्पवतीः प्रसूवरीः । अश्वा इव सजित्वरीर्वीरुधः पारयिष्ण्वः[1] ॥ ७७ ॥

Lāṅgalaṁ pavīravat suśevaṁ somapitsaru.
Tadudvapati gāmaviṁ prapharvyaṁ ca pīvarīṁ prasthāvadrathavāhaṇam (i). //71//

Kāmaṁ kāmadughe dhukṣva mitrāya varuṇāya ca.
Indrāyāśvibhyāṁ pūṣṇe prajābhya oṣadhībhyaḥ (i). //72//

Vi mucyadhvamaghnyā devayānā aganma tamasas-pāramasya. Jyotirāpāma (i). //73//

Sajūrabdo ayavobhiḥ (i) sajūruṣā aruṇībhiḥ (ii).
Sajoṣasāvaśvinā daṁsobhiḥ (iii) śajūḥ sūra etaśena (iv) sajūrvaiśvānara iḍayā ghṛtena svāhā (v). //74//

Yā oṣadhīḥ pūrvā jātā devebhyastriyugaṁ purā.
Manai nu babhrūṇāmahaṁ śataṁ dhāmāni sapta ca (i). //75//

Śataṁ vo amba dhāmāni sahasramuta vo ruhaḥ.
Adhā śatakratvo yūyamimaṁ me agadaṁ kṛta (i). //76//

Oṣadhīḥ prati modadhvaṁ puṣpavatīḥ prasūvarīḥ.
Aśvā iva sajitvarīrvīrudhaḥ pārayiṣṇvaḥ (i). //77//

71. Sharp-shared plough along with the spade of the sacrificer brings happiness. It provides him with cow and sheep, young and plump, and fast-moving chariot-horse. (1)

72. O granter of wishes, grant your blessings to friend, to the enforcer of law, to the army-chief, to the healers, to the nourisher, to the people and to the plants. (1)

73. O inviolable carriers on the godly way, may you be unyoked. We have crossed the darkness and entered into the light. (1)

74. The year is associated with months and half months. (1) The dawn is associated with reddish rays. (2) The twin-healers are associated with their treatments. (3) The sun is associated with his fast courser. (4) The fire, beneficial to all men, is associated with verses of praise and melted butter. *Svāhā*. (5)

75. I know one hundred and seven habitats of the herbs, which have sprung up three ages earlier than the enligntened men and which can sustain the people of the world. (1)

76. O mother herbs, hundreds are your habitats and thousands your different strains. May you, who have hundreds of properties, cure this my patient of his disease. (1)

77. O herbs, may you be glad and joyful, laden with flowers and fruit. Like war-horses, may you be quick-acting, remover of diseases and leading us successfully across the distress. (1)

ओषधीरिति मातरस्तद्वो देवीरुप ब्रुवे । सनेयमश्वं गां वास आत्मानं तव पूरुष ॥ ७८ ॥
अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता । गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ७९ ॥
यत्रौषधीः समग्मत राजानः समिताविव । विप्रः स उच्यते भिषग्रक्षोहामीवचातनः ॥ ८० ॥
अश्वावतीꣳ सोमावतीमूर्जयन्तीमुदोजसम् । आऽवित्सि सर्वा ओषधीरस्मा अरिष्टतातये ॥८१॥
उच्छुष्मा ओषधीनां गावो गोष्ठादिवेरते । धनꣳ सनिष्यन्तीनामात्मानं तव पूरुष ॥ ८२ ॥
इष्कृतिर्नाम वो माताऽथो यूयꣳ स्थ निष्कृतीः । सीराः पतत्रिणी स्थन यदामयति निष्कृथ ॥८३॥
अति विश्वाः परिष्ठा स्तेन इव व्रजमक्रमुः । ओषधीः प्राचुच्यवुर्यत्किं च तन्वो रपः ॥८४॥
यदिमा वाजयन्नहमोषधीर्हस्त आदधे । आत्मा यक्ष्मस्य नश्यति पुरा जीवगृभो यथा ॥ ८५ ॥

Oṣadhīrit: mātarastadvo devīrupa bruve.
Saneyamaśvaṁ gāṁ vāsa ātmānaṁ tava pūruṣa (i). //78//

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā.
Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //79//

Yatrauṣadhīḥ samagmata rājānaḥ samitāviva.
Vipraḥ sa ucyate bhiṣag rakṣohāmīvacātanaḥ (i). //80//

Aśvāvatīṁ somāvatīmūrjayantīmudojasam.
Ā' vitsi sarvā oṣadhīrasmā ariṣṭatātaye (i). //81//

Ucchuṣmā oṣadhīnāṁ gāvo goṣṭhādiverate.
Dhanaṁ saniṣyantīnāmātmānaṁ tava pūruṣa (i). //82//

Iṣkṛtirnāma vo mātā' tho yuyaṁ stha niṣkṛtīḥ.
Sīrāḥ patatriṇī sthana yadāmayati niṣkṛtha (i). //83//

Ati viśvāḥ pariṣṭhā stena iva vrajamakramuḥ.
Oṣadhīḥ prācucyavuryatkiṁ ca tanvo rapaḥ (i). //84//

Yadimā vājayannaham oṣadhīrhasta ādadhe.
Ātmā yakṣmasya naśyati purā jīvagṛbho yathā (i). //85//

78. O herbs, you are mothers divine; so I pray through you; O Lord, may I have with your blessings horse, cow, clothing and a healthy body. (1)

79. Your abode is on the holy fig tree; and on the *parṇa* (butea frondosa; *palāśa*) is your residence. You have been sent to the earth, so that you may save (sick) man. (1)

80. Around whom the herbs are collected, like kings in their assemblies, that wise one is called a physician, dispeller of ills and distroyer of diseases. (1)

81. Aphrodisiacs and tranquilizers, stimulants and tonics, I have brought all the herbs here for removing the disease of this patient. (1)

82. O Lord, healing powers of these herbs come out like cows from a cow-stall. By your blessings they are bestowers of wealth and a healthy body. (1)

83. O herbs, reliever is your mother's name, and you also are relievers. You grow up along with the foodgrains, and spread all around. May you keep away all that which causes diease. (1)

84. Like thieves invading a cow-stall, when these herbs invade the diseases in body from all the sides, they drive away every malady whatsoever exists there. (1)

85. As soon as I take up these herbs in my hand to restore the strength of the patient, the soul of the wasting disease is destroyed, just as a condemned creature dies before its time. (1)

यस्यौषधीः प्रसर्पथाङ्गमङ्गं परुष्परुः । ततो यक्ष्मं वि बाधध्व उग्रो मध्यमशीरिव ॥ ८६ ॥
साकं यक्ष्म प्र पत चाषेण किकिदीविना । साकं वातस्य ध्राज्या साकं नश्य निहाकया ॥ ८७ ॥
अन्या वो अन्यामवत्वन्यान्यस्या उपावत । ताः सर्वाः संविदाना इदं मे प्रावता वचः ॥ ८८ ॥
याः फलिनीर्या अफला अपुष्पा याश्च पुष्पिणीः । बृहस्पतिप्रसूतास्ता नो मुञ्चन्त्वंहसः ॥८९॥
मुञ्चन्तु मा शपथ्यादथो वरुण्यादुत । अथो यमस्य पड्वीशात्सर्वस्माद्देवकिल्बिषात् ॥ ९० ॥
अवपतन्तीरवदन्दिव ओषधयस्परि । यं जीवमश्नवामहै न स रिष्याति पूरुषः ॥ ९१ ॥
या ओषधीः सोमराज्ञीर्बह्वीः शतविचक्षणाः । तासामसि त्वमुत्तमारं कामाय शं हृदे ॥ ९२ ॥

Yasyauṣadhīḥ prasarpathāṅgamaṅgaṁ paruṣparuḥ.
Tato yakṣmaṁ vi bādhadhva ugro madhyamaśīriva (i). //86//

Sākaṁ yakṣma pra pata cāṣeṇa kikidīvinā.
Sākaṁ vātasya dhrājyā sākaṁ naśya nihākayā (i). //87//

Anyā vo anyāmavatvanyānyasyā upāvata.
Tāḥ sarvāḥ saṁvidānā idaṁ me prāvatā vachaḥ (i). //88//

Yāḥ phalinīryā aphalā apuṣpā yāśca puṣpiṇīḥ.
Bṛhaspatiprasūtāstā no muñcantvaṁhasaḥ (i). //89//

Muñcantu mā śapathyādatho varuṇyāduta.
Atho yamasya paḍvīśāt sarvasmāddevakilbiṣāt (i). //90//

Avapatantīravadan diva oṣadhayaspari.
Yaṁ jīvamaśnavāmahai na sa riṣyāti pūruṣaḥ (i). //91//

Yā oṣadhīḥ somarājñīrbahvīḥ śatavicakṣaṇāḥ.
Tāsāmasi tvamuttamāraṁ kāmāya śaṁ hṛde (i). //92//

86. O herbs, from the body of the patient, in whom you spread, limb by limb and joint by joint, expel the disease, like a sharpshooter hitting the vital parts. (1)

87. O malignant disease, fly away with the blue jay making 'ki ki ki ki' sound. Fly with impetuous speed of the wind, taking with you all the distress and pain away. (1)

88. O herbs, may each one of you help the other; may each assist the effect of the other. Thus all of you, being in full accord, make my this word true. (1)

89. All the herbs, fruit-bearing as well as fruitless, flowering as well as flowerless, have been created by the Lord Supreme. May they relieve us of pain and disease. (1)

90. May they release me from the sins, committed by breaking of vow, or committed against the Lord of law. May they release me from the fetters of death and from all the sins committed against the bounties of Nature. (1)

91. Descending from heaven to earth, the herbs say among themselves: "The man, in whom there is still some life, does not die, if we get into him." (1)

92. Of so many medicinal herbs, which have gladdening effect and which have hundreds of virtues, you are the best. May you be enough to fulfil our wish and bestow joy on our heart. (1)

या ओषधीः सोमराज्ञीर्विष्ठिताः पृथिवीमनु । बृहस्पतिप्रसूता अस्यै संदत्त वीर्यम् ॥ ९३ ॥
याश्चेदमुपशृण्वन्ति याश्च दूरं परागताः । सर्वाः संगत्य वीरुधोऽस्यै संदत्त वीर्यम् ॥ ९४ ॥
मा वो रिषत् खनिता यस्मै चाहं खनामि वः । द्विपाच्चतुष्पादस्माकं सर्वमस्त्वनातुरम् ॥ ९५ ॥
ओषधयः समवदन्त सोमेन सह राज्ञा । यस्मै कृणोति ब्राह्मणस्तं राजन् पारयामसि ॥ ९६ ॥
नाशयित्री बलासस्यार्शस उपचितामसि । अथो शतस्य यक्ष्माणां पाकारोरसि नाशनी ॥९७॥
त्वां गन्धर्वा अखनँस्त्वामिन्द्रस्त्वां बृहस्पतिः। त्वामोषधे सोमो राजा विद्वान् यक्ष्मादमुच्यत ॥९८॥

Yā oṣadhīḥ somarājñīrvīṣṭhitāḥ pṛthivīmanu.
Bṛhaspatiprasūtā asyai saṁdatta vīryam (i). //93//

Yāścedamupaśṛṇvanti yāśca dūraṁ parāgatāḥ.
Sarvāḥ saṁgatya vīrudho' syai saṁdatta vīryam (i). //94//

Mā vo riṣat khanitā yasmai cāhaṁ khanāmi vaḥ.
Dvipāccatuṣpādasmākaṁ sarvamastvanāturam (i). //95//

Oṣadhyaḥ samavadanta somena saha rājñā.
Yasmai kṛṇoti brāhmaṇastaṁ rājan pārayāmasi (i). //96//

Nāśayitrī balāsasyārśasa upacitāmasi.
Atho śatasya yakṣmāṇāṁ pākārorasi nāśanī (i). //97//

Tvāṁ gandharvā akhanaṅstvāmindrastvāṁ bṛhaspatiḥ.
Tvāmoṣadhe somo rājā vidvān yakṣmādamucyata (i). //98//

93. The herbs which are known for their gladdening effect and grow in various parts of this earth, all of them are created by the Lord Supreme; may they confer their healing virtue on this herb. (1)

94. Those who are within hearing of my this invocation as well as those who are at a long distance, may all those creeping plants assemble here and confer their virtue on this herb. (1)

95. May he be far from harm, who digs you up as well as he for whose sake I dig. May all our bipeds and quadrupeds be free from every disease. (1)

96. The herbs say to the blissful Lord, their sovereign: "O Lord, we save the man, whose treatment a righteous expert undertakes." (1)

97. O medicinal herb, you are destroyer of tuberculosis, haemorroids, and pathological growths of body. Moreover, you destroy a hundred types of consumption and peptic ulcers. (1)

98. Expert physicians have dug you out. O medicinal herb, having obtained you, the affluent, the influential and the luxurious prince gets cured of consumption. (1)

सहस्व मे अरातीः सहस्व पृतनायतः । सहस्व सर्वं पाप्मानꣳ सहमानास्योषधे ॥ ९९ ॥

दीर्घायुस्त ओषधे खनिता यस्मै च त्वा खनाम्यहम् ।
अथो त्वं दीर्घायुर्भूत्वा शतवल्शा विरोहतात् ॥ १०० ॥

त्वमुत्तमास्योषधे तव वृक्षा उपस्तयः । उपस्तिरस्तु सोऽस्माकं यो अस्माँ२ अभिदासति ॥१०१॥

मा मा हिꣳसीज्जनिता यः पृथिव्या यो वा दिवꣳ सत्यधर्मा व्यानट् ।
यश्चापश्चन्द्राः प्रथमो जजान कस्मै देवाय हविषा विधेम ॥ १०२॥

अभ्या वर्तस्व पृथिवि यज्ञेन पयसा सह । वपां ते अग्निरिषितो अरोहत् ॥ १०३ ॥

अग्ने यत्ते शुक्रं यच्चन्द्रं यत्पूतं यच्च यज्ञियम् । तद्देवेभ्यो भरामसि ॥ १०४ ॥

इषमूर्जमहमित आदमृतस्य योनिं महिषस्य धाराम् ।
आ मा गोषु विशत्वा तनूषु जहामि सेदिमनिराममीवाम् ॥ १०५ ॥

Sahasva me arātīḥ sahasva pṛtanāyataḥ.
Sahasva sarvaṁ pāpmānaṁ sahamānāsyoṣadhe (i). //99//

Dīrghāyusta oṣadhe khanitā yasmai ca tvā khanāmyaham.
Atho tvaṁ dīrghāyurbhūtvā śatavalśā virohatāt (i). //100//

Tvamuttamāsyoṣadhe tava vṛkṣā upastayaḥ.
Upastirastu so' smākaṁ yo asmāň abhidāsati (i). //101//

Mā mā hiṁsījjanitā yaḥ pṛthivyā yo vā divaṁ satyadharmā vyānaṭ.
Yaścāpaścandrāḥ prathamo jajāna kasmai devāya haviṣā vidhema (i). //102//

Abhyā vartasva pṛthivi yajñena payasā saha.
Vapāṁ te agniriṣito arohat (i). //103//

Agne yatte śukraṁ yaccandraṁ yatpūtaṁ yacca yajñiyam.
Taddevebhyo bharāmasi (i). //104//

Iṣamūrjamahamita ādamṛtasya yoniṁ mahiṣasya dhārām.
Ā mā goṣu viśatvā tanūṣu jahāmi sedimanirāmamīvām (i). //105//

99. O medicinal herb, you are the conqueror. Conquer all my enemies; conquer those who want to fight against me; conquer all the evil. (1)

100. May he enjoy a long life, O medicinal herb, who digs you out, as well as he, for whom I dig you out. Now, may you also have a long life and grow up sending out a hundred shoots. (1)

101. O medicinal plant, you are the best of all. Trees are your subordinates. May the disease that wants to harm us, be in our control. (1)

102. May He, who is the creator of the earth, and who, the initiator of true laws, pervades the heaven, and who, in the beginning, created pleasing waters, never injure me. To that God do we offer our oblations. (1)

103. O earth, be benign to us with waters brought by the sacrifice. The fire, impelled by the creator, has mounted your skin. (1)

104. O adorable Lord, whatever is brilliant in you, whatever blissful, whatever pure and whatever sacrificial, bring that here for the enlightend ones. (1)

105. Here I have brought food and fuel for fire, the abode of eternal law and the stream of tremendous energy. May it penetrate into my sense-organs as well as into my body. I hereby quit despondency caused by hunger and sickness. (1)

अग्ने तव श्रवो वयो महि भ्राजन्ते अर्चयो विभावसो ।
बृहद्भानो शवसा वाजमुक्थ्यं दधासि दाशुषे कवे ॥ १०६ ॥
पावकवर्चाः शुक्रवर्चा अनूनवर्चा उदियर्षि भानुना ।
पुत्रो मातरा विचरन्नुपावसि पृणक्षि रोदसी उभे ॥ १०७ ॥
ऊर्जो नपाज्जातवेदः सुशस्तिभिर्मन्दस्व धीतिभिर्हितः ।
त्वे इषः सन्दधुर्भूरिवर्पसश्चित्रोतयो वामजाताः ॥१०८॥
इरज्यन्नग्ने प्रथयस्व जन्तुभिरस्मे रायो अमर्त्य ।
स दर्शतस्य वपुषो वि राजसि पृणक्षि सानसिं क्रतुम् ॥ १०९ ॥
इष्कर्तारमध्वरस्य प्रचेतसं क्षयन्तं राधसो महः ।
रातिं वामस्य सुभगां महीमिषं दधासि सानसिं रयिम् ॥११०॥

Agne tava śravo vayo mahi bhrājante arcayo vibhāvaso.
Bṛhadbhāno śavasā vājamukthyaṁ dadhāsi dāśuṣe kave (i). //106//

Pāvakavarcāḥ śukravarcā anūnavarcā udiyarṣi bhānunā.
Putro mātarā vicarannupāvasi pṛṇakṣi rodasī ubhe (i). //107//

Ūrjo napājjātavedaḥ suśastibhirmandasva dhītibhirhitaḥ.
Tve iṣaḥ sandadhurbhūrivarpasaścitrotayo vāmajātāḥ (i). //108//

Irajyannagne prathayasva jantubhirasme rāyo amartya.
Sa darśatasya vapuṣo vi rājasi pṛṇakṣi sānasiṁ kratum (i). //109//

Iṣkartāramadhvarasya pracetasaṁ kṣayantaṁ rādhaso mahaḥ.
Rātiṁ vāmasya subhagāṁ mahīmiṣaṁ dadhāsi sānasiṁ rayim (i). //110//

106. O fire divine, great is your glory and life-activity. O rich in brilliance, your flames blaze up. O far-sighted sage, shedder of bright rays, you bestow excellent food along with strength on the philanthropic sacrificer. (1)

107. With purifying lustre, with bright lustre, with immense lustre, you rise up with your brilliance. Like a son helping his parents, you support and fulfil both the heaven and earth. (1)

108. O omniscient, maintainer of strength, established with good actions, rejoice with our praises. In you are treasured foods of various kinds, protective in wonderful ways and of the finest strain. (1)

109. O blazing immortal fire divine, may you, who shine with a pleasing form, flourish ruling over creatures. Bestow riches on us and thus make our victorious actions fruitful. (1)

110. On the worshipper, who is keen to perform the sacrifice, who is scrupulous and who has vast finances under his control, you bestow gift of great and desirable riches. You provide him with abundant and pleasing food as well as the wealth eternal. (1)

ऋतावानं महिषं विश्वदर्शतमग्निꣳ सुम्नाय दधिरे पुरो जनाः ।
श्रुत्कर्णꣳ सप्रथस्तमं त्वा गिरा दैव्यं मानुषा युगा ॥१११॥

आ प्यायस्व समेतु ते विश्वतः सोम वृष्ण्यम् । भवा वाजस्य सङ्गथे ॥११२॥

सं ते पयाꣳसि समु यन्तु वाजाः सं वृष्ण्यान्यभिमातिषाहः ।
आप्यायमानो अमृताय सोम दिवि श्रवाꣳस्युत्तमानि धिष्व ॥११३॥

आ प्यायस्व मदिन्तम सोम विश्वेभिरꣳशुभिः । भवा नः सप्रथस्तमः सखा वृधे ॥११४॥

आ ते वत्सो मनो यमत्परमाच्चित्सधस्थात् । अग्ने त्वाङ्कामया गिरा ॥११५॥

तुभ्यं ता अङ्गिरस्तम विश्वाः सुक्षितयः पृथक् । अग्ने कामाय येमिरे ॥११६॥

अग्निः प्रियेषु धामसु कामो भूतस्य भव्यस्य । सम्राडेको वि राजति ॥११७॥

Ṛtāvānaṁ mahiṣaṁ viśvadarśatam agniṁ sumnāya dadhire puro janāḥ.
Śrutkarṇaṁ saprathastamaṁ tvā girā daivyaṁ mānuṣā yugā (i). //111//

Ā pyāyasva sametu te viśvataḥ soma vṛṣṇyam.
Bhavā vājasya saṅgathe (i). //112//

Saṁ te payāṁsi samu yantu vājāḥ saṁ vṛṣṇyānyabhimātiṣāhaḥ.
Āpyāyamāno amṛtāya soma divi śravāṁsyuttamāni dhiṣva (i). //113//

Ā pyāyasva madintama soma viśvebhiraṁśubhiḥ.
Bhavā naḥ saprathastamaḥ sakhā vṛdhe (i). /114//

Ā te vatso mano yamat paramāccit sadhasthāt.
Agne tvāṅkāmayā girā (i). //115//

Tubhyaṁ tā aṅgirastama viśvāḥ sukṣitayaḥ pṛthak.
Agne kāmāya yemire (i). //116//

Agniḥ priyeṣu dhāmasu kāmo bhūtasya bhavyasya.
Samrāḍeko vi rājati (i). //117//

111. With speech of praises, O fire divine, men since ages for their welfare have been invoking you, the initiator of law, grand, viewer of all, responsive to prayers, the most extensive, and the divinity incarnate. (1)

112. O blissful Lord, may you wax here. May all the powers of vigour come and unite in you. May you be the meeting point of strength. (1)

113. May the juicy drinks come to you and may to you come the strength and manly vigour, O subduer of arrogant foes. O blissful lord, waxing to gain immortality, may you attain the greatest glories in heaven. (1)

114. O most gladdening blissful Lord, wax great with all your rays. May you be our friend, encouraging us utmost to prosperity. (1)

115. O adorable Lord, this child (the sacrificer) draws back your mind even from the loftiest abode, with his prayer full of yearning for you. (1)

116. O adorable Lord, radiant supreme, all well-accommodated people meditate on you in various ways to get their desires fulfilled. (1)

117. The adorable Lord, desire of all that was, and desire of all that is to be, shines forth in abodes pleasing to Him in His matchless majesty. (1)

अथ त्रयोदशोऽध्यायः ।

मयि गृह्णाम्यग्रे अग्निं रायस्पोषाय सुप्रजास्त्वाय सुवीर्याय । मामु देवताः सचन्ताम् ॥ १ ॥

अपां पृष्ठमसि योनिरग्नेः समुद्रमभितः पिन्वमानम् ।
वर्धमानो महाँ२ आ च पुष्करे दिवो मात्रया वरिम्णा प्रथस्व ॥ २ ॥

ब्रह्म जज्ञानं प्रथमं पुरस्ताद्वि सीमतः सुरुचो वेन आवः ।
स बुध्न्या उपमा अस्य विष्ठाः सतश्च योनिमसतश्च वि वः' ॥ ३ ॥

हिरण्यगर्भः समवर्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ ४ ॥

ATHA TRAYODAŚO' DHYĀYAḤ

Mayi gṛhṇāmyagre agniṁ rāyaspoṣāya suprajāstvāya suvīryāya.
Māmu devatāḥ sacantām (i). //1//

Apāṁ pṛṣṭhamasi yoniragneḥ samudramabhitaḥ pinvamānam.
Vardhamāno mahāň ā ca puṣkare divo mātrayā varimṇā prathasva (i). //2//

Brahma jajñānaṁ prathamaṁ purastād vi sīmataḥ suruco vena āvaḥ.
Sa budhnyā upamā asya viṣṭhāḥ sataśca yonimasataśca vi vaḥ (i). //3//

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt.
Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema (i). //4//

CHAPTER THIRTEEN

1. First of all I take the fire divine in me, so that I may get plenty of riches, good progeny and good manly power. May the bounties of Nature also favour me. (1)

2. You are the surface of the waters, and the birth-place of fire; you flourish all around the ocean. Waxing greatly around the mid-space, spread throughout the heaven's measure with your immensity. (1)

3. The supreme Lord was the first knower, pre-existing all. That beautiful one, from the summit enlightens the beautiful worlds. He illuminates the regions, mid-regions, the worlds existing therein, and the womb of the existent and the non-existent. (1)

4. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

द्रप्सश्चस्कन्द पृथिवीमनु द्यामिमं च योनिमनु यश्च पूर्वः ।
समानं योनिमनु सञ्चरन्तं द्रप्सं जुहोम्यनु सप्त होत्राः ॥ ५ ॥
नमोऽस्तु सर्पेभ्यो ये के च पृथिवीमनु । ये अन्तरिक्षे ये दिवि तेभ्यः सर्पेभ्यो नमः ॥ ६ ॥
या इषवो यातुधानानां ये वा वनस्पतीँ१रनु । ये वावटेषु शेरते तेभ्यः सर्पेभ्यो नमः ॥ ७ ॥
ये वामी रोचने दिवो ये वा सूर्यस्य रश्मिषु । येषामप्सु सदस्कृतं तेभ्यः सर्पेभ्यो नमः ॥ ८ ॥
कृणुष्व पाजः प्रसितिं न पृथ्वीं याहि राजेवामवाँ२ इभेन ।
तृष्वीमनु प्रसितिं द्रूणानोऽस्तासि विध्य रक्षसस्तपिष्ठैः ॥ ९ ॥

Drapsaścaskanda pṛthivīmanu dyāmimaṁ ca yonimanu yaśca pūrvaḥ.
Samānaṁ yonimanu sañcarantaṁ drapsaṁ juhomyanu sapta hotrāḥ (i). //5//

Namo'stu sarpebhyo ye ke ca pṛthivīmanu.
Ye antarikṣe ye divi tebhyaḥ sarpebhyo namaḥ (i). //6//

Yā iṣavo yātudhānānāṁ ye vā vanaspatīṅ ranu.
Ye vāvaṭeṣu śerate tebhyaḥ sarpebhyo namaḥ (i). //7//

Ye vāmī rocane divo ye vā sūryasya raśmiṣu.
Yeṣāmapsu sadaskṛtaṁ tebhyaḥ sarpebhyo namaḥ (i). //8//

Kṛṇuṣva pājaḥ prasitiṁ na pṛthvīṁ yāhi rājevāmavaṅ ibhena.
Tṛṣvīmanu prasitiṁ drūṇāno'stā'si vidhya rakṣasas-tapiṣṭhaiḥ (i). //9//

5. The Lord showers this earth with water; then He showers the sky also. He showers this place and the place which was prior to it. I offer oblations to the Lord, moving in whom we find a common resort. I offer homage to the seven priests as well. (1)

6. Our homage be to all the crawling creatures, that are on the earth. To those crawling ones, that are in the mid-space, and that are in the heaven, we pay our homage too. (1)

7. To those crawling creatures, that are the missiles of the pain-inflictors, or those that dwell on trees, or those that sleep on unfrequented paths, we pay our homage. (1)

8. To those crawling creatures, that shine in the sky or glitter in the rays of the sun, and to those that have made waters their dwelling, we pay our homage. (1)

9. O adorable Lord, put forth your vigour, as a hunter spreads his capacious snare, and go like a mighty king on his elephant with his attendants. You are the scatterer of dark forces. May you swiftly follow and transfix the miscreants with your dart, that burns most fiercely. (1)

तव भ्रमास आशुया पतन्त्यनुस्पृश धृषता शोशुचानः ।
तपूꣳष्यग्ने जुह्वा पतङ्गानसन्दितो वि सृज विष्वगुल्काः ॥१०॥

प्रति स्पशो वि सृज तूर्णितमो भवा पायुर्विशो अस्या अदब्धः ।
यो नो दूरे अघशꣳसो यो अन्त्यग्ने मा किष्टे व्यथिरा दधर्षीत् ॥११॥

उदग्ने तिष्ठ प्रत्या तनुष्व न्यमित्राँ२ ओषतात्तिग्महेते ।
यो नो अरातिꣳ समिधान चक्रे नीचा तं धक्ष्यतसं न शुष्कम् ॥१२॥

ऊर्ध्वो भव प्रति विध्याध्यस्मदाविष्कृणुष्व दैव्यान्यग्ने ।
अव स्थिरा तनुहि यातुजूनां जामिमजामिं प्र मृणीहि शत्रून् ।
अग्नेष्ट्वा तेजसा सादयामि ॥१३॥

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ।
इन्द्रस्य त्वौजसा सादयामि ॥१४॥

Tava bhramāsa āśuyā patantyanuspṛśa dhṛṣatā śośucānaḥ. Tapūṁṣyagne juhvā pataṅgānasandito vi sṛja viṣvagulkāḥ (i). //10//

Prati spaśo vi sṛja tūrṇitamo bhavā pāyurviśo asyā adabdhaḥ. Yo no dūre aghaśaṁso yo antyagne mā kiṣṭe vyathirā dadharṣīt (i). //11//

Udagne tiṣṭha pratyā tanuṣva nyamitrāň oṣatāttigmahete. Yo no arātiṁ samidhāna cakre nīcā taṁ dhākṣyatasaṁ na śuṣkam (i). //12//

Ūrdhvo bhava prati vidhyādhyasmadāviṣkṛṇuṣva daivyānyagne.
Ava sthirā tanuhi yātujūnāṁ jāmimajāmiṁ pra mṛṇīhi śatrūn (i). Agneṣṭvā tejasā sādayāmi (ii). //13//

Agnirmūrdhā divaḥ kakutpatiḥ pṛthivyā ayam.
Apāṁ retāṁsi jinvati (i). Indrasya tvaujasā sādayāmi (ii). //14//

10. O divine fire, your swift and whirling flames move quickly. Glowing in your fury, may you consume (the foe). O fire-divine, (when oblations are) offered by ladle, may you cast scorching flames and sparks, and fire-brands all around you. (1)

11. O fire-divine, may you with your most rapid motion direct your radiant flames all around, and unresisted, become the protector of your people. Let no malevolent miscreant, whether remote or high, prevail against us, your worshippers. (1)

12. Rise up O sharp-weaponed divine fire ! spread wide your flames. Entirely consume the miscreants, unfriendly to us. O blazing fire divine, like a piece of dry wood , burn down him who acts as an enemy towards us. (1)

13. Rise up O divine fire ! Chastise those, who overpower us. Manifest your divine energies. Slacken the strong bowstrings (i.e. the threatening weapons) of malignant foes. Destroy those, who are hostile, whether friends or alien. (1) I charge you with the tremendous initiative of the adorable Lord. (2)

14. The fire divine is head of the Nature's bounties, summit of the heaven and Lord of the earth. It sustains the seed of aquatic life (1) I charge you with the great power of the resplendent Lord. (2)

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥१५॥

ध्रुवाऽसि धरुणाऽऽस्तृता विश्वकर्मणा ।
मा त्वा समुद्र उद्वधीन्मा सुपर्णोऽव्यथमाना पृथिवीं दृंह ॥१६॥

प्रजापतिष्ट्वा सादयत्वपां पृष्ठे समुद्रस्येमन् । व्यचस्वतीं प्रथस्वतीं प्रथस्व पृथिव्यसि ॥१७॥

भूरसि भूमिरस्यदितिरसि विश्वधाया विश्वस्य भुवनस्य धर्त्री ।
पृथिवीं यच्छ पृथिवीं दृंह पृथिवीं मा हिंसीः ॥१८॥

विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
अग्निष्ट्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥१९॥

Bhuvo yajñasya rajaśaśca netā yatrā niyudbhiḥ sacase śivābhiḥ.
Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham (i). //15//

Dhruvā' si dharuṇā" stṛtā viśvakarmaṇā.
Mā tvā samudra udvadhīnmā suparṇo'vyathamānā pṛthivīṁ dṛṁha (i). //16//

Prajāpatiṣṭvā sādayatvapaṁ pṛṣṭhe samudrasyeman.
Vyacasvatīṁ prathasvatīṁ prathasva pṛthivyasi (i). //17//

Bhūrasi bhūmirasyāditirasi viśvadhāyā viśvasya bhuvanasya dhartrī.
Pṛthivīṁ yaccha pṛthivīṁ dṛṁha pṛthivīṁ mā hiṁsīḥ (i). //18//

Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Agniṣṭvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ṅgirasvad dhruvā sīda (i). //19//

15. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)

16, O lady of the house, you are firmly set and look after all. You have been established by the Lord himself. May not gold allure you nor a man of fine features. Unshaken in your place, may you make the world steady. (1)

17. May the Lord of the creatures place you, who are capacious and extensive, at the helm of affairs and for the acquisition of gold. You are extending. May you extend yourself wide. (1)

18. O lady of the house, you are harbinger of happiness. You are the ground for everything; you are the eternity. You are nourisher of all, supporter of all this universe. May you discipline the world; may you steady the world; may you never harm the world. (1)

19. O lady of the house, for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and for good character, may the adorable Lord protect you from all sides. With great well-being, with the securest shelter, may you be seated firmly with that bounty of Nature blazing bright. (1)

काण्डात्काण्डात्प्ररोहन्ती परुषःपरुषस्परि। एवा नो दूर्वे प्र तनु सहस्रेण शतेन च ॥२०॥

या शतेन प्रतनोषि सहस्रेण विरोहसि। तस्यास्ते देवीष्टके विधेम हविषा वयम् ॥२१॥

यास्ते अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः।
ताभिर्नो अद्य सर्वाभी रुचे जनाय नस्कृधि ॥२२॥

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः। इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥२३॥

विराड्ज्योतिरधारयत्स्वराड्ज्योतिरधारयत्। प्रजापतिष्ट्वा सादयतु पृष्ठे पृथिव्या ज्योतिष्मतीम्।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ।
अग्निष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥२४॥

Kāṇḍāt kāṇḍāt prarohantī paruṣaḥ paruṣaspari.
Evā no dūrve pra tanu sahasreṇa śatena ca (i). //20//

Yā śatena pratanosi sahasreṇa virohasi.
Tasyāste devīṣṭake vidhema haviṣā vayam (i). //21//

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.
Tābhirno adya sarvābhī ruce janāya naskṛdhi (i). //22//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā ruacaḥ.
Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate(i).//23//

Virād jyotiradhārayat svarāḍ jyotiradhārayat (i).
Prajāpatiṣṭvā sādayatu pṛṣthe pṛthivyā jyotiṣmatīm (ii).
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Agniṣṭe'dhipatistayā devatayā' ṅgirasvad dhruvā sīda (iii) //24//

20. O woman, growing out of your every joint, and growing out of your every knot, like the *dūrvā* grass (Panicum Dactylon) make us grow into hundreds and thounands. (1)

21. To you, who spread into a hundred branches and grow out into a thousand shoots, O goddess of our desire, we offer our oblations of worship. (1)

22. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny. (1)

23. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun, and which is mainfest in cows and horses, may you bless us. (1)

24. The great refulgent holds the light; the self-refulgent holds the light. (1) May the Lord of creatures settle you, the luminous, on the surface of the earth. (2) May you give all the light to all the in-breath, the out-breath, and the through-breath. The fire divine, O lady, is your lord. May you be seated firm in your place by that divinity, shining bright. (3)

मधुश्च माधवश्च वासन्तिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
वासन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥२५॥
अषाढाऽसि सहमाना सहस्वारातीः सहस्व पृतनायतः । सहस्रवीर्याऽसि सा मा जिन्व ॥२६॥
मधु वाता ऋतायते मधु क्षरन्ति सिन्धवः । माध्वीर्नः सन्त्वोषधीः ॥२७॥
मधु नक्तमुतोषसो मधुमत्पार्थिवꣳ रजः । मधु द्यौरस्तु नः पिता ॥२८॥
मधुमान्नो वनस्पतिर्मधुमाँ२ अस्तु सूर्यः । माध्वीर्गावो भवन्तु नः ॥२९॥

Madhuśca mādhavaśca vāsantikāvṛtū agnerantaḥ śleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ (i). Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Vāsantikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam (ii). //25//

Aṣāḍhā'si sahamānā sahasvārātīḥ sahasva pṛtanāyataḥ. Sahasravīryā'si sā mā jinva (i). //26//

Madhu vātā ṛtāyate madhu kṣaranti sindhavaḥ. Mādhvīrnaḥ santvoṣadhīḥ (i). //27//

Madhu naktamutoṣaso madhumat pārthivaṁ rajaḥ. Madhu dyaurastu naḥ pitā (i). //28//

Madhumānno vanaspatirmadhumāṅ astu sūryaḥ. Mādhvīrgāvo bhavantu naḥ (i). //29//

25. *Madhu* and *mādhava (caitra* and *vaiśākha,* i.e. March and April) are the two months of the Spring season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. (1) May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (2)

26. Unvanquished you are, O lady, always overwhelming by nature. Overwhelm our enemies, who refuse to pay our dues. Overwhelm those who invade us. You are of immense power. May you favour us. (1)

27. The wind blows sweetly on its own; the rivers glide on sweetly. May the herbs yield sweetness to us. (1)

28. May the night be sweet; so also the dawn. May the dust of the earth be full of sweetness. May the celestial region be sweet to us. (1)

29. May trees be sweet; may the sun be imbued with sweetness; may our milch-kine be sweet to us. (1)

अपां गम्भन्त्सीद मा त्वा सूर्योऽभि ताप्सीन्माऽग्निर्वैश्वानरः ।
अच्छिन्नपत्राः प्रजा अनुवीक्षस्वानु त्वा दिव्या वृष्टिः सचताम् ॥३०॥

त्रीन्त्समुद्रान्त्समसृपत् स्वर्गानपां पतिर्वृषभ इष्टकानाम् ।
पुरीषं वसानः सुकृतस्य लोके तत्र गच्छ यत्र पूर्वे परेताः ॥३१॥

मही द्यौः पृथिवी च न इमं यज्ञं मिमिक्षताम् । पिपृतां नो भरीमभिः ॥३२॥

विष्णोः कर्माणि पश्यत यतो व्रतानि पस्पशे । इन्द्रस्य युज्यः सखा ॥३३॥

ध्रुवाऽसि धरुणेतो जज्ञे प्रथममेभ्यो योनिभ्यो अधि जातवेदाः ।
स गायत्र्या त्रिष्टुभाऽनुष्टुभा च देवेभ्यो हव्यं वहतु प्रजानन् ॥३४॥

Apāṁ gambhantsīda mā tvā sūryo'bhi tāpsīn mā'gni-rvaiśvānaraḥ.
Acchinnapatrāḥ prajā anuvīkṣasvānu tvā divyā vṛṣṭiḥ sacatām (i). //30//

Trīntsamudrāntsamasṛpat svargānapāṁ patirvṛṣabha iṣṭakānām.
Purīṣaṁ vasānaḥ sukṛtasya loke tatra gaccha yatra pūrve paretāḥ (i). //31//

Mahī dyauḥ pṛthivī ca na imaṁ yajñaṁ mimikṣatām.
Pipṛtāṁ no bharīmabhiḥ (i). //32//

Viṣṇoḥ karmāṇi paśyata yato vratāni paspaśe.
Indrasya yujyaḥ sakhā (i). //33//

Dhruvā'si dharuṇeto jajñe prathamamebhyo yonibhyo adhi jātavedāḥ.
Sa gāyatryā triṣṭubhā' nuṣṭubhā ca devebhyo havyaṁ vahatu prajānan (i). //34//

30. Be seated in the depth of the waters. May the sun not scorch you there, nor fire which is existent everywhere. May you always oversee your creatures uninjured and undistressed. May the celestial rain drench and please you. (1)

31. The Lord of waters, the showerer of desirable objects has crept over the three oceans that touch the sky. Clad in fine vesture of virtues, may you follow the same path in the world, which those before you have been following. (1)

32. May the Lord of the terrestrial and celestial regions bless us and give us strength to achieve our aspirations. (1)

33. Behold the marvellous creations of omnipresent God who fulfils our noble aspirations. He is a true friend of the soul. (1)

34. You are set firm, sustainer of all. First of all the fire divine was born from here, from these very wombs. May he, who knows everything, carry our oblations to the bounties of Nature offered with the *gāyatrī* metre, with the *triṣṭubh* metre and with the *anuṣṭup* metre. (1)

इषे राये रमस्व सहसे द्युम्न ऊर्जे अपत्याय। सम्राडसि स्वराडसि सारस्वतौ त्वोत्सौ प्रावताम् ॥३५॥

अग्ने युक्ष्वा हि ये तवाश्वासो देव साधवः। अरं वहन्ति मन्यवे ॥३६॥

युक्ष्वा हि देवहूतमाँ२ अश्वाँ२ अग्ने रथीरिव। नि होता पूर्व्यः सदः ॥३७॥

सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्ये अग्नेः ॥३८॥

ऋचे त्वा रुचे त्वा भासे त्वा ज्योतिषे त्वा।
अभूदिदं विश्वस्य भुवनस्य वाजिनमग्नेर्वैश्वानरस्य च ॥३९॥

अग्निर्ज्योतिषा ज्योतिष्मान् रुक्मो वर्चसा वर्चस्वान्। सहस्रदा असि सहस्राय त्वा ॥४०॥

Iṣe rāye ramasva sahase dyumna ūrje apatyāya.
Samrāḍasi svarāḍasi sārasvatau tvotsau prāvatām(i).//35//

Agne yukṣvā hi ye tavāśvāso deva sādhavaḥ.
Araṁ vahanti manyave (i). //36//

Yukṣvā hi devahūtamāň aśvāň agne rathīriva.
Ni hotā pūrvyaḥ sadaḥ (i). //37//

Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ.
Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhye agneḥ (i). //38//

Ṛce tvā (i) ruce tvā (ii) bhāse tvā (iii) jyotiṣe tvā (iv).
Abhūdidaṁ viśvasya bhuvanasya vājinam agnervaiśvānarasya ca (v). //39//

Agnirjyotiṣā jyotiṣmān rukmo varcasā varcasvān (i).
Sahasradā asi sahasrāya tvā (ii). //40//

35. May you rejoice here in food, in riches, in power, in glory, in vigour, and in progeny. You are the sovereign ruler, ruling with your own will. May the two springs of Sarasvatī (mind and speech) bring you up. (1)

36. Harness, O divine Lord, your well-trained vital forces, who bear you quickly to our benevolent desired ends. (1)

37. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient Sacrificer. (1)

38. Like rivers, verses of praise flow joining each other and being purified with the unruffled mind. I see the streams of melted butter flowing towards the golden man in the middle of the blazing fire. (1)

39. O fire divine, I invoke you for the sake of sacred speech. (1) I invoke you for the sake of brilliance. (2) I invoke you for the sake of glamour. (3) I invoke you for the sake of light. (4) This has become the urging strength of all the world as well as of the adorable Lord, benevolent to all men. (5)

40. The fire divine is luminous with light. The gold is lustrous with lustre. (1) You are bestower of thousands. I invoke you for thousands. (2)

आदित्यं गर्भं पयसा समङ्धि सहस्रस्य प्रतिमां विश्वरूपम् ।
परि वृङ्धि हरसा माऽभि मंस्थाः शतायुषं कृणुहि चीयमानः ॥४१॥

वातस्य जूतिं वरुणस्य नाभिमश्वं जज्ञानं सरिरस्य मध्ये ।
शिशुं नदीनां हरिमद्रिबुध्नमग्ने मा हिंसीः परमे व्योमन् ॥४२॥

अजस्रमिन्दुमरुषं भुरण्युमग्निमीडे पूर्वचित्तिं नमोभिः ।
स पर्वभिर्ऋतुशः कल्पमानो गां मा हिंसीरदितिं विराजम् ॥४३॥

वरूत्रीं त्वष्टुर्वरुणस्य नाभिमविं जज्ञानां रजसः परस्मात् ।
महीं साहस्रीमसुरस्य मायामग्ने मा हिंसीः परमे व्योमन् ॥४४॥

यो अग्निरग्नेरध्यजायत शोकात्पृथिव्या उत वा दिवस्परि ।
येन प्रजा विश्वकर्मा जजान तमग्ने हेडः परि ते वृणक्तु ॥४५॥

Ādityaṁ garbhaṁ payasā samaṅdhi sahasrasya pratimāṁ viśvarūpam.
Pari vṛṅdhi harasā mā'bhi maṁsthāḥ śatāyuṣaṁ kṛṇuhi cīyamānaḥ (i). //41//

Vātasya jūtiṁ varuṇasya nābhimaśvaṁ jajñānaṁ sarirasya madhye.
Śiśuṁ nadīnāṁ harimadribudhnamagṇe mā hiṁsīḥ parame vyoman (i). //42//

Ajasramindumaruṣaṁ bhuraṇyumagnimīḍe pūrvacittiṁ namobhiḥ.
Sa parvabhirṛtuśaḥ kalpamāno gāṁ mā hiṁsīraditiṁ virājam (i). //43//

Varūtrīṁ tvaṣṭurvaruṇasya nābhimaviṁ jajñānāṁ rajasaḥ parasmāt.
Mahīṁ sāhasrīmasurasya māyāmagne mā hiṁsīḥ parame vyoman (i). //44//

Yo agniragneradhyajāyata śokāt pṛthivyā uta vā divaspari.
Yena prajā viśvakarmā jajāna tamagne heḍaḥ pari te vṛṇaktu (i). //45//

41. O adorable Lord, you provide water to the burning sun, the image of thousands and giver of form to everything. Spare this sacrificer from the debilating heat of fire; do him no harm. Flourishing here, may you grant him life of a hundred years. (1)

42. O sacrificial fire, may you not harm the horse (the sun), that is seated in the highest heaven; that has impetuous rush of the winds in the navel of waters, and is born at the centre of these worlds. He is the child of rivers and a carrier on the mountains. (1)

43. With my humble homages I praise the fire, which is perpetual, bliss-bestowing, never hostile, always pressing forward and which has been realized by the earlier sages. May he, being kindled on auspicious occasions and in appropriate seasons, do no harm to the unbound and glorious cow (the earth). (1)

44. O sacrificial fire, may you not harm the sheep (Aries), which is seated in the highest heaven, is dear to the supreme architect, is the navel of waters, and which has been brought from the loftiest region and is the great, thousandfold wisdom of living beings. (1)

45. O adorable Lord, may your displeasure spare the goat (Capricorn) which has been born out of the heat of the earth, as well as from the heat of the sky and with which the supreme Mechanic has created all the animals. (1)

चित्रं देवानामुदगादनीकं चक्षुर्मित्रस्य वरुणस्याग्नेः ।
आऽप्रा द्यावापृथिवी अन्तरिक्षꣳ सूर्य आत्मा जगतस्तस्थुषश्च ॥४६॥

इमं मा हिꣳसीर्द्विपादं पशुꣳ सहस्राक्षो मेधाय चीयमानः ।
मयुं पशुं मेधमग्ने जुषस्व तेन चिन्वानस्तन्वो नि षीद ।
मयुं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४७॥

इमं मा हिꣳसीरेकशफं पशुं कनिक्रदं वाजिनं वाजिनेषु ।
गौरमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गौरं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४८॥

इमꣳ साहस्रꣳ शतधारमुत्सं व्यच्यमानꣳ सरिरस्य मध्ये ।
घृतं दुहानामदितिं जनायाग्ने मा हिꣳसीः परमे व्योमन् ।
गवयमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
गवयं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥४९॥

Citraṁ devānāmudagādanīkaṁ cakṣurmitrasya varuṇasyāgneḥ. Ā prā dyāvāpṛthivī antarikṣaṁ sūrya ātmā jagatastasthuṣaśca (i). //46//

Imaṁ mā hiṁsīrdvipādaṁ paśuṁ sahasrākṣo medhāya cīyamānaḥ.
Mayuṁ paśuṁ medhamagne juṣasva tena cinvānastanvo ni ṣīda. Mayuṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i).//47//

Imaṁ mā hiṁsīrekaśaphaṁ paśuṁ kanikradaṁ vājinaṁ vājineṣu.
Gauramāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Gauraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i).//48//

Imaṁ sāhasraṁ śatadhāramutsaṁ vyacyamānaṁ sarirasya madhye. Ghṛtaṁ duhānāmaditiṁ janāyāgne mā hiṁsīḥ parame vyoman.
Gavayamāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda. Gavayaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //49//

46. Yonder has arisen with wonderful divine effulgence the eye of our light, life and energy. He has filled the celestial regions, the earth, and the inter-space with his glory. This sun is the soul of all that moves or is immovable. (1)

47. O thousand-eyed fire divine, being consecrated for the sacrifice, may you not injure this biped animal (i.e. man). May you consume the *mayu* (the precursor of man) and flourishing thereon may you be seated here. May your burning heat go to the *mayu;* may your burning heat go to him whom we hate. (1)

48. May you not injure this animal with solid hooves, the neighing speedy horse among the speedy ones. I offer to you the wild *gaura* (the precursor of horse); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gaura*; may your burning heat go to him whom we hate. (1)

49. O sacrificial fire, may you not injure this animal (the cow), seated in the highest place; a spring spouting hundreds and thousands of streams (of milk), reared by men all over the world, and yielding butter for men continuously. I offer to you the wild *gavaya* (the precursor of cow); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *gavaya;* may your burning heat go to him whom we hate. (1)

इमामूर्णायुं वरुणस्य नाभिं त्वचं पशूनां द्विपदां चतुष्पदाम् ।
त्वष्टुः प्रजानां प्रथमं जनित्रमग्ने मा हिंसीः परमे व्योमन् ।
उष्ट्रमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
उष्ट्रं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५०॥

अजो ह्यग्नेरजनिष्ट शोकात्सो अपश्यज्जनितारमग्रे ।
तेन देवा देवतामग्रमायँस्तेन रोहमायन्नुप मेध्यासः ।
शरभमारण्यमनु ते दिशामि तेन चिन्वानस्तन्वो नि षीद ।
शरभं ते शुगृच्छतु यं द्विष्मस्तं ते शुगृच्छतु ॥५१॥

त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥५२॥

Imamūrṇayuṁ varuṇasya nābhiṁ tvacaṁ paśunāṁ dvipadāṁ catuṣpadām. Tvaṣṭuḥ prajānāṁ prathamaṁ janitramagne mā hiṁsīḥ parame vyoman. Uṣṭramāṇyamanu te diśāmi tena cinvānastanvo niṣīda. Uṣṭraṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //50//

Ajo hyagnerajaniṣṭa śokāt so apaśyajjanitāramagre.
Tena devā devatāmagramāyaṅstena rohamāyannupa medhyāsaḥ.
Śarabhamāraṇyamanu te diśāmi tena cinvānastanvo ni ṣīda.
Śarabhaṁ te śugṛcchatu yaṁ dviṣmastaṁ te śugṛcchatu (i). //51//

Tvaṁ yaviṣṭha dāśuṣo nṝṅḥ pāhi śṛṇudhī giraḥ.
Rakṣā tokamuta tmanā (i). //52//

50. May you not injure this wooly animal (i.e. sheep), seated in the highest place; the source of blankets, protector of the skin of biped as well as of quadruped animals, the first creation of the supreme Architect. I offer to you the wild *uṣṭra* (the precursor of sheep); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *uṣṭra;* may your burning heat go to him whom we hate. (1)

51. The he-goat was born from the heat of the fire. He saw first of all his procreator. Thereby the enlightened ones attained the godhead and thereby the sacrificers ascended to heaven. I offer to you the wild *śarabha* (the precursor of goat); consuming him and flourishing thereon may you be seated here. May your burning heat go to the *śarabha*; may your burning heat go to him whom we hate. (1)

52. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself. (1)

अपां त्वेमन्त्सादयाम्य—पां त्वोद्मन्त्सादयाम्य—पां त्वा भस्मन्त्सादयाम्य—
पां त्वा ज्योतिषि सादयाम्य—पां त्वाऽयने सादयाम्य—र्णवे त्वा सदने सादयामि
समुद्रे त्वा सदने सादयामि सरिरे त्वा सदने सादयाम्य—पां त्वा क्षये सादयाम्य—
पां त्वा सधिषि सादयाम्य—पां त्वा सदने सादयाम्य—पां त्वा सधस्थे सादयाम्य—
पां त्वा योनौ सादयाम्य—पां त्वा पुरीषे सादयाम्य—पां त्वा पाथसि सादयामि
गायत्रेण त्वा छन्दसा सादयामि त्रैष्टुभेन त्वा छन्दसा सादयामि
जागतेन त्वा छन्दसा सादयाम्या—नुष्टुभेन त्वा छन्दसा सादयामि
पाङ्क्तेन त्वा छन्दसा सादयामि ॥५३॥

अयं पुरो भुव—स्तस्य प्राणो भौवायनो वसन्तः प्राणायनो गायत्री वासन्ती
गायत्र्यै गायत्रं गायत्रादुपांशु—रुपांशोस्त्रिवृत् त्रिवृतो रथन्तरं वसिष्ठ ऋषिः
प्रजापतिगृहीतया त्वया प्राणं गृह्णामि प्रजाभ्यः ॥५४॥

Apāṁ tvemantsādayāmy-(i) apāṁ tvodmantsādayāmy-(ii) apāṁ tvā bhasmantsādayāmy-(iii) apāṁ tvā jyotiṣī sādayāmy-(iv) apāṁ tvā'yane sādayāmy-(v) arṇave tvā sadane sādayāmi (vi) samudre tvā sadane sādayāmi (vii) sarire tvā sadane sādayāmy-(viii) apāṁ tvā kṣaye sādayāmy-(ix) apāṁ tvā sadhiṣī sādayāmy-(x) apāṁ tvā sadane sādayāmay-(xi)apāṁ tvā sadhasthe sādayāmy-(xii)apāṁ tvā yonau sādayāmy-(xiii) apāṁ tvā purīṣe sādayāmy-(xiv) apāṁ tvā pāthasi sādayāmi-(xv) gāyatreṇa tvā chandasā sādayāmi (xvi) traiṣṭubhena tvā chandasā sādayāmi (xvii) jāgatena tvā chandasā sādayāmy-(xviii) ānuṣṭubhena tvā chandasā sādayāmi (xix) pāṅtkena tvā chandasā sādayāmi (xx). //53//

Ayaṁ puro bhuva-(i) stasya prāṇo bhauvāyano(ii) vasantaḥ prāṇāyano(iii) gāyatrī vāsantī(iv) gāyatryai gāyatraṁ(v) gāyatrādupāṁśu-(vi) rupāṁśostrivṛt(vii) trivṛto rathantaraṁ (viii) vasiṣṭha ṛṣiḥ(ix) prajāpatigṛhītayā tvayā prāṇaṁ gṛhṇāmi prajābhyaḥ (x). //54//

53. I place you in the passage of the waters (i.e. the wind). (1) I place you in the swelling of the waters (i.e. the plants) .(2) I place you in the the ashes of the waters (i.e. the clouds). (3) I place you in the light of waters (i.e. the lightning). (4) I place you in the course of waters (i.e. the earth). (5) I place you in the flood, the resting place (of waters) (i.e. the in-breath). (6) I place you in the ocean, the resting place (of waters) (i.e. the mind). (7) I place you in the stream, the resting place (of waters) (i.e. speech). (8) I place you in the habitation of waters (i.e. vision). (9) I place you in the resting place of waters (i.e. audition). (10) I place you in the station of waters (i.e. the sky).(11) I place you in the meeting place of waters (i.e. the mid-space). (12) I place you in the birth place of waters (i.e. the sea). (13) I place you in the excreta of waters (i.e. the sands). (14) I place you in the residence of waters (i.e. the food). (15) I place you there with the *gāyatrī* metre. (16) I place you there with the *triṣṭubh* metre. (17) I place you there with the *jagatī* metre. (18) I place you there with the *anuṣṭup* metre. (19) I place you there with the *paṅkti* metre. (20)

54. This, in front, is the Bhuvaḥ (the fire, existing everywhere). (1) The offspring of that Bhuvaḥ is the Prāṇa (the vital breath). (2) The offspring of the Prāṇa is Vasanta (the spring season). (3) The daughter of Vasanta is the Gāyātrī metre. (4) From the Gāyātrī, the Gāyātra Sāman. (5) From the Gāyatra, the Upāṁśu. (6) From the Upāṁsu, the Trivṛt hymn (of 3 × 3=9 verses). (7) From the Trivṛt hymn, the Rathantara, Sāman. (8) Vasiṣṭha is the seer. (9) With you taken from the creator Lord, I secure Prāṇa (the life) for our progeny. (10)

अयं दक्षिणा विश्वकर्मा तस्य मनो वैश्वकर्मणं ग्रीष्मो मानसस्त्रिष्टुब्ग्रैष्मी
त्रिष्टुभः स्वारꣳ स्वारादन्तर्यामोऽन्तर्यामात्पञ्चदशः पञ्चदशाद् बृहद्
भरद्वाज ऋषिः प्रजापतिगृहीतया त्वया मनो गृह्णामि प्रजाभ्यः ॥५५॥
अयं पश्चाद्विश्वव्यचास्तस्य चक्षुर्वैश्वव्यचसं वर्षाश्चाक्षुष्यो जगती वार्षी
जगत्या ऋक्सममृक्समाच्छुक्रः शुक्रात्सप्तदशः सप्तदशाद्वैरूपं जमदग्निर्ऋषिः
प्रजापतिगृहीतया त्वया चक्षुर्गृह्णामि प्रजाभ्यः ॥५६॥
इदमुत्तरात् स्वस्तस्य श्रोत्रꣳ सौवꣳ शरच्छ्रौत्र्यनुष्टुप् शारद्यनुष्टुभ ऐडम्
ऐडान्मन्थी मन्थिन एकविꣳश एकविꣳशाद्वैराजं विश्वामित्र ऋषिः
प्रजापतिगृहीतया त्वया श्रोत्रं गृह्णामि प्रजाभ्यः ॥५७॥

Ayaṁ dakṣiṇā viśvakarmā (i) tasya mano vaiśvakarmaṇaṁ (ii) grīṣmo mānasa- (iii) striṣṭubgraiṣmī (iv) triṣṭubhaḥ svāraṁ (v) svārādantaryāmo- (vi)' ntaryāmāt pañcadasaḥ (vii) pañcadasād bṛhad (viii) bharadvāja ṛṣiḥ (ix) prajāpatigṛhītayā tvayā mano gṛhṇāmi prajābhyaḥ (x). //55//

Ayaṁ paścadviśvavyacās- (i) tasya cakṣurvaiśvavyacasaṁ (ii) varṣāścākṣuṣyo (iii) jagatī vārṣī (iv) jagatyā ṛksamam- (v) ṛksamācchukraḥ (vi) śukrāt saptadaśaḥ (vii) saptadaśādvairūpaṁ (viii) jamadagnirṛṣiḥ (ix) prajāpatigṛhītayā tvayā cakṣurgṛhṇāmi prajābhyaḥ (x).//56//

Idamuttarāt svastasya (i) śrotraṁ sauvaṁ (ii) śaracchrautry- (iii) anuṣṭup śārady- (iv) anuṣṭubha aiḍm (v) aiḍānmanthī (vi) manthina ekaviṁśa (vii) ekaviṁśad vairājaṁ (viii) viśvāmitra ṛṣiḥ (ix) prajāpatigṛhītayā tvayā śrotraṁ gṛhṇāmi prajābhyaḥ (x). //57//

55. This on the right is the Viśvakarman (the omnific wind). (1) The offspring of that Viśvakarman is the Manas (the mind). (2) The offspring of the Manas is Grīṣma (the summer season). (3) The daughter of Grīṣma is the Triṣṭup metre. (4) From the Triṣṭup, the Svāra Sāman. (5) From the Svāra the Antaryāma. (6) From the Antaryāma, the Pañcadaśa hymn (of 15 verses). (7) From the Pañcadaśa hymn, the Bṛhad (Sāman). (8) Bharadvāja is the seer. (9) With you taken from the Creator Lord, I secure Manas (the mind) for our progeny. (10)

56. This on the western side is the Viśvavyacas (the all-illuminating sun). (1) The offspring of that Viśvavyacas is the Cakṣu (the eye). (2) The offspring of the Cakṣu is Varṣā (the rainy season). (3) The daughter of Varṣā is the Jagatī metre. (4) From the Jagatī, the Ṛk Sāman. (5) From the Ṛk Sāman, the Śukra. (6) From the Śukra, the Saptadaśa hymn (of 17 verses). (7) From the Saptadaśa hymn, the Vairūpa Sāman. (8) Jamadagni is the seer. (9) With you taken from the Creator Lord, I secure the Cakṣu (the eye) for our progeny. (10)

57. This on the north is the Svaḥ (the sky). (1) The offspring of that Svaḥ is Śrotra (the ear). (2) The offspring of the Śrota is Śarad (the autumn season). (3) The daughter of Śarad is the Anuṣṭup metre. (4) From the Anuṣṭup, the Aiḍa (the Iḍā Sāman). (5) From the Aiḍa, the Manthī. (6) From the Manthī, the Ekaviṁśa hymn (of 21 verses). (7) From the Ekaviṁśa hymn, the Vairāja Sāman. (8) Viśvāmitra is the seer. (9) With you taken from the Creator Lord, I secure Śrotra (the ear) for our progeny. (10)

इयमुपरि मति—स्तस्यै वाङ्मात्या हेमन्तो वाच्यः पङ्क्तिर्हैमन्ती
पङ्क्त्यै निधनव—न्निधनवत आग्रयण आग्रयणात् त्रिणवत्रयस्त्रिंशौ
त्रिणवत्रयस्त्रिंशाभ्यां शाक्वररैवते विश्वकर्म ऋषिः
प्रजापतिगृहीतया त्वया वाचं गृह्णामि प्रजाभ्यो लोकं ता इन्द्रम् ॥५८॥

Iyamupari matis-(i) tasyai vāṁmātyā (ii) hemanto vācyaḥ (iii) paṅktirhaimantī(iv) paṅktyai nidhanavan(v) nidhanavata āgrayaṇa (vi) āgrayaṇāt triṇavatrayastriṁśau (vii) triṇavatrayastriṁśābhyāṁ śākvararaivate (viii) viśvakarma ṛṣiḥ (ix) prajāpatigṛhītayā tvayā vācaṁ gṛhṇāmi prajābhyo lokaṁ tā indram (x). //58//

58. This above is the Mati (the intellect). (1) The off-spring of that Mati is Vāk (the speech). (2) The off-spring of Vāk is Hemanta (the winter season). (3) The daughter of Hemanta is the Paṅkti metre. (4) From the Paṅkti, the Nidhanavan Sāman. (5) From the Nidhanavan, the Āgrayaṇa. (6) From the Āgrayaṇa, the Triṇava hymn (of 3×9 = 27 verses) and Trayastriṁsa hymn (of 33 verses). (7) From the Triṇava and the Trayastriṁsa hymns, the Śākvara and the Raivata Sāmans. (8) Viśvakarman is the seer. (9) With you taken from the Creator Lord, I secure Vāk (the speech) for our progeny. Repeat here the verses beginning with the words *'Lokaṁ'* (XII.54), *'Tā'* (XII.55) and *'Indram'* (XII.56). (10)

अथ चतुर्दशोऽध्यायः ।

ध्रुवक्षितिर्ध्रुवयोनिर्ध्रुवाऽसि ध्रुवं योनिमा सीद साधुया ।
उख्यस्य केतुं प्रथमं जुषाणाऽश्विनाऽध्वर्यू सादयतामिह त्वा ॥ १ ॥

कुलायिनी घृतवती पुरन्धिः स्योने सीद सदने पृथिव्याः ।
अभि त्वा रुद्रा वसवो गृणन्त्विमा ब्रह्म पीपिहि सौभगायाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ २ ॥

स्वैर्दक्षैर्दक्षपितेह सीद देवानाᳪं सुम्ने बृहते रणाय ।
पितेवैधि सूनव आ सुशेवा स्वावेशा तन्वा सं विशस्वाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ३ ॥

पृथिव्याः पुरीषमस्यप्सो नाम तां त्वा विश्वे अभि गृणन्तु देवाः ।
स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा ऽऽयजस्वाश्विनाऽध्वर्यू सादयतामिह त्वा ॥ ४ ॥

ATHA CATURDAŚO' DHYAYAḤ

Dhruvakṣitirdhruvayonirdhruvā'si dhruvaṁ yonimāsīda sādhuyā.
Ukhyasya ketuṁ prathamaṁ juṣāṇā'śvinā'dhvaryū sādayatāmiha tvā (i). //1//

Kulāyinī ghṛtavatī purandhiḥ syone sīda sadane pṛthivyāḥ.
Abhi tvā rudrā vasavo gṛṇāntvimā brahma pīpihi saubhagāyāśvinā' dhvaryū sādayatāmiha tvā (i). //2//

Svairdakṣairdakṣapiteha sīda devānām̐ sumne bṛhate raṇāya.
Pitevaidhi sūnava ā suśevā svāveśā tanvā saṁ viśasvāśvi-nā'dhvaryū sādayatāmiha tvā (i). //3//

Pṛthivyāḥ purīṣamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ.
Stomapṛṣṭhā ghṛtavatīha sīda prajāvadasme dravi-nā''yajasvāśvinā'dhvaryū sādayatāmiha tvā (i). //4//

CHAPTER FOURTEEN

1. You are firmly based, and firm is your birth-place. You are steadfast. May you be seated firmly in this house with your good manners. You are pleased to occupy the first ensign of fire. May both the healers and both the priests settle you here. (1)

2. O delighting one, may you of nobility, bountiful and rich with affection, be seated at this auspicious place of the earth. May the adult and young sages accord you a warm welcome with praises. Fulfil these prayers for our prosperity. May both the healers and both the priests settle you here. (1)

3. May you, the preserver of strength, be seated here with your own strengths, for the pleasure of enlightened ones and for the sake of great happiness. Gladdening in all respects, may you be here just as a father to the son. May you enter here with your body full of good impulses. May both the healers and both the priests settle you here. (1)

4. You are the filler of the earth, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering affection, settle down here and get us riches as well as children. May both the healers and both the priests settle you here. (1)

अदि॑त्यास्त्वा पृ॒ष्ठे सा॑दयाम्य॒न्तरि॑क्षस्य ध॒र्त्रीं वि॒ष्टम्भ॑नीं दि॒शामधि॑पत्नीं॒ भुव॑नानाम् ।
ऊ॒र्मिर्द्र॒प्सो अ॒पाम॑सि वि॒श्वक॑र्मा त॒ ऋषि॑र॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ ॥ ५ ॥
शु॒क्रश्च॒ शुचि॑श्च॒ ग्रैष्मा॑वृ॒तू अ॒ग्नेर॑न्तःश्ले॒षोऽसि॒ कल्पे॑तां॒ द्यावा॑पृथि॒वी कल्प॑न्ता॒माप॒
ओष॑धयः॒ कल्प॑न्ताम॒ग्नयः॒ पृथ॒ङ्मम॒ ज्यैष्ठ्या॑य॒ सव्र॑ताः ।
ये अ॒ग्नयः॒ सम॑नसोऽन्त॒रा द्यावा॑पृथि॒वी इ॒मे ।
ग्रैष्मा॑वृ॒तू अ॑भि॒कल्प॑माना॒ इन्द्र॑मिव दे॒वा अ॑भि॒संवि॑शन्तु॒ तया॑ दे॒वत॑याऽङ्गिर॒स्वद् ध्रु॒वे सी॑दतम् ॥६॥
स॒जूर्ऋ॒तुभिः॑ स॒जूर्वि॒धाभिः॑ स॒जूर्दे॒वैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ स॒जूर्ऋ॒तुभिः॑ स॒जूर्वि॒धाभिः॑ स॒जूर्वसु॑भिः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ स॒जूर्ऋ॒तुभिः॑ स॒जूर्वि॒धाभिः॑ स॒जू रु॒द्रैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वा-न॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ स॒जूर्ऋ॒तुभिः॑ स॒जूर्वि॒धाभिः॑ स॒जूरा॑दि॒त्यैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ स॒जूर्ऋ॒तुभिः॑ स॒जूर्वि॒धाभिः॑ स॒जूर्विश्वै॑र्दे॒वैः स॒जूर्दे॒वैर्व॑योना॒धैर॒ग्नये॑ त्वा वैश्वान॒राया॒श्विना॑ऽध्व॒र्यू सा॑दयतामि॒ह त्वा॑ ॥ ७ ॥

Adityāstvā pṛṣṭhe sādayāmyantarikṣasya dhartrīṁ viṣṭambhanīṁ diśāmadhiptnīṁ bhuvanānām. Ūrmirdrapso apāmasi viśvakarmā ta ṛṣiraśvinā'dhvaryū sādayatāmiha tvā (i). //5//

Śukraśca śuciśca graiṣmāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-ntarā dyāvāpṛthivī ime. Graiṣmāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā'ṅgirasvad dhruve sīdatam (i). //6//

Sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrdevaiḥ sajūrdevairvayo-nādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayat-āmiha tvā (i) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrvasubhiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvin-ā'dhvaryū sādayatāmiha tvā (ii) sajūrṛtubhiḥ sajūrvidhābhiḥ sajū rudraiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāy-āśvinā'dhvaryū sādayatāmiha tvā (iii) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrādityaiḥ sajūrdevairvayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā (iv) sajūrṛtubhiḥ sajūrvidhābhiḥ sajūrviśvairdevaiḥ sajurdevair-vayonādhairagnaye tvā vaiśvānarāyāśvinā'dhvaryū sādayatāmiha tvā (v). //7//

5. I set you on the back of the earth; you are support of the mid-space, pillar of the quarters and overlording queen of all the creatures. You are the wave and sap of the waters. The Viśvakarman (the supreme Mechanic) is your seer. May both the healers and both the priests settle you here. (1)

6. *Śukra* and *śuci (jyeṣṭha* and *āṣāḍha*. i.e. May and June) are the two months of the summer season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist betwen heaven and earth, one-minded and helping in this performance, gather around these two months of the summer season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

7. Accordant with the seasons, accordant with the waters, accordant with the Devas (the enlightened ones), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here, for the sake of the adorable Lord, gracious to all men. (1) Accordant with the seasons, accordant with the waters, accordant with the Vasus (the young sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (2) Accordant with the seasons, accordant with the waters, accordant with the Rudras (the adult sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (3) Accordant with the seasons, accordant with the waters, accordant with the Ādityas (the mature sages), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (4) Accordant with the seasons, accordant with the waters, accordant with the Viśvedevas (all the bounties of Nature), accordant with the health-bestowing bounties of Nature, may both the healers and both the priests settle you here for the sake of the adorable Lord, gracious to all men. (5)

प्राणं मे पाह्यपानं मे पाहि व्यानं मे पाहि चक्षुर्म उर्व्या वि भाहि श्रोत्रं मे श्लोकय ।
अपः पिन्वौषधीर्जिन्व द्विपादव चतुष्पात् पाहि दिवो वृष्टिमेरय ॥ ८ ॥

मूर्धा वयः प्रजापतिश्छन्दः क्षत्रं वयो मयन्दं छन्दो विष्टम्भो वयोऽधिपतिश्छन्दो
विश्वकर्मा वयः परमेष्ठी छन्दो बस्तो वयो विवलं छन्दो वृष्णिर्वयो विशालं छन्दः
पुरुषो वयस्तन्द्रं छन्दो व्याघ्रो वयोऽनाधृष्टं छन्दः सिंहो वयश्छदिश्छन्दः
पष्ठवाड्वयो बृहती छन्द उक्षा वयः ककुप् छन्द ऋषभो वयः सतोबृहती छन्दः ॥ ९ ॥

अनड्वान्वयः पङ्क्तिश्छन्दो धेनुर्वयो जगती छन्दस्त्र्यविर्वयस्त्रिष्टुप् छन्दो
दित्यवाड्वयो विराट् छन्दः पञ्चाविर्वयो गायत्री छन्दस्त्रिवत्सो वय उष्णिक् छन्दस्
तुर्यवाड्वयोऽनुष्टुप् छन्दो लोकं ता इन्द्रम् ॥ १० ॥

इन्द्राग्नी अव्यथमानामिष्टकां दृंहतं युवम् । पृष्ठेन द्यावापृथिवी अन्तरिक्षं च वि बाधसे ॥ ११ ॥

Prāṇaṁ me pāhy-(1) apānaṁ me pāhi (ii) vyānaṁ me pāhi (iii) cakṣurma urvyā vi bhāhi (iv) śrotraṁ me ślokaya (v). Apaḥ pinv-(vi) auṣadhīrjinva (vii) dvipādava (viii) catuṣpāt pāhi (ix) divo vṛṣṭimeraya (x). //8//

Mūrdhā vayaḥ prajāpatiśchandaḥ (i) kṣatraṁ vayo mayandaṁ chando (ii) viṣṭambho vayo'dhipatiśchando (iii) viśvakaramā vayaḥ parameṣṭhī chando (iv) basto vayo vivalaṁ chando (v) vṛṣṇirvayo viśālaṁ chandaḥ (vi) puruṣo vayastandraṁ chando (vii) vyāghro vayo'nādhṛṣṭaṁ chandaḥ(viii) siṁho vayaśchadiśchandaḥ (ix) paṣṭhavāḍvayo bṛhatī chanda (x) ukṣā vayaḥ kakup chanda (xi) ṛṣabho vayaḥ satobṛhatī chandaḥ (xii). //9//

Anaḍvān vayaḥ paṅktiśchando (i) dhenurvayo jagatī chandas- (ii) tryavirvayastriṣṭup chando (iii) dityavāḍvayo virāṭ chandaḥ (iv) pañcāvirvayo gāyatrī chandas-(v) trivatso vaya uṣṇik chandas- (vi) turyavāḍvayo'nuṣṭup chando (vii) lokaṁ (viii) tā (ix) indram (x). //10//

Indrāgnī avyathamānāmiṣṭakāṁ dṛṁhatāṁ yuvam.
Pṛṣṭhena dyāvāpṛthivī antarikṣaṁ ca vi bādhase (i). //11//

8. O Lord, preserve my in-breath. (1) Preserve my out-breath. (2) Preserve my through-breath. (3) Illuminate my vision far and wide. (4) Strengthen my power of hearing. (5) Give us plenty of water. (6) Let our herbs grow well. (7) Protect our bipeds. (8) Protect our quadrupeds. (9) Send rains from the sky. (10)

9. Head of the society, i.e. the intellectuals, is a category; sustenance of people is its nature. (1) Ruling power is a category; bestowing happiness is its nature. (2) Producing and supporting is a category; overlordship is its nature. (3) Doing all and sundry work is a category; going to extremes is its nature. (4) He-goat is a category; smartness is its nature. (5) The ram is a category; hugeness is its nature. (6) The man is a category; idleness is its nature. (7) The tiger is a category; indomitability is its nature. (8) The lion is a category; subordinating others is its nature. (9) The beast of burden is a category; *bṛhatī* the metre. (10) The ox is a category; *kakup* the metre. (11) The steer is a category; *satobṛhatī* the metre. (12).

10. The bullock is a category; *paṅkti* the metre. (1) The milch-cow is a category; *jagatī* the metre. (2) The eighteen months old calf is a category; *triṣṭup* the metre. (3) Two years old steer is a category; *virāṭ* the metre. (4) Thirty months old cow is a category; *gāyatrī* the metre. (5) Three years old steer is a category; *uṣṇik* the metre. (6) Four years old ox is a category; *anuṣṭup* the metre. (7) Repeat here the verses beginning with the words *Lokam* (XII.54), (8) *Tā* (XII.55), (9) and *Indram* (XII.56). (10)

11. O Lord resplendent and adorable, may you settle this brick-divine in this place firmly and unshakable. O brick-divine, with your back you overwhelm the heaven and earth and the mid-space. (1)

विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे व्यचस्वतीं प्रथस्वतीमन्तरिक्षं यच्छान्तरिक्षं दृꣳहान्तरिक्षं मा हिꣳसीः ।
विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
वायुष्ट्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ १२ ॥
राज्ञ्यसि प्राची दिग्विराडसि दक्षिणा दिक् सम्राडसि प्रतीची दिक्
स्वराडस्युदीची दिगधिपत्न्यसि बृहती दिक् ॥ १३ ॥
विश्वकर्मा त्वा सादयत्वन्तरिक्षस्य पृष्ठे ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
वायुष्टेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ १४ ॥

नभश्च नभस्यश्च वार्षिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
वार्षिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥१५॥

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe vyacasvatīṁ prathasvatīmantarikṣaṁ yacchāntarikṣaṁ dṛṁhāntarikṣaṁ mā hiṁsīḥ.
Viśvasmai prāṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Vāyuṣṭva' bhipātu mahyā svastyā chardiṣā śantamena tayā devatayā' ṅgirasvad dhruvā sīda (i). //12//

Rājñyasi prācī dig (i) virāḍasi dakṣiṇā dik (ii) samrāḍasi pratīcī dik (iii) svarāḍasyudīcī dig-(iv) adhipatnyasi bṛhatī dik (v). //13//

Viśvakarmā tvā sādayatvantarikṣasya pṛṣṭhe jyotiṣmatīm.
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Vāyuṣṭe' dhipatistayā devatayā'ṅgirasvad dhruvā sīda (i). //14//

Nabhaśca nabhasyaśca vārṣikāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Vārṣikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā' ṅgirasvad dhruve sīdatam (i). //15//

12. May the supreme Mason settle you on the back of the mid-space; you who are capacious and extensive with your fame. May you control the mid-space; make the mid-space steady; do no harm to the mid-space. May the wind protect you for all the vital breath, for out-breath, for through-breath, for up-breath, for good reputation and good character, with great well-being and pleasing shelter. May you be seated firmly with that bounty of Nature shining bright. (1)

13. You are the Rājñī (queen) of the eastern region. (1) You are the Virāṭ (glorious sovereign) of the southern region. (2) You are the Samrāṭ, (empress) of the western region. (3) You are the Svarāṭ (autocrat) of the northern region. (4) You are the Adhipatnī (paramount queen) of the upward region. (5)

14. May the supreme Mason settle you, the luminous, on the back of the mid-space. May you control all the light for all the vital breath, for out-breath, and for through-breath. The wind is your lord. May you be seated firmly with that bounty of Nature shining bright. (1)

15. *Nabha* and *nabhasya* (*śrāvaṇa* and *bhādrapada,* i.e. July and August) are the two months of the rainy season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded, and helping in this performance, gather around these two months of the rainy season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

इषश्चोर्जश्च शारदावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
शारदावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥१६॥

आयुर्मे पाहि प्राणं मे पाह्य—पानं मे पाहि व्यानं मे पाहि चक्षुर्मे पाहि
श्रोत्रं मे पाहि वाचं मे पिन्व मनो मे जिन्वा—त्मानं मे पाहि ज्योतिर्मे यच्छ ॥ १७ ॥

मा छन्दः प्रमा छन्दः प्रतिमा छन्दो अस्रीवयश्छन्दः पङ्क्तिश्छन्द
उष्णिक् छन्दो बृहती छन्दोऽनुष्टुप् छन्दो विराट् छन्दो गायत्री छन्द—
स्त्रिष्टुप् छन्दो जगती छन्दः ॥ १८ ॥

पृथिवी छन्दोऽन्तरिक्षं छन्दो द्यौश्छन्दः समाश्छन्दो नक्षत्राणि छन्दो
वाक् छन्दो मनश्छन्दः कृषिश्छन्दो हिरण्यं छन्दो गौश्छन्दो
ऽजाश्छन्दोऽश्वश्छन्दः ॥ १९ ॥

Iṣaścorjaśca śāradāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṁmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso-'ntarā dyāvāpṛthivī ime.
Sāradāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devatayā' ṅgirasvad dhruve sīdatam (i). //16//

Āyurme pāhi (i) prāṇaṁ me pāhy-(ii) apānaṁ me pāhi (iii) vyānaṁ me pāhi (iv) cakṣurme pāhi (v) śrotraṁ me pāhi (vi) vācaṁ me pinva (vii) mano me jinvā-(viii) tmānaṁ me pāhi (ix) jyotirme yaccha (x). //17//

Mā chandaḥ (i) pramā chandaḥ (ii) pratimā chando (iii) asrīvayaśchandaḥ (iv) paṅktiśchanda (v) uṣṇik chando (vi) bṛhatī chando-(vii) 'nuṣṭup chando (viii) virāṭ chando (ix) gāyatrī chandas (x) triṣṭup chando (xi) jagatī chandaḥ (xii). //18//

Pṛthivī chando-(i) 'ntarikṣaṁ chando (ii) dyaućahndaḥ (iii) samāśchando (iv) nakṣatrāṇi chando (v) vāk chando (vi) manaśchandaḥ (vii) kṛṣiśchando (viii) hiraṇyaṁ chando (ix) gauśchando-(x) 'jāśchando-(xi) 'śvaśchandaḥ (xii). //19//

16. *Iṣa* and *ūrja (āśvina* and *kārttika*, i.e. September and October) are the two months of the autumn season. You are the internal cementing force of the fire. May heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two autumn months of the season, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly with that divinity shining bright. (1)

17. O Lord, preserve my life. (1) Preserve my vital breath. (2) Protect my out-breath. (3) Protect my through-breath. (4) Preserve my vision. (5) Preserve my audition. (6) Keep my speech strong. (7) Gladden my mind. (8) Guard my soul. (9) Show me the light. (10)

18. Measured is the metre. (1) Well-measured is the metre. (2) Counter-measured is the metre. (3) Pleasing and strengthening is the metre. (4) The Paṅkti is a metre. (5) The Uṣṇik is a metre. (6) The Bṛhatī is a metre. (7) The Anuṣṭup is a metre. (8) The Virāṭ is a metre. (9) The Gāyatrī is a metre. (10) The Triṣṭup is a metre. (11) The Jagatī is a metre. (12)

19. The earth is joy. (1) The mid-space is joy. (2) The sky is joy. (3) The years are joy. (4) The constellations are joy. (5) The speech is joy. (6) The mind is joy. (7) The agriculture is joy. (8) The sheep is joy. (9) The cow is joy. (10) The goats are joy. (11) The horse is joy. (12)

अग्निर्देवता वातो देवता सूर्यो देवता चन्द्रमा देवता वसवो देवता
रुद्रा देवता ऽऽदित्या देवता मरुतो देवता विश्वे देवा देवता बृहस्पतिर्देवते—
न्द्रो देवता वरुणो देवता ॥ २० ॥

मूर्धाऽसि राड् ध्रुवाऽसि धरुणा धर्त्र्यसि धरणी ।
आयुषे त्वा वर्चसे त्वा कृष्यै त्वा क्षेमाय त्वा ॥ २१ ॥

यन्त्री राड् यन्त्र्यसि यमनी ध्रुवाऽसि धरित्री ।
इषे त्वोर्जे त्वा रय्यै त्वा पोषाय त्वा लोकं ता इन्द्रम् ॥ २२ ॥

आशुस्त्रिवृद् भान्तः पञ्चदशो व्योमा सप्तदशो धरुण एकविंशः प्रतूर्तिरष्टादशो—
स्तपो नवदशोऽभीवर्त्तः सविंशो वर्चो द्वाविंशः सम्भरणस्त्रयोविंशो
योनिश्चतुर्विंशो गर्भाः पञ्चविंशा ओजस्त्रिणवः क्रतुरेकत्रिंशः
प्रतिष्ठा त्रयस्त्रिंशो ब्रध्नस्य विष्टपं चतुस्त्रिंशो नाकः षट्त्रिंशो
विवर्त्तोऽष्टाचत्वारिंशो धर्त्रं चतुष्टोमः ॥ २३ ॥

Agnirdevatā (i) vāto devatā (ii) sūryo devatā (iii) candramā devatā (iv) vasavo devtā (v) rudrā devatā- (vi) "dityā devatā (vii) maruto devatā (viii) viśve devā devatā (ix) bṛhaspatirdevate-(x) ndro devatā (xi) varuṇo devatā(xii).//20//

Mūrdhā' si rāḍ (i) dhruvā' si dharuṇā (ii) dhartryasi dharaṇī (iii).
Āyuṣe tvā(iv) varcase tvā (v) kṛsyai tvā (vi) kṣemāya tvā (vii). //21//

Yantrī rāḍ (i) yantryasi yamanī (ii) dhruvā'si dharitrī (iii).
Iṣe tvo-(iv) rje tvā (v) rayyai tvā (vi) poṣāya tvā (vii) lokaṁ (viii) tā (ix) indram (x). //22//

Āśustrivṛd (i) bhāntaḥ pañcadaśo (ii) vyomā saptadaśo (iii) dharuṇa ekaviṁśaḥ (iv) pratūrtiraṣṭādaśas-(v) tapo navadaśo-(vi) 'bhivarttaḥ saviṁśo (vii) varco dvāviṁśaḥ (viii) sambharaṇastrayoviṁśo (ix) yoniścaturviṁśo (x) garbhāḥ pañcaviṁśa (xi) ojastriṇavaḥ (xii) kraturekatriṁśaḥ (xiii) pratiṣṭhā trayastriṁśo (xiv) bradhnasya viṣṭapaṁ catustriṁśo (xv) nākaḥ ṣaṭtriṁśo (xvi) vivartto'ṣṭā-catvāriṁśo (xvii) dhartraṁ catuṣṭomaḥ (xviii). //23//

20. Fire is divinity. (1) Wind is divinity. (2) The sun is divinity. (3) The moon is divinity. (4) The Vasus (bounties) are divinity. (5) The Rudras (vital breaths) are divinity. (6) The Ādityas (the twelve months) are divinity. (7) The Maruts (the cloud-bearing winds) are divinity. (8) The Viśvedevas (all the bounties of Nature) are divinity. (9) Bṛhaspati (the Jupiter) is divinity. (10) Indra (the lightning) is divinity. (11) Varuṇa (the ocean) is divinity. (12)

21. You are the apex, brilliant and bright. (1) You are set firm, supporting others. (2) You are sustainer like earth. (3) I invoke you for long life. (4) You for lustre. (5) You for farming. (6) You for comprehensive good. (7)

22. You are the controller, brilliant and bright. (1) You are controller as well as regulator. (2) You are set firmly and sustain others. (3) I invoke you for food; (4) for vigour; (5) for riches; (6) for nourishment. (7) Repeat here the verses beginning with the words *Lokaṁ* (XII.54), (8), *Tā* (XII. 55) (9) and *Indram* (XII.56). (10)

23. Quick is the Trivṛt (three-fold) praise-song. (1) Shining is the fifteen. (2) The space is the seventeen. (3) The supporter (i.e. the sun) is the twenty-one. (4) The extreme quickness is the eighteen. (5) The austerity is the nineteen. (6) The cycle of the year is the twenty. (7) The lustre is the twenty-two. (8) The maintenance is the twenty-three. (9) The womb is the twenty-four. (10) The embryos are the twenty-five. (11) The vigour is the twenty-seven. (12) The action is the thirty-one. (13) The basis of existence is the thirty-three. (14) The sun's station is the thirty-four. (15) The sorrowless station is the thirty-six. (16) The revolving world is the forty-eight. (17) The sustainer world is the four-fold praise-song. (18)

अग्नेर्भागोऽसि दीक्षाया आधिपत्यं ब्रह्म स्पृतं त्रिवृत्स्तोमः
इन्द्रस्य भागोऽसि विष्णोराधिपत्यं क्षत्रꣳ स्पृतं पञ्चदश स्तोमो
नृचक्षसां भागोऽसि धातुराधिपत्यं जनित्रꣳ स्पृतꣳ सप्तदश स्तोमो
मित्रस्य भागोऽसि वरुणस्याधिपत्यं दिवो वृष्टिर्वात स्पृत एकविꣳश स्तोमः ॥ २४ ॥
वसूनां भागोऽसि रुद्राणामाधिपत्यं चतुष्पात् स्पृतं चतुर्विꣳश स्तोमः
आदित्यानां भागोऽसि मरुतामाधिपत्यं गर्भा स्पृताः पञ्चविꣳश स्तोमो
ऽदित्यै भागोऽसि पूष्ण आधिपत्यमोज स्पृतं त्रिणव स्तोमो
देवस्य सवितुर्भागोऽसि बृहस्पतेराधिपत्यꣳ समीचीर्दिश स्पृताश्चतुष्टोम स्तोमः ॥ २५ ॥
यवानां भागोऽस्ययवानामाधिपत्यं प्रजा स्पृताश्चतुश्चत्वारिꣳश स्तोमः
ऋभूणां भागोऽसि विश्वेषां देवानामाधिपत्यं भूतꣳ स्पृतं त्रयस्त्रिꣳश स्तोमः ॥ २६ ॥

Agnerbhāgo' si dīkṣāyā ādhipatyaṁ brahma spṛtaṁ trivṛtstoma (i) indrasya bhāgo'si viṣṇorādhipatyaṁ kṣatraṁ spṛtaṁ pañcadaśa stomo (ii) nṛcakṣasāṁ bhāgo' si dhāturādhipatyaṁ janitraṁ spṛtaṁ saptadaśa stomo (iii) mitrasya bhāgo 'si varuṇasyādhipatyaṁ divo vṛṣṭirvāta spṛta ekaviṁśa stomaḥ (iv). //24//

Vasūnāṁ bhāgo'si rudrāṇāmādhipatyaṁ catuṣpāt spṛtaṁ caturviṁśa stoma (i) ādityānāṁ bhāgo' si marutāmādhipatyaṁ garbhā spṛtāḥ pañcaviṁśa stomo-(ii) 'dityai bhāgo' si pūṣṇa ādhipatyamoja spṛtaṁ triṇava stomo (iii) devasya saviturbhāgo'si bṛhaspaterādhipatyaṁ samīcīrdiśa spṛtāścatuṣṭoma stomaḥ (iv). //25//

Yavānāṁ bhāgo'syayavānāmādhipatyaṁ prajā spṛtāścatuścatvāriṁśa stoma (i) ṛbhūṇāṁ bhāgo' si viśveṣaṁ devānāmādhipatyaṁ bhūtaṁ spṛtaṁ trayastriṁśa stomaḥ (ii). //26//

24. You are the share of Agni (Fire); overlordship is of Dīkṣā (the consecration); Brahma (intellectual power) is preserved; and the praise-song is Trivṛt (3 × 3 = 9). (1) You are the share of Indra (lightning); overlordship is of Viṣṇu (sacrifice); Kṣatra (ruling power) is preserved; the praise-song is Pancadaśa (fifteen). (2) You are the share of Nṛcakṣas (the benefactors of men); overlordship is of Dhātṛ (the constructive impulse); Janitra (producing power) is preserved; the praise-song is Saptadaśa (seventeen). (3) You are the share of Mitra (Sun); the overlordship is of Varuṇa (ocean); Vṛṣṭi and Vāta (rain and wind) of the sky is preserved; the praise-song is Ekaviṁśa (twenty-one). (4)

25. You are the share of Vasus (the bounties); overlordship is of Rudras (terrible punishers); quadrupeds are preserved; the praise-song is Caturviṁśa (twenty-four). (1) You are the share of Ādityas (suns); overlordship is of Maruts (cloud-bearing winds); embryos are preserved; the praise-song is Pañcaviṁśa (twenty-five). (2) You are the share of Aditi (the eternity); overlordship is of Pūṣan (the nourisher); the vigour is preserved; the praise-song is Triṇava (3 × 9 = 27). (3) You are the share of the divine Savitṛ (the inspirer lord); overlordship is of Bṛahaspati (Jupiter); the benign quarters are preserved; the praise-song is Catuṣṭoma. (4)

26. You are the share of Yavas (the moon-lit fortnights); overlordship is of Ayavas (the moonless fortnights); progenies are preserved; the praise-song is Catuścatvāriṁśa (forty-four). (1) You are the share of Ṛbhus (the wise men); overlordship is of Viśvedevas (all the enlightened ones); all the beings are preserved; the praise-song is Trayastriṁśa (thirty-three). (2)

सहश्च सहस्यश्च हैमन्तिकावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
हैमन्तिकावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ।२७।

एकयाऽस्तुवत प्रजा अधीयन्त प्रजापतिरधिपतिरासीत्
तिसृभिरस्तुवत ब्रह्मासृज्यत ब्रह्मणस्पतिरधिपतिरासीत्
पञ्चभिरस्तुवत भूतान्यसृज्यन्त भूतानां पतिरधिपतिरासीत्
सप्तभिरस्तुवत सप्त ऋषयोऽसृज्यन्त धाताऽधिपतिरासीत् ॥ २८ ॥

नवभिरस्तुवत पितरोऽसृज्यन्तादितिरधिपत्न्यासी—
देकादशभिरस्तुवत ऋतवोऽसृज्यन्तार्तवा अधिपतय आसं—
स्त्रयोदशभिरस्तुवत मासा असृज्यन्त संवत्सरोऽधिपतिरासीत्
पञ्चदशभिरस्तुवत क्षत्रमसृज्यतेन्द्रोऽधिपतिरासीत्
सप्तदशभिरस्तुवत ग्राम्याः पशवोऽसृज्यन्त बृहस्पतिरधिपतिरासीत् ॥ २९ ॥

Sahaśca sahasyaśca haimantikāvṛtū agnerantaḥśleṣo' si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣadhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso' ntarā dyāvāpṛthivī ime. Haimantikāvṛtū abhikalpamānā indramiva devā abhisaṁviśantu tayā devata-yā 'ṅgirasvad dhruve sīdatam (i). //27//

Ekayā'stuvata prajā adhīyanta prajāpatiradhipatirāsīt (i) tisṛbhirastuvata brahmāsṛjyata brahmaṇaspatiradhipatirāsīt (ii) pañcabhirastuvata bhūtānyasṛjyanta bhūtānāṁ patiradhipatirāsīt (iii) saptabhirastuvata sapta ṛṣayo' sṛjyanta dhātā' dhipatirāsīt (iv). //28//

Navabhirastuvata pitaro' sṛjyantā' ditiradhipatnyāsīd-(i). ekādaśabhirastuvata ṛtavo'sṛjyantārtavā adhipataya āsaṅ-(ii) strayodaśabhirastuvata māsā asṛjyanta saṁvatsar-o'dhipatirāsīt (iii) pañcadaśabhirastuvata kṣatramasṛjya-tendro' dhipatirāsīt (iv) saptadasabhirastuvata grāmyāḥ paśavo'sṛjyanta bṛhaspatiradhipatirāsīt (v). //29//

27. *Sahas* and *sahasya (mārgaśīrṣa* and *pauṣa* i.e. November and December) are the two months of the winter season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establishing my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of the winter season, just as the enlightened ones gather around the respledent Lord. May both of you be seated firmly by that divinity shining bright. (1)

28. He is praised with one; the creatures are created; the creator Lord is their sovereign. (1) He is praised with three; the intellectual power is created; the Lord of the intellectual power is its sovereign. (2) He is praised with five; the cosmic elements are created; Lord of the elements is their sovereign. (3) He is praised with seven; the seven seers are created; the creator of the universe is their sovereign. (4)

29. He is praised with nine; the elders are created; the eternity is their sovereign (1) He is praised with eleven; the seasons are created; Lords of the seasons are their sovereigns. (2) He is praised with thirteen; the months are created; the year is their sovereign. (3) He is praised with fifteen; the ruling power is created; the king is its sovereign. (4) He is praised with seventeen; the domestic animals are created; the Lord Supreme is their sovereign. (5)

नवदशभिरस्तुवत शूद्रार्यावसृज्येतामहोरात्रे अधिपत्नी आस्ता—
मेकविंशत्यास्तुवतैकशफाः पशवोऽसृज्यन्त वरुणोऽधिपतिरासीत्
त्रयोविंशत्यास्तुवत क्षुद्राः पशवोऽसृज्यन्त पूषाऽधिपतिरासीत्
पञ्चविंशत्यास्तुवतारण्याः पशवोऽसृज्यन्त वायुरधिपतिरासीत्
सप्तविंशत्याऽस्तुवत द्यावापृथिवी व्यैतां वसवो रुद्रा आदित्या अनुव्यायँस्त एवाधिपतय आसन् ॥३०॥

नवविंशत्याऽस्तुवत वनस्पतयोऽसृज्यन्त सोमोऽधिपतिरासी—
देकत्रिंशताऽस्तुवत प्रजा असृज्यन्त यवाश्चायवाश्चाधिपतय आसं—
स्त्रयस्त्रिंशताऽस्तुवत भूतान्यशाम्यन् प्रजापतिः परमेष्ठ्यधिपतिरासी—
ल्लोकं ता इन्द्रम् ॥३१॥

Navadaśabhirastuvata śudrāryāvasṛjyetāmahorātre adhipatnī āstām (i) ekaviṁśatyāstuvataikaśaphāḥ paśavo'sṛjyanta varuṇo'dhipatirāsīt (ii) trayoviṁśatyāstuvata kṣudrāḥ paśavo'sṛjyanta pūṣā'dhipatirasīt (iii) pañcaviṁśatyā'stuvatāraṇyāḥ paśavo'sṛjyanta vāyuradhipatirāsīt (iv) saptaviṁśatyā'stuvata dyāvāpṛthivī vyaitāṁ vasavo rudrā ādityā anuvyāyaṅsta evādhipataya āsan (v). //30//

Navaviṁśatyā'stuvata vanaspatayo'sṛjyanta somo'dhipatirāsīd (i) ekātriṁśātā 'stuvata prajā asṛjyanta yavāścāyavāścādhipataya āsaṅ-(ii) strayastriṁśatā'stuvata bhūtanyaśāmyan prajāpatiḥ parameṣṭhyadhipatirāsīl- (iii) lokaṁ (iv) tā (v) indram (vi). //31//

30. He is praised with nineteen; the *śūdras* (labourers) and the *āryas* (employers) are created; Ahorātras (the pair of day and night) are their sovereigns. (1) He is praised with twenty-one; animals with solid hoofs are created; Varuna (the ocean) is their sovereign. (2) He is praised with twenty-three; the small animals are created; the Puṣan (nourisher) is their sovereign. (3) He is praised with twenty-five; the wild animals are created; Vāyu (the wind) is their sovereign. (4) He is praised with twenty-seven; the sky and earth are separated and thereafter Vasus (the elements), Rudras (vital breaths) and Ādityas (luminary bodies) follow and they themselves are sovereigns. (5)

31. He is praised with twenty-nine; the plants are created; Soma (medicinal herb) is their sovereign. (1) He is praised with thirty-one; the progeny is created; cereals and non-cereals are its sovereigns. (2) He is praised with thirty-three and cosmic elements calm down; the divine Supreme is sovereign then. (3) Repeat here the verses beginning with the words *Lokam* (XII.54), (4) *Tā* (XII.55), (5) and *'Indram'* (XII.56). (6)

अथ पञ्चदशोऽध्यायः ।

अग्ने जातान् प्र णुदा नः सपत्नान् प्रत्यजातान् नुद जातवेदः ।
अधि नो ब्रूहि सुमना अहेडँस्तव स्याम शर्मँस्त्रिवरूथ उद्भौ ॥ १ ॥

सहसा जातान् प्र णुदा नः सपत्नान् प्रत्यजाताञ्जातवेदो नुदस्व ।
अधि नो ब्रूहि सुमनस्यमानो वयंं स्याम प्र णुदा नः सपत्नान् ॥ २ ॥

षोडशी स्तोम ओजो द्रविणं चतुश्चत्वारिंशश स्तोमो वर्चो द्रविणम् ।
अग्नेः पुरीषमस्यप्सो नाम तां त्वा विश्वे अभि गृणन्तु देवाः ।
स्तोमपृष्ठा घृतवतीह सीद प्रजावदस्मे द्रविणा यजस्व ॥ ३ ॥

ATHA PAÑCADAŚO' DHYĀYAḤ

Agne jātān pra ṇudā naḥ sapatnān pratyajātān nuda jātavedaḥ.
Adhi no brūhi sumanā aheḍaństava syāma śarmaństrivarūtha udbhau (i). //1//

Sahasā jātān pra ṇudā naḥ sapatnān pratyajātāñjātavedo nudasva.
Adhi no brūhi sumanasyamāno vayaṁ syāma pra ṇudā naḥ sapatnān (i). //2//

Ṣoḍaśī stoma ojo draviṇaṁ (i) catuścatvāriṁśa stomo varco draviṇam (ii).
Agneḥ purīsamasyapso nāma tāṁ tvā viśve abhi gṛṇantu devāḥ.
Stomapṛṣthā ghṛtavatīha sīda prajāvadasme draviṇā yajasva(iii).//3//

CHAPTER FIFTEEN

1. O adorable Lord, drive away our rivals, who are born; and prevent those, who are yet to be born, O omniscient. Grace us with your friendly words free from anger. May we have happiness under your thrice-guarding and prosperous shelter. (1)

2. O omniscient Lord, drive away our rivals, who are born, with your tremendous force; and prevent those, who are yet to be born. Grace us with your words full of friendship. May you drive our rivals away, so that we remain unchallenged.(1)

3. The sixteen times repeated praise verse; vigour the wealth. (1) The forty-four times repeated praise-verse; lustre the wealth. (2) You, O lady, are the best content of the fire divine, the very sap of it. May all the enlightened ones praise you in every respect. Eager for praises and liberal in offering melted butter, settle down here in the house and get us riches as well as children. (3)

एवश्छन्दो वरिवश्छन्दः शम्भूश्छन्दः परिभूश्छन्द आच्छच्छन्दो मनश्छन्दो
व्यचश्छन्दः सिन्धुश्छन्दः समुद्रश्छन्दः सरिरं छन्दः ककुप्छन्द–
स्त्रिककुप्छन्दः काव्यं छन्दो अङ्कुपं छन्दो ऽक्षरपङ्क्तिश्छन्दः पदपङ्क्तिश्छन्दो
विष्टारपङ्क्तिश्छन्दः क्षुरो भ्रजश्छन्दः ॥ ४ ॥

आच्छच्छन्दः प्रच्छच्छन्दः संयच्छन्दो वियच्छन्दो बृहच्छन्दो रथन्तरञ्छन्दो
निकायश्छन्दो विवधश्छन्दो गिरश्छन्दो भ्रजश्छन्दः संस्तुप्छन्दो ऽनुष्टुप्छन्द
एवश्छन्दो वरिवश्छन्दो वयश्छन्दो वयस्कृच्छन्दो विष्पर्धाश्छन्दो
विशालं छन्द–श्छदिश्छन्दो दूरोहणं छन्द–स्तन्द्रं छन्दो अङ्काङ्कं छन्दः ॥ ५ ॥

Evaśchando (i) varivaśchandaḥ (ii) śambhūśchandaḥ (iii) paribhūśchanda (iv) ācchacchando (v) manaśchando (vi) vyacaśchandaḥ (vii) sindhuśchandaḥ (viii) samudraśchandaḥ (ix) sariraṁ chandaḥ (x) kakup chandas-(xi) trikakupchandaḥ (xii) kāvyaṁ chando (xiii) aṅkupaṁ chando-(xiv) 'kṣarapaṅktiśchandaḥ (xv) padapaṅktiśchando (xvi) viṣṭārapaṅktiśchandaḥ(xvii) kṣuro bhrajaśchandaḥ (xviii). //4//

Ācchacchandaḥ (i) pracchacchandaḥ (ii) saṁyacchando (iii) viyacchando (iv) bṛhacchando (v) rathantarañchando (vi) nikāyaśchando (vii) vivadhaśchando (viii) giraśchando (ix) bhrajaśchandaḥ (x) saṁstup chando-(xi) 'nuṣṭupchanda (xii) evaśchando (xiii) varivaśchando (xiv) vayaśchando (xv) vayaskṛcchando(xvi) viṣpardhāśchando (xvii) viśālaṁ chandaś-(xviii) chadiśchando (xix) dūrohaṇaṁ chandas-(xx) tandraṁ chando (xxi) aṅkāṅkaṁ chandaḥ (xxii). //5//

4. *Eva* (this earth) is a *chanda*, (life-giving). (1) *Varivas* (the mid-space) is life-giving; (2) *Śambhū* (the sky) is life-giving. (3) *Paribhū* (the quarters) is life-giving. (4) *Ācchat* (the food) is life-giving. (5) *Manas* (the creator Lord) is life-giving. (6) *Vyacas* (the sun) is life-giving. (7) *Sindhu* (the in-breath) is life-giving. (8) *Samudra* (the mind) is life-giving. (9) *Sarira* (the speech) is life-giving. (10) *Kakup* (the out-breath) is life-giving. (11) *Trikakup* (the up-breath) is life-giving (12) *Kāvya* (the Veda) is life-giving. (13) *Aṅkupa* (Water) is life-giving. (14) *Akṣarapaṅkti* (the yonder world) is life-giving. (15) *Padapaṅkti* (this world) is life-giving (16) *Viṣṭārpaṅkti* (the intermediate quarters) is life-giving. (17) *Kṣuro-bhrajaḥ* (brigtly shining sun) is life-giving (18)

5. *Ācchat* (the food) is life-giving. (1) *Pracchat* (the clothing) is life-giving. (2) *Saṁyat* (the night) is life-giving. (3) Viyat (the day) is life-giving. (4) *Bṛhat* (the yonder world) is life-giving. (5) *Rathantara* (this world) is life-giving. (6) *Nikāya* (the wind) is life-giving. (7) *Vivadha* (the air) is life-giving. (8) *Gira* (the edibles) is life-giving. (9) *Bhraja* (the fire) is life-giving. (10) *Saṁstup* (the speech) is life-giving. (11) *Anuṣṭup* (the verse) is life-giving. (12) *Eva* (this earth) is life-giving. (13) *Varivas* (the mid-space) is life-giving. (14) *Vayaḥ* (the age) is life-giving. (15) *Vayaskṛt* (the digestive fire) is life-giving. (16) *Viṣpardhā* (the celestial world) is life-giving. (17) *Viśāla* (the spacious earth) is life-giving. (18) *Chadi* (the air) is life-giving. (19) *Dūrohaṇa* (the inaccessible sun) is life-giving. (20) *Tandra* (the sleep) is life-giving. (21) and *aṅkāṅka* (the water) is life-giving. (22).

रश्मिना सत्याय सत्यं जिन्व प्रेतिना धर्मणा धर्मं जिन्वा—न्वित्या दिवा दिवं जिन्व
सन्धिनाऽन्तरिक्षेणान्तरिक्षं जिन्व प्रतिधिना पृथिव्या पृथिवीं जिन्व
विष्टम्भेन वृष्ट्या वृष्टिं जिन्व प्रवयाऽह्नाऽहर्जिन्वा—नुया रात्र्या रात्रीं जिन्वो—
शिजा वसुभ्यो वसूञ्जिन्व प्रकेतेनादित्येभ्य आदित्याञ्जिन्व ॥ ६ ॥

तन्तुना रायस्पोषेण रायस्पोषं जिन्व संसर्पेण श्रुताय श्रुतं जिन्वै—डेनौषधीभिरोषधीर्जिन्वो—
त्तमेन तनूभिस्तनूर्जिन्व वयोधसाधीतेनाधीतं जिन्वा—भिजिता तेजसा तेजो जिन्व ॥ ७ ॥

प्रतिपदसि प्रतिपदे त्वा ऽनुपदस्यनुपदे त्वा सम्पदसि सम्पदे त्वा तेजोऽसि तेजसे त्वा ॥८॥

त्रिवृदसि त्रिवृते त्वा प्रवृदसि प्रवृते त्वा विवृदसि विवृते त्वा सवृदसि सवृते त्वा
ऽऽक्रमोऽस्याक्रमाय त्वा संक्रमोऽसि संक्रमाय त्वो—त्क्रमोऽस्युत्क्रमाय त्वो—
त्क्रान्तिरस्युत्क्रान्त्यै त्वा ऽधिपतिनोर्जोर्जं जिन्व ॥ ९ ॥

Raśminā satyāya satyaṁ jinva (i) pretinā dharmaṇā dharmaṁ jinvā-(ii) nvityā divā divaṁ jinva (iii) sandhinā-'natarikṣeṇāntarikṣaṁ jinva (iv) pratidhinā pṛthivyā pṛthivīṁ jinva (v) viṣṭambhena vṛṣṭyā vṛṣṭiṁ jinva (vi) pravayā'hnā 'harjinvā- (vii) nuyā rātryā rātriṁ jinvo-(viii) śijā vasubhyo vasūñ jinva (ix) praketenādityebhya ādityāñ jinva (x). //6//

Tantunā rāyaspoṣeṇa rayaspoṣaṁ jinva (i) saṁsarpeṇa śrutāya śrutaṁ jinv-(ii)aidenauṣadhībhiroṣadhīrjinv-(iii) ottamena tanūbhistanūrjinva (iv) vayodhasādhītenādhītaṁ jinv-(v) ābhijitā tejasā tejo jinva (vi). //7//

Pratipadasi pratipade tvā-(i) 'nupadasyanupade tvā (ii) sampadasi sampade tvā (iii) tejo'si tejase tvā (iv). //8//

Trivṛdasi trivṛte tvā (i) pravṛdasi pravṛte tvā (ii) vivṛdasi vivṛte tvā (iii) savṛdasi savṛte tvā-(iv) kramo' syākramāya tvā (v) saṅkramo' si saṅkramāya tvo- (vi) tkramo'-syutkramāya tvo-(vii) tkrāntirasyutkrāntyai tvā- (viii) 'dhipatinorjorjaṁ jinva (ix). //9//

6. With the truth flooded with light, seek the truth. (1) With well-considered duty, seek your duty. (2) With continuous search for the heavenly light, seek that light. (3) With the research in mid-space, seek the mid-space. (4) With the earth supporting all, seek this earth. (5) With the rain sustaining the life, seek the rain. (6) With the brilliant day, seek the day. (7) With the night following the day, seek the night. (8) With the desire for riches, seek riches. (9) With the knowledge of the months, seek the months. (10)

7. By increment, promote riches and nourishment with riches and nourishment. (1) By imparting, promote knowledge for the sake of knowledge. (2) By cultivation of earth, promote plants with plants. (3) By excellence, promote physique with physique. (4) By long age, promote studies with studies. (5) By conquest, promote lustre with lustre. (6)

8. You are *pratipad* (wealth covetable); for covetable wealth I invoke you. (1) You are *anupad* (wealth to be followed); to follow I invoke you. (2) You are *sampad* (wealth acquired); for acquisition, I invoke you. (3) You are *tejas* (lustre); for lustre, I invoke you. (4)

9. O desirable lady, you are *trivṛt* (endowed with three qualities - Satva, Rajas and Tamas); for the three qualities I invoke you. (1) You are *pravṛt* (exhorter for activities); for exhortation I invoke you. (2) You are *vivṛt* (expander of activities); for expansion I invoke you. (3) Your are *savṛt* (harmonizer of activities); for harmonization I invoke you. (4) You are *ākrama* (aggressive); for aggression's sake, I invoke you. (5) You are *saṁkrama* (unifier); for unification's sake, I invoke you. (6) You are *utkrama* (ascending); for ascendance's sake I invoke you. (7) You *utkrānti* (radical revolution); for revolution's sake I invoke you. (8) With energy as the lord, promote energy. (9)

राज्ञ्यसि प्राची दिग्वसवस्ते देवा अधिपतयोऽग्निर्हेतीनां प्रतिधर्ता त्रिवृत्त्वा स्तोमः पृथिव्याᳬश्रयत्वाज्यमुक्थमव्यथायै स्तभ्नातु रथन्तरᳬसाम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १० ॥

विराडसि दक्षिणा दिग्रुद्रास्ते देवा अधिपतय इन्द्रो हेतीनां प्रतिधर्ता पञ्चदशस्त्वा स्तोमः पृथिव्याᳬश्रयतु प्रउगमुक्थमव्यथायै स्तभ्नातु बृहत्साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ ११ ॥

सम्राडसि प्रतीची दिगादित्यास्ते देवा अधिपतयो वरुणो हेतीनां प्रतिधर्ता सप्तदशस्त्वा स्तोमः पृथिव्याᳬश्रयतु मरुत्वतीयमुक्थमव्यथायै स्तभ्नातु वैरूपᳬसाम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १२ ॥

Rājñyasi prācī dig vasavaste devā adhipatayo' gnirhetīnāṁ pratidhartā trivṛt tvā stomaḥ pṛthivyām̐ śrayatvājyamukthamavyathāyai stabhnātu rathantaram̐ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savrge loke yajamānaṁ ca sādayantu (i). //10//

Virāḍasi dakṣiṇā dig rudrāste devā adhipataya indro hetīnāṁ pratidhartā pañcadaśastvā stomaḥ pṛthivyām̐ śrayatu pra ugamukthamavyathāyai stabhnātu bṛhatsāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //11//

Samrāḍasi pratīcī dig ādityāste devā adhipatayo varuṇo hetīnāṁ pratidhartā saptadaśastvā stomaḥ pṛthivyāṁ śrayatu marutvatīyamukthamavyathāyai stabhnātu vairūpam̐ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe savarge loke yajamānaṁ ca sādayantu (i). //12//

10. You are *rājñī* (queen); the region is eastern; Vasus (planetary abodes) are your overlord Nature's bounties. Agni (adorable Lord) is your warder off of the hostile weapons. May the *trivṛt* (of three verses) praise-song help to establish you on the earth. May the *ājya* (early morning) litany keep you firm against slipping. May the *rathantara sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

11. You are *virāṭ* (great ruler); the region is southern; Rudras (winds of mid-space) are your overlord Nature's bounties. Indra (resplendent Lord) is your warder off of the hostile weapons. May the *pañcadaśa* (of fifteen verses) praise-song help to establish you on the earth. May the *pra uga* (second morning) litany keep you firm against slipping. May the *bṛhat sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

12. You are *samrāṭ* (sovereign ruler); region is western; Ādityas (the suns) are your overlord Nature's bounties. Varuṇa (venerable Lord) is your warder off of the hostile weapons. May the *saptadaśa* (of seventeen verses) praise-song help to establish you on the earth. May the *marutvatīya* (midday) litany keep you firm against slipping. May the *vairūpa sāman* establish you securely, in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

स्वराडस्युदीची दिङ्मरुतस्ते देवा अधिपतयः सोमो हेतीनां प्रतिधर्त्तैकविꣳशस्त्वा स्तोमः पृथिव्याꣳ श्रयतु निष्केवल्यमुक्थमव्यथायै स्तभ्नातु वैराजꣳ साम प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधिपतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १३ ॥

अधिपत्न्यसि बृहती दिग्विश्वे ते देवा अधिपतयो बृहस्पतिर्हेतीनां प्रतिधर्ता त्रिणवत्रयस्त्रिꣳशौ त्वा स्तोमौ पृथिव्याꣳ श्रयतां वैश्वदेवाग्निमारुते उक्थे अव्यथायै स्तभ्नीताꣳ शाक्वररैवते सामनी प्रतिष्ठित्या अन्तरिक्ष ऋषयस्त्वा प्रथमजा देवेषु दिवो मात्रया वरिम्णा प्रथन्तु विधर्ता चायमधि-पतिश्च ते त्वा सर्वे संविदाना नाकस्य पृष्ठे स्वर्गे लोके यजमानं च सादयन्तु ॥ १४ ॥

अयं पुरो हरिकेशः सूर्यरश्मिस्तस्य रथगृत्सश्च रथौजाश्च सेनानीग्रामण्यौ ।
पुञ्जिकस्थला च क्रतुस्थला चाप्सरसौ दङ्क्ष्णवः पशवो हेतिः पौरुषेयो वधः प्रहेतिस्तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १५ ॥

Svarāḍasyudīcī diṅmarutaste devā adhipatayaḥ somo hetīnāṁ pratidhartaikaviṁśastvā stomaḥ pṛthivyāṁ śrayatu niṣkevalyamukthamavyathāyai stabhnātu vairājaṁ sāma pratiṣṭhityā antarikṣa ṛṣayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //13//

Adhipatnyasi bṛhatī dig viśve te devā adhipatayo bṛhaspatirhetīnāṁ pratidhartā triṇavatrayastriṁśau tvā stomau pṛthivyāṁ śrayatāṁ vaiśvadevāgnimārute ukthe avyathāyai stabhnītaṁ śākvararaivate sāmanī pratiṣṭhityā antarikṣa ṛsayastvā prathamajā deveṣu divo mātrayā varimṇā prathantu vidhartā cāyamadhipatiśca te tvā sarve saṁvidānā nākasya pṛṣṭhe svarge loke yajamānaṁ ca sādayantu (i). //14//

Ayaṁ puro harikeśaḥ sūryaraśmistasya rathagṛtsaśca rathaujāśca senānīgrāmaṇyau. Puñjikasthalā ca kratusthalā cāpsarasau daṅkṣṇavaḥ paśavo hetiḥ pauruṣeyo vadhaḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i) //15//

13. You are *svarāṭ* (independent ruler); the region is northern; Maruts (cloud-bearing winds) are your overlord Nature's bounties. Soma (blissful Lord) is your warder off of the hostile weapons. May the *ekaviṁśa* (of twenty-one verses) praise-song help to establish you on the earth. May the *niṣkaivalya* (afternoon) litany keep you firm against slipping. May tne *vairāja sāman* (chant) establish you securely in the mid-space. May the seers, foremost among the enlightened ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

14. You are *adhipatnī* (paramount ruler); the region is upward; Viśvedevas (all Nature's Bounties) are your warder off of the hostile weapons. May the *triṇava* (of twenty-seven verses) and the *trayastriṁśa* (of thirty-three verses) praise-song help to establish you on the earth. May the *vaiśvadeva* and the *agnimāruta* (evening) litanies keep you firm against slipping. May the *śākvara* and *raivata sāmans* (chants) establish you securely in the mid-space. May the seers, foremost among the enlightned ones, extol you to the greatness of the heaven. May this sustainer and overlord of yours and all the others, with one mind, place you as well as the sacrificer on the top of the sorrowless abode in the world of light. (1)

15. This, in front, is the golden-tressed (fire) beaming like sun. His army commander is *rathagṛtsa* (skilled in chariot-warfare) and his civil administrator is *rathaujas* (powerful with chariot). *Puñjikasthalā* (well-organised) and *kratusthalā* (efficient in working) are his executives (*apsaras*). Stinging creatures are his weapon *(heti)*, execution of men is his extraordinary weapon *(praheti)*. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

अयं दक्षिणा विश्वकर्मा तस्य रथस्वनश्च रथेचित्रश्च सेनानीग्रामण्यौ ।
मेनका च सहजन्या चाप्सरसौ यातुधाना हेती रक्षांसि प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १६ ॥

अयं पश्चाद्विश्वव्यचास्तस्य रथप्रोतश्चासमरथश्च सेनानीग्रामण्यौ ।
प्रम्लोचन्ती चानुम्लोचन्ती चाप्सरसौ व्याघ्रा हेतिः सर्पाः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १७ ॥

अयमुत्तरात्संयद्वसुस्तस्य तार्क्ष्यश्चारिष्टनेमिश्च सेनानीग्रामण्यौ ।
विश्वाची च घृताची चाप्सरसावापो हेतिर्वातः प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १८ ॥

अयमुपर्यर्वाग्वसुस्तस्य सेनजिच्च सुषेणश्च सेनानीग्रामण्यौ ।
उर्वशी च पूर्वचित्तिश्चाप्सरसाववस्फूर्जन् हेतिर्विद्युत्प्रहेतिस्तेभ्यो नमो अस्तु
ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ १९ ॥

Ayaṁ dakṣiṇā viśvakarmā tasya rathasvanaśca rathecitraśca senānīgrāmaṇyau. Menakā ca sahajanyā cāpsarasau yātudhānā hetī rakṣāṁsi prahetistebhyo namo astu te no-'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //16//

Ayaṁ paścād viśvavyacāstasya rathaprotaścāsamarathaśca senānīgrāmaṇyau. Pramlocantī cānumlocantī cāpsarasau vyāghrā hetiḥ sarpāḥ prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //17//

Ayamuttarāt saṁyadvasustasya tārkṣyaścāriṣṭanemiśca senānīgrāmaṇyau. Viśvācī ca ghṛtācī cāpsarasāvāpo hetirvātaḥ prahetistebhyo namo astu te no'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no deveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //18//

Ayamuparyarvāgvasustasya senajicca suṣeṇaśca senānīgrāmaṇyau. Urvaśī ca pūrvacittiścāpsarasāvavasphūrjan hetirvidyut prahetistebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i).//19//

16. This, on the right hand, is the performer of all the actions (wind). His army commander is *rathasvana* (owner of the roaring chariot) and his civil administrator is *rathecitra* (owner of painted chariot). *Menakā* (revered by people) and *sahajanyā* (popular with people) are his executives. Germs are his weapon; viruses are his extra-ordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

17. This, behind, is the all-illuminator (sun). His army commander is *rathaprota* (firmly set in the chariot) and his civil administrator is *asamaratha* (owning a matchless chariot). *Pramlocantī* (approachable by people) and *anumlocantī* (visiting people frequently) are his executives. Tigers are his weapon; serpents are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us. (1)

18. This on the left, is the lord, who is approached for riches (the sacrifice). His army commander is *tārkṣya* (fast moving in the mid-space) and his civil administrator is *ariṣṭanemi* (one whose fellies are unbreakable). *Viśvācī* (enjoying all the comforts) and *ghṛtācī* (enjoying plenty of butter) are his executives. Waters are his weapon; the gales are his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

19. This, above is the pourer of wealth (the cloud). His army commander is *senajit* (conqueror of army) and his civil administrator is *suṣeṇa* (one with well-equipped force). *Urvaśī* (aspiring) and *pūrvacitti* (pleasing to people) are his executives. Thunder is his weapon; lightning is his extraordinary weapon. Our reverence be to them all. May they protect us. May they give us comfort. We place in their jaws the man, whom we hate and who hates us.(1)

अग्निर्मूर्धा दिवः ककुत्पतिः पृथिव्या अयम् । अपाꣳ रेताꣳसि जिन्वति ॥ २० ॥
अयमग्निः सहस्रिणो वाजस्य शतिनस्पतिः । मूर्धा कवी रयीणाम् ॥ २१ ॥
त्वामग्ने पुष्करादध्यथर्वा निरमन्थत । मूर्ध्नो विश्वस्य वाघतः ॥ २२ ॥

भुवो यज्ञस्य रजसश्च नेता यत्रा नियुद्भिः सचसे शिवाभिः ।
दिवि मूर्धानं दधिषे स्वर्षां जिह्वामग्ने चकृषे हव्यवाहम् ॥ २३ ॥

अबोध्यग्निः समिधा जनानां प्रति धेनुमिवायतीमुषासम् ।
यह्वा इव प्र वयामुज्जिहानाः प्र भानवः सिस्रते नाकमच्छ ॥ २४ ॥

अवोचाम कवये मेध्याय वचो वन्दारु वृषभाय वृष्णे ।
गविष्ठिरो नमसा स्तोममग्नौ दिवीव रुक्ममुरुव्यञ्चमश्रेत् ॥ २५ ॥

Agnirmūrdhā divaḥ kakut patiḥ pṛthivyā ayam.
Apām̐ retām̐si jinvati (i). //20//

Ayamagniḥ sahasriṇo vājasya śatinaspatiḥ.
Mūrdhā kavī rayiṇām (i). //21//

Tvāmagne puṣkarādadhyatharvā niramanthata.
Mūrdhno viśvasya vāghataḥ (i). //22//

Bhuvo yajñasya rajasaśca netā yatrā niyudbhiḥ sacase śivābhih.
Divi mūrdhānaṁ dadhiṣe svarṣāṁ jihvāmagne cakṛṣe havyavāham (i). //23//

Abodhyagniḥ samidhā janānāṁ prati dhenumivāyatīmuṣā-sam.
Yahvā iva pra vayāmujjihānāḥ pra bhānavaḥ sisrate nākamaccha (i). //24//

Avocāma kavaye medhyāya vaco vandāru vṛṣabhāya vṛṣṇe.
Gaviṣṭhiro namasā stomamagnau divīva rukmamuruvyañ-camaśret (i). //25//

20. The fire divine is the head (of Nature's bounties), the summit of the heaven, the lord of the earth; it sustains the seed of aquatic life. (1)

21. This fire divine is the master of hundreds of strengths, nay master of thousands of strengths. This omnivisoned one is the apex of all the riches. (1)

22. O fire, the fire-technician produces you by attrition out of water, the head of the sustainer of the universe. (1)

23. O fire divine, you are the leader of this world, of this sacrifice, and of the mid-space, which you look after with your auspicious teams. You hold your head high in the sky and make your pleasure-seeking tongue the bearer of oblations. (1)

24. At the approach of dawns, who come like cows, the sacred fire is kindled with fuel offered by men. Its radiant mighty flames rise up like stately trees throwing aloft their branches towards heaven.(1)

25. To him the wise, the adorable, strong and the showerer of benefits, we sing forth our song of praise, and present our homage. Steady and disciplined sages offer with reverence this praise to the fire divine, like the gold-like shining sun, raised high to the sky. (1)

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे ॥ २६ ॥

जनस्य गोपा अजनिष्ट जागृविरग्निः सुदक्षः सुविताय नव्यसे ।
घृतप्रतीको बृहता दिविस्पृशा द्युमद्वि भाति भरतेभ्यः शुचिः ॥ २७ ॥

त्वामग्ने अङ्गिरसो गुहा हितमन्वविन्दञ्छिश्रियाणं वने-वने ।
स जायसे मथ्यमानः सहो महत्त्वामाहुः सहसस्पुत्रमङ्गिरः ॥ २८ ॥

सखायः सं वः सम्यञ्चमिषꣳ स्तोमं चाग्नये । वर्षिष्ठाय क्षितीनामूर्जो नप्त्रे सहस्वते ॥ २९ ॥

सꣳसमिद्युवसे वृषन्नग्ने विश्वान्यर्य आ । इडस्पदे समिध्यसे स नो वसून्या भर ॥ ३० ॥

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ.
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe (i). //26//

Janasya gopā ajaniṣṭa jāgṛviragniḥ sudakṣaḥ suvitāya navyase.
Ghṛtapratīko bṛhatā divispṛśā dyumad vibhāti bharatebhyaḥ śuciḥ (i). //27//

Tvāmagne aṅgiraso guhāhitamanvavindañchiśriyāṇaṁ vane vane.
Sa jāyase mathyamānaḥ saho mahattvāmāhuḥ sahasasputramaṅgiraḥ (i). //28//

Sakhāyaḥ saṁ vaḥ samyañcamiṣaṁ stomaṁ cāgnaye.
Varṣiṣṭhāya kṣitīnāmūrjo naptre sahasvate (i). //29//

Saṁ samidyuvase vṛṣanngne viśvānyarya ā.
Iḍaspade samidhyase sa no vasūnyā bhara (i). //30//

26. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action and sovereign over all, whom the wise sages, and their descendants harness for domestic purposes and for the benefit of mankind. (1)

27. The glory of the powerful adorable Lord, the protector of men, ever vigilant, is revealed again and again for the fresh prosperity of the world. Whilst pleased with devotion, His intense radiance appears to the devotee as if touching lofty heavens and His glory shines brilliantly for the liberal benefactors. (1)

28. O adorable Lord, earnest seekers discover your knowledge, which remains hidden in mystery, like flames taking refuge from wood to wood. Similar to fire produced by attrition, your glory is manifested by hard toil and great endurance. Therefore, devotees call you, O dearest Lord, the source of strength. (1)

29. Friends, offer best homage and praise to the fire divine, the most liberal benefactor of men, and the powerful son of strength. (1)

30. O fire-divine, showerer of wealth, being the lord, you bring each and every one to a concord. You are kindled at the place of praiseworthy actions. As such, may you bring riches to us. (1)

त्वां चित्रश्रवस्तम हवन्ते विक्षु जन्तवः । शोचिष्केशं पुरुप्रियाग्ने हव्याय वोढवे ॥ ३१ ॥
एना वो अग्निं नमसोर्जो नपातमा हुवे । प्रियं चेतिष्ठमरतिं स्वध्वरं विश्वस्य दूतममृतम् ॥३२॥
विश्वस्य दूतममृतं विश्वस्य दूतममृतम् । स योजते अरुषा विश्वभोजसा स दुद्रवत्स्वाहुतः ॥३३॥
स दुद्रवत्स्वाहुतः स दुद्रवत्स्वाहुतः । सुब्रह्मा यज्ञः सुशमी वसूनां देवं राधो जनानाम् ॥३४॥
अग्ने वाजस्य गोमत ईशानः सहसो यहो । अस्मे धेहि जातवेदो महि श्रवः ॥ ३५ ॥
स इधानो वसुष्कविरग्निरीडेन्यो गिरा । रेवदस्मभ्यं पुर्वणीक दीदिहि ॥ ३६ ॥
क्षपो राजन्नुत त्मनाऽग्ने वस्तोरुतोषसः । स तिग्मजम्भ रक्षसो दह प्रति ॥ ३७ ॥

Tvāṁ citraśravastama havante vikṣu jantavaḥ.
Śociṣkeśaṁ purupriyāgne havyāya voḍhave (i). //31//

Enā vo agniṁ namasorjo napātamā huve.
Priyaṁ cetiṣṭhamaratiṁ svadhvaraṁ viśvasya dūtamamṛtam (i). //32//

Viśvasya dūtamamṛtaṁ viśvasya dūtamamṛtaṁ.
Sa yojate aruṣā viśvabhojasā sa dudravatsvāhutaḥ (i). //33//

Sa dudravatsvāhutaḥ sa dudravatsvāhutaḥ.
Subrahmā yajñaḥ suśamī vasūnāṁ devaṁ rādho janānām (i). //34//

Agne vājasya gomata īśānaḥ sahaso yaho.
Asme dhehi jātavedo mahi śravaḥ (i). //35//

Sa idhāno vasuṣkaviragnirīḍenyo girā.
Revadasmabhyaṁ purvaṇīka dīdihi (i). //36//

Kṣapo rājannuta tmanā'gne vastorutoṣasaḥ.
Sa tigmajambha rakṣaso daha prati (i). //37//

31. O adorable God with splendours, loved by all and giver of wonderous wealth and sustenance, everyone in creation invokes you on all sides to obtain your blessings. (1)

32. I invoke you with this hymn, O adorable Lord, imperishable in energy, loving, wisest, unobsrtructed, served with sacrifices, free from violence and the immortal messenger of all. (1)

33. The immortal messenger of all, the immortal messenger of all. May He harness His brilliant, all-supporting elements to His cosmic chariot. When earnestly invoked, He is attained quickly. (1)

34. When earnestly invoked, He is attained quickly. When earnestly invoked, He is attained quickly. May the dedicated offerings of the people proceed to Him, who is the bestower of abundant food, adorable and accomplisher of great deeds. (1)

35. O fire divine, lord of food and cattle, source of strength, cognizant of all that exists, give us abundant sustenance. (1)

36. He, the fire divine, who is wise and who grants dwellings, must be exalted by our hymns. O fire, glowing with many flames, shine radiantly on us for providing food and wealth. (1)

37. O shining fire divine, may you drive off at night and at dawn the pollutants with your sharp flames.(1)

भद्रो नो अग्निराहुतो भद्रा रातिः सुभग भद्रो अध्वरः । भद्रा उत प्रशस्तयः ॥ ३८ ॥
भद्रा उत प्रशस्तयो भद्रं मनः कृणुष्व वृत्रतूर्ये । येना समत्सु सासहः ॥ ३९ ॥
येना समत्सु सासहोऽव स्थिरा तनुहि भूरि शर्धताम् । वनेमा ते अभिष्टिभिः ॥ ४० ॥
अग्निं तं मन्ये यो वसुरस्तं यं यन्ति धेनवः ।
अस्तमर्वन्त आशवोऽस्तं नित्यासो वाजिन इषं स्तोतृभ्य आ भर ॥ ४१ ॥
सो अग्निर्यो वसुर्गृणे सं यमायन्ति धेनवः ।
समर्वन्तो रघुद्रुवः सं सुजातासः सूरय इषं स्तोतृभ्य आ भर ॥ ४२ ॥
उभे सुश्चन्द्र सर्पिषो दर्वी श्रीणीष आसनि ।
उतो न उत्पुपूर्या उक्थेषु शवसस्पत इषं स्तोतृभ्य आ भर ॥ ४३ ॥

Bhadro no agnirāhuto bhadrā rātiḥ subhaga bhadro adhvaraḥ. Bhadrā uta praśastayaḥ (i). //38//

Bhadrā uta praśastayo bhadraṁ manaḥ kṛṇuṣva vṛtratūrye. Yenā samatsu sāsahaḥ (i). //39//

Yenā samatsu sāsaho' va sthirā tanuhi bhūri śardhatām. Vanemā te abhiṣṭibhiḥ (i). //40//

Agniṁ taṁ manye yo vasurastaṁ yaṁ yanti dhenavaḥ. Astamarvanta āśavo' staṁ nityāso vājina iṣaṁ stotṛbhya ā bhara (i). //41//

So Agniryo vasurgṛṇe saṁ yamāyanti dhenavaḥ. Samarvanto raghudruvaḥ saṁ sujātāsaḥ sūraya iṣaṁ stotṛbhya ā bhara (i). //42//

Ubhe suścandra sarpiṣo darvī śrīṇīṣa āsani. Uto na utpupūryā uktheṣu śavasaspata iṣaṁ stotṛbhya ā bhara (i). //43//

38. May the fire, to whom all our offerings are surrendered, be propitious to us. O blessed Lord, may your gifts be beneficial to us; may the worship, we offer, be fruitful and may our praises bring us bliss. (1)

39. May our praises bring us bliss. For the struggle against the devilish tendencies, make up your benevolent mind, by which you win those battles.(1)

40. By which you win those battles. Disarm those, who try to use force against us. May we win with your encouragements. (1)

41. I glorify that adorable Lord, who provides habitations, gives shelter to milch-kine and the fleet-footed coursers. The constant offerers of homage also seek him. May you, O Lord, grant nourishment to those, who adore you. (1)

42. He is the adorable Lord, praised as the giver of dwellings, to whom the milch-kine, the swift-paced horses and devout worshippers of high descent come. May you, O Lord, grant nourishment to those, who adore you. (1)

43. O adorable, Lord of strength, and bestower of bliss, in order that you fulfil our aspirations, may you accept our devotion as the fire receiving in its mouth the oblations of butter, two ladlefuls at our solemn rites. May you, O Lord, grant nourishment to those, who adore you. (1)

अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रꣳ हृदिस्पृशम् । ऋध्यामा त ओहैः ॥ ४४ ॥

अधा ह्यग्ने क्रतोर्भद्रस्य दक्षस्य साधोः । रथीर्ऋतस्य बृहतो बभूथ ॥ ४५ ॥

एभिर्नो अर्कैर्भवा नो अर्वाङ् स्वर्ण ज्योतिः । अग्ने विश्वेभिः सुमना अनीकैः ॥ ४६ ॥

अग्निꣳ होतारं मन्ये दास्वन्तं वसुꣳ सूनुꣳ सहसो जातवेदसं विप्रं न जातवेदसम् ।
य ऊर्ध्वया स्वध्वरो देवो देवाच्या कृपा ।
घृतस्य विभ्राष्टिमनु वष्टि शोचिषाऽऽजुह्वानस्य सर्पिषः ॥ ४७ ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमꣳ रयिं दाः ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४८ ॥

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ (i). //44//

Adhā hyagne kratorbhadrasya dakṣasya sādhoḥ.
Rathīrṛtasya bṛhato babhūtha (i). //45//

Ebhirno arkairbhavā no arvāṅ svarṇa jyotiḥ.
Agne viśvebhiḥ sumanā anīkaiḥ (i). //46//

Agniṁ hotāraṁ manye dāsvantaṁ vasuṁ sūnuṁ sahaso jātavedasaṁ vipraṁ na jātavedasam. Ya ūrdhvayā svadhvaro devo devācyā kṛpā. Ghṛtasya vibharāṣṭimanu vaṣṭi śociṣā "juhvānasya sarpiṣaḥ (i). //47//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ (i).
Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāḥ (ii). Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ (iii). //48//

44. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse, and propitious like a benefactor and full of touching affection. (1)

45. O adorable Lord, you are the chariot-master to guide us along our auspicious, vigorous, efficacious, truthful and benevolent paths. (1)

46. O adorable Lord, you are bright as the sun, and well disposed. May you, propitiated by these our hymns, come to meet us with all your hosts of radiance. (1)

47. I venerate the divine fire, the inspirer of pious works, the munificent, the giver of dwellings, the source of strength. He is aware of all that exists; like a sage he is endowed with knowledge; He is the divine regenerator of worship. Through his lofty blaze, produced by the burning of liquified butter, which is offered in oblations, with his flames, he invokes the Nature's bounties. (1)

48. O adorable Lord, you are closest to us, as well as our protector. Be gracious and kind to our kins. (1)
Adored for riches and famous for wealth, come and bestow most effulgent affluence on us. (2)
We do pray to you, O most radiant and illuminating Lord, for happiness of our friends. (3)

येन ऋषयस्तपसा सत्रमायन्निन्धाना अग्निं स्वराभरन्तः ।
तस्मिन्नहं नि दधे नाके अग्निं यमाहुर्मनव स्तीर्णबर्हिषम् ॥ ४९ ॥

तं पत्नीभिरनु गच्छेम देवाः पुत्रैर्भ्रातृभिरुत वा हिरण्यैः ।
नाकं गृभ्णानाः सुकृतस्य लोके तृतीये पृष्ठे अधि रोचने दिवः ॥ ५० ॥

आ वाचो मध्यमरुहद्भुरण्युरयमग्निः सत्पतिश्चेकितानः ।
पृष्ठे पृथिव्या निहितो दविद्युतदधस्पदं कृणुतां ये पृतन्यवः ॥ ५१ ॥

अयमग्निर्वीरतमो वयोधाः सहस्रियो द्योततामप्रयुच्छन् ।
विभ्राजमानः सरिरस्य मध्य उप प्र याहि दिव्यानि धाम ॥ ५२ ॥

सम्प्रच्यवध्वमुप सम्प्रयाताग्ने पथो देवयानान् कृणुध्वम् ।
पुनः कृण्वाना पितरा युवानाऽन्वाताꣳसीत् त्वयि तन्तुमेतम् ॥ ५३ ॥

Yena ṛṣayastapasā satramāyannindhānā agniṁ svarābha-rantaḥ.
Tasminnahaṁ ni dadhe nāke agniṁ yamāhurmanava stīrṇabarhiṣam (i). //49//

Taṁ patnībhiranu gacchema devāḥ putrairbhrātṛbhiruta vā hiraṇyaiḥ.
Nākaṁ gṛbhṇāṇāḥ sukṛtasya loke tṛtīye pṛṣṭhe adhi rocane divaḥ (i). //50//

Ā vāco madhyamaruhadbhuraṇyurayamagniḥ satpatiśceki-tānaḥ.
Pṛṣṭhe pṛthivyā nihito davidyutadadhaspadaṁ kṛṇutāṁ ye pṛtanyavaḥ (i). //51//

Ayamagnirvīratamo vayodhāḥ sahasriyo dyotatāmaprayu-cchan.
Vibhrājamānaḥ sarirasya madhya upa pra yāhi divyāni dhāma (i). //52//

Sampracyavadhvamupa samprayātāgne patho devayānān kṛṇudhvam.
Punaḥ kṛṇvānā pitarā yuvānā' nvātāṁsīt tvayi tantume-tam (i). //53//

49. By that austerity, with which the seers come to the session of the sacrifice, kindling fire divine and obtaining the world of light, I place the fire in the sorrowless world, which the discerning sages describe as full of all provisions required for the sacrifice. (1)

50. O bounties of Nature, may we follow that fire divine along with our wives, with sons, with brothers as well as with our treasures of gold, reaching that sorrowless world, which is earned by virtuous deeds, is situated, as if, on the third plane and is full of celestial glow. (1)

51. This fire divine, sustainer of the universe, protector of the virtuous and awakener of all, ascends to the heart of the prayer. Having been placed on the surface of the earth, he shines brightly. May he subjugate those, who plan to assemble armies to fight against us. (1)

52. This fire divine is the bravest among brave; he is bestower of strength; he is able to face a thousand opponents at a time. May he shine all around, without negligence. May he, move gloriously over these worlds as well as the divine abodes. (1)

53. O men, move forward to welcome. Come from all sides to meet him. O fire divine, make the paths of the enlightened ones secure. May the parents, rejuvenated with new vigour, spin out this thread of offsprings under your protection. (1)

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳ सृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन् विश्वे देवा यजमानश्च सीदत ॥ ५४ ॥

येन वहसि सहस्रं येनाग्ने सर्ववेदसम् । तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ५५ ॥

अयं ते योनिर्ऋत्वियो यतो जातो अरोचथाः । तं जानन्नग्न आ रोहाथा नो वर्धया रयिम् ॥५६॥
तपश्च तपस्यश्च शैशिरावृतू अग्नेरन्तःश्लेषोऽसि कल्पेतां द्यावापृथिवी कल्पन्तामाप
ओषधयः कल्पन्तामग्नयः पृथङ्मम ज्यैष्ठ्याय सव्रताः ।
ये अग्नयः समनसोऽन्तरा द्यावापृथिवी इमे ।
शैशिरावृतू अभिकल्पमाना इन्द्रमिव देवा अभिसंविशन्तु तया देवतयाऽङ्गिरस्वद्ध्रुवे सीदतम् ॥५७॥
परमेष्ठी त्वा सादयतु दिवस्पृष्ठे ज्योतिष्मतीम् ।
विश्वस्मै प्राणायापानाय व्यानाय विश्वं ज्योतिर्यच्छ ।
सूर्यस्तेऽधिपतिस्तया देवतयाऽङ्गिरस्वद् ध्रुवा सीद ॥ ५८ ॥
लोकं पृण छिद्रं पृणाथो सीद ध्रुवा त्वम् । इन्द्राग्नी त्वा बृहस्पतिरस्मिन्योनावसीषदन् ॥ ५९ ॥

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca.
Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca sīdata (i). //54//

Yena vahasi sahasraṁ yenāgne sarvavedasam.
Tenemaṁ yajñaṁ no naya svardeveṣu gantave (i). //55//

Ayaṁ te yonirṛtviyo yato jāto arocathā.
Taṁ jānannagna ā rohāthā no vardhayā rayim (i). //56//

Tapaśca tapasyaśca śaiśirāvṛtū agnerantaḥśleṣo'si kalpetāṁ dyāvāpṛthivī kalpantāmāpa oṣdhayaḥ kalpantāmagnayaḥ pṛthaṅmama jyaiṣṭhyāya savratāḥ. Ye agnayaḥ samanaso'ntarā dyāvāpṛthivī ime. Śaiśirāvṛtū abhikalpamānā indramiva devā abhiśaṁviśantu tayā devatayā 'ṅgirasvad dhruve sīdatam (i). //57//

Parameṣṭhī tvā sādayatu divaspṛṣṭhe jyotiṣmatīm.
Viśvasmai prāṇāyāpānāya vyānāya viśvaṁ jyotiryaccha.
Sūryaste' dhipatistayā devatayā' ṅgirasvad dhruvā sīda (i). //58//

Lokaṁ pṛṇa chidraṁ pṛṇātho sīda dhruvā tvam.
Indrāgnī tvā bṛhaspatirasminyonāvasīṣadan (i). //59//

54. O fire divine, wake up. Keep the sacrificer ever alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms, all the enlightened ones and the sacrificer occupy good positions. (1)

55. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss (1)

56. O fire divine,this is your right place of birth, in all seasons, whence, as soon as you spring to life, you ever shine. Knowing this, may you stay here and make our riches grow. (1)

57. *Tapas* and *tapasya (māgha and phālguna,* i.e January and February) are the two months of the intense cold season. You are the internal cementing force of the fire. May the heaven and earth help, may the waters and the herbs help, may the fires also help individually with unity of action in establising my superiority. May all those fires, which exist between heaven and earth, one-minded and helping in this performance, gather around these two months of intense cold, just as the enlightened ones gather around the resplendent Lord. May both of you be seated firmly by that divinity shining bright. (1)

58. May the Lord of the highest realm settle you, the luminous, on the back of heaven. May you control all the light for all the vital breath, for out-breath, and for through-breath. The sun is your Lord. May you be seated firmly by that bounty of Nature shining bright. (1)

59. O brick, may you fill the space. May you fill the gap. May you be seated here firmly. The resplendent Lord, and the adorable Lord as well as the Lord supreme has set you in this abode. (1)

ता अस्य सूददोहसः सोमं श्रीणन्ति पृश्नयः । जन्मन्देवानां विशस्त्रिष्वा रोचने दिवः ॥ ६० ॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमं रथीनां वाजानां सत्पतिं पतिम् ॥ ६१ ॥
प्रोथदश्वो न यवसेऽविष्यन्यदा महः संवरणाद्व्यस्थात् ।
आदस्य वातो अनु वाति शोचिरध स्म ते व्रजनं कृष्णमस्ति ॥ ६२ ॥
आयोष्ट्वा सदने सादयाम्यवतश्छायायां समुद्रस्य हृदये ।
रश्मीवतीं भास्वतीमा या द्यां भास्या पृथिवीमोर्वन्तरिक्षम् ॥ ६३ ॥
परमेष्ठी त्वा सादयतु दिवस्पृष्ठे व्यचस्वतीं प्रथस्वतीं दिवं यच्छ दिवं दृंह दिवं मा हिंसीः ।
विश्वस्मै प्राणायापानाय व्यानायोदानाय प्रतिष्ठायै चरित्राय ।
सूर्यस्त्वाऽभि पातु मह्या स्वस्त्या छर्दिषा शन्तमेन तया देवतयाऽङ्गिरस्वद् ध्रुवे सीदतम् ॥ ६४ ॥
सहस्रस्य प्रमाऽसि सहस्रस्य प्रतिमाऽसि सहस्रस्योन्माऽसि साहस्रोऽसि सहस्राय त्वा ॥ ६५ ॥

Tā asya sūdadohasaḥ somaṁ śrīṇanti pṛśnyaḥ.
Janmandevānāṁ viśastriṣvā rocane divaḥ (i). //60//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ.
Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //61//

Prothadaśvo na yavase 'viṣyanyadā mahaḥ saṁvaraṇā-dvayasthāt.
Ādasya vāto anuvāti śociradha sma te vrajanaṁ kṛṣṇamasti (i). //62//

Āyoṣṭvā sadane sādayāmyavataśchāyāyāṁ samudrasya hṛdaye.
Raśmīvatīṁ bhāsvatīmā yā dyāṁ bhāsyāpṛthivīmor-vantarikṣam (i). //63//

Parameṣṭhī tvā sādayatu divaspṛṣṭhe vyacasvatīṁ prathasvatīṁ divaṁ yaccha divaṁ dṛṁha divaṁ mā hiṁsīḥ.
Viśvasmai praṇāyāpānāya vyānāyodānāya pratiṣṭhāyai caritrāya.
Sūryastvā' bhi pātu mahyā svastyā chardiṣā śantamena tayā devatayā'ngirasvad dhruve sīdatam (i). //64//

Sahasrasya pramā 'si (i) sahasrasya pratimā 'si(ii) sahasrasyonmā 'si (iii) sāhasro 'si (iv)sahasrāya tvā (v). //65//

60. The multicoloured rays, coming from the three luminous regions of space, along with water and nutrients, enrich the vital sap every year for people. (1)

61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous. (1)

62. When the common fire, like a neighing steed about to feed upon the forage, springs up from the vast enclosing forest, then the wind fans its flame; and the route, through which it passes, gets scorched, and is turned black. (1)

63. I settle you in the home of a man destined to live long, under the shelter of a protector and in the heart of delightful surroundings—you, who are luminous, illuminating the whole sky, the earth and the vast mid-space with your brightness. (1)

64. May the Lord of the highest realm settle you on the back of heaven— you who are capacious and extended far and wide. May you control the heaven, make the heaven steady, and do no injury to heaven. For the sake of all the vital breath, out-breath, through-breath, upward-breath, for good repuation, for good character, may the sun protect you with fullest well-being, good shelter and happiness. May both of you be seated firmly by that bounty of Nature shining bright. (1)

65. O adorable Lord, you are the measure of thousands. (1) You are the symbol of thousands. (2) You are equivalent to thousands. (3) You are having thousands. (4) I invoke you for the sake of thousands. (5)

अथ षोडशोऽध्यायः ।

नमस्ते रुद्र मन्यव उतो त इषवे नमः । बाहुभ्यामुत ते नमः ॥ १ ॥
या ते रुद्र शिवा तनूरघोराऽपापकाशिनी । तया नस्तन्वा शन्तमया गिरिशन्ताभि चाकशीहि ॥२॥
यामिषुं गिरिशन्त हस्ते बिभर्ष्यस्तवे । शिवां गिरित्र तां कुरु मा हिंसीः पुरुषं जगत् ॥ ३ ॥
शिवेन वचसा त्वा गिरिशाच्छा वदामसि । यथा नः सर्वमिज्जगदयक्ष्मं सुमना असत् ॥ ४ ॥
अध्यवोचदधिवक्ता प्रथमो दैव्यो भिषक् ।
अहींश्च सर्वाञ्जम्भयन्त्सर्वाश्च यातुधान्योऽधराचीः परा सुव ॥ ५ ॥

ATHA ṢOḌAŚO' DHYĀYAḤ

Namaste rudra manyava uto ta iṣave namaḥ. Bāhubhyāmuta te namaḥ (i). //1//

Yā te rudra śivā tanūraghorā 'pāpakāśinī. Tayā nastanvā śantamayā giriśantābhi cākaśīhi (i). //2//

Yāmiṣuṁ giriśanta haste bibharṣyastave. Śivāṁ giritra tāṁ kuru ma hiṁsīḥ puruṣaṁ jagat (i). //3//

Śivena vacasā tvā giriśācchā vadāmasi. Yathā naḥ sarvamijjagadayakṣmaṁ sumanā asat (i). //4//

Adhyavocadadhivaktā prathamo daivyo bhiṣak. Ahīṁsca sarvāñ jambhayantsarvāsca yātudhānyo' dharācīḥ parāsuva (i). //5//

CHAPTER SIXTEEN

1. O terrible Lord, we bow in humble reverence to your righteous wrath; we bow in reverence to your arrow as well; we bow in reverence to your both the arms also. (1)

2. O terrible Lord, with that one of your forms, which is auspicious, not dreadful, and is benign in appearance, O lover of mountains, with that most pleasing form, be kind enough to look at us. (1)

3. O lover of mountains, the arrow you hold in your hand to shoot, O protector in the mountains, make that arrow auspicious, so that it may not kill man or other living beings. (1)

4. O Lord of mountains, we salute you with auspicious hymns, so that all our living beings may be free from diseases and be hail and hearty. (1)

5. As the first ordainer and the divine physician, you have instructed us. Destroying all the serpents, may you drive away all the penetrating germs. (1)

असौ यस्ताम्रो अरुण उत बभ्रुः सुमङ्गलः ।
ये चैनꣳ रुद्रा अभितो दिक्षु श्रिताः सहस्रशोऽवैषाꣳ हेड ईमहे ॥ ६ ॥

असौ योऽवसर्पति नीलग्रीवो विलोहितः । उतैनं गोपा अदृश्रन्नदृश्रन्नुदहार्यः स दृष्टो मृडयाति नः ॥७॥

नमोऽस्तु नीलग्रीवाय सहस्राक्षाय मीढुषे । अथो ये अस्य सत्वानोऽहं तेभ्योऽकरं नमः ॥ ८ ॥

प्रमुञ्च धन्वनस्त्वमुभयोरार्त्न्योर्ज्याम् । याश्च ते हस्त इषवः परा ता भगवो वप ॥ ९ ॥

विज्यं धनुः कपर्दिनो विशल्यो बाणवाँ२ उत ।
अनेशन्नस्य या इषव आभुरस्य निषङ्गधिः ॥ १० ॥

या ते हेतिर्मीढुष्टम हस्ते बभूव ते धनुः । तयाऽस्मान्विश्वतस्त्वमयक्ष्मया परि भुज ॥ ११ ॥

Asau yastāmro aruṇa uta babhruḥ sumaṅgalaḥ. Ye cainaṁ rudrā abhito dikṣu śritāḥ sahasraśo 'vaiṣāṁ heḍa īmahe (i). //6//

Asau yo'vsarpati nīlagrīvo vilohitaḥ. Utainaṁ gopā adṛśrannadṛśrannudahāryaḥ sa dṛṣṭo mṛḍayāti naḥ (i). //7//

Namo'stu nīlagrīvāya sahasrākṣāya mīḍhuṣe. Atho ye asya satvāno' haṁ tebhyo'karaṁ namaḥ (i). //8//

Pramuñca dhanvanastvamubhayorārtnyorjyām. Yāśca te hasta iṣavaḥ parā tā bhagavo vapa (i). //9//

Vijyaṁ dhanuḥ kapardino viśalyo bāṇavāñ uta. Aneśnnasya yā iṣavaḥ ābhurasya niṣaṅgadhiḥ (i). //10//

Yā te hetirmīḍhuṣṭama haste babhūva te dhanuḥ. Tayā 'samān viśvatastvamayakṣmayā pari bhuja (i). //11//

6. We wish to avoid the displeasure of the terrible tormenter, who is of coppery hue, a bit red or brownish, and very auspicious, as well as of those thousands of tormenters, who are assembled around him in all the directions. (1)

7. Whose neck is dark and the body is red, who glides fast, whom the cowherds have seen and whom the water-carrying women have also seen, may he (the snake) be kind, when he comes to be seen by us. (1)

8. Our obeisance be to the dark-necked, thousand-eyed and the showerer Lord and I pay my homage to those also, who hold powers under Him. (1)

9. O powerful chief, loosen the string of your bow at both its ends and throw away the arrow, which you hold in your hand. (1)

10. May the bow of the terrible punisher, having braided hair, become stringless; may his quiver hold no arrow with pointed head; may all his shafts disappear and may his cabbard, that holds the sword, be empty. (1)

(11) O terrible punisher, your bow in your hand is the most praiseworthy weapon. With that protect us from all sides, so that it causes no harm to us. (1)

परि ते धन्वनो हेतिरस्मान्वृणक्तु विश्वतः। अथो य इषुधिस्तवारे अस्मन्नि धेहि तम् ॥ १२ ॥
अवतत्य धनुष्ट्वं सहस्राक्ष शतेषुधे। निशीर्य शल्यानां मुखा शिवो नः सुमना भव ॥ १३ ॥
नमस्त आयुधायानातताय धृष्णवे। उभाभ्यामुत ते नमो बाहुभ्यां तव धन्वने ॥ १४ ॥
मा नो महान्तमुत मा नो अर्भकं मा न उक्षन्तमुत मा न उक्षितम्।
मा नो वधीः पितरं मोत मातरं मा नः प्रियास्तन्वो रुद्र रीरिषः ॥ १५ ॥

मा नस्तोके तनये मा न आयुषि मा नो गोषु मा नो अश्वेषु रीरिषः।
मा नो वीरान् रुद्र भामिनो वधीर्हविष्मन्तः सदमित् त्वा हवामहे ॥ १६ ॥

नमो हिरण्यबाहवे सेनान्ये दिशां च पतये नमो नमो वृक्षेभ्यो हरिकेशेभ्यः
पशूनां पतये नमो नमः शष्पिञ्जराय त्विषीमते पथीनां पतये नमो
नमो हरिकेशायोपवीतिने पुष्टानां पतये नमः ॥ १७ ॥

Pari te dhanvano hetirasmān vṛṇaktu viśvataḥ. Atho ya iṣudhistavāre asminnidhehi tam (i). //12//

Avatatya dhanuṣṭvaṁ sahasrākṣa śateṣudhe. Niśīrya śalyānāṁ mukhā śivo naḥ sumanā bhava (i). //13//

Namasta āyudhāyānātatāya dhṛṣṇave. Ubhābhyāmuta te namo bāhubhyāṁ tava dhanvane (i). //14//

Mā no mahāntamuta mā no arbhakam mā na ukṣantamuta mā na ukṣitam.
Mā no vadhīḥ pitaram mota mātaram mā naḥ priyāstanvo rudra rīriṣaḥ (i). //15//

Mā nastoke tanaye mā na āyuṣi mā no goṣu mā no aśveṣu rīriṣaḥ.
Mā no vīrān rudra bhāmino vadhīrhaviṣmantaḥ sadamit tvā havāmahe (i). //16//

Namo hiraṇyabāhave senānye (i) diśāṁ ca pataye namo (ii) namo vṛkṣebhyo harikeśebhyaḥ (iii) paśūnam pataye namo (iv) namaḥ śaṣpiñjarāya tviṣīmate (v) pathīnām pataye namo (vi) namo harikeśāyopavītine (vii) puṣṭānām pataye namaḥ (viii). //17//

12. O terrible punisher, may your weapon, the bow, remain far away from us all around. And kindly keep the quiver, which you have got, away from us. (1)

13. O terrible punisher having thousands of eyes and hundreds of quivers, loosening the string of your bow and blunting the pointed heads of your arrows, may you become benign and friendly to us. (1)

14. We bow in reverence to your weapon, which is now unstrung and which is the conquerer of enemies. We bow in reverence to both your arms as well as to your bow. (1)

15. O terrible punisher, may you not kill any of us whether grown up or young child, married adult or the embryo in the womb. May you not kill our father, nor our mother. Please do no injury to our own dear bodies. (1)

16. O terrible punisher, may you not cause injury to our son; nor to grand-son, nor to our own life, nor to our cows and nor to our horses. May you not kill our enraged young warriors. Bringing abundant tributes, we always invoke you alone. (1)

17. Our homage be to the army's commander, whose arms are decorated with gold. (1) And to the lord of the regions our homage be. (2) Our homage be to the trees having green hair. (3) To the lord of animals our homage be. (4) Our homage be to him, whose skin is yellow like straw. (5) To the lustrous lord of the highways our homage be. (6) Our homage be to the golden-haired, wearing the sacred thread. (7) To the lord of the strong and stout our homage be. (8)

नमो बभ्लुशाय व्याधिने ऽन्नानां पतये नमो नमो भवस्य हेत्यै जगतां पतये नमो
नमो रुद्रायाततायिने क्षेत्राणां पतये नमो नमः सूतायाहन्त्यै वनानां पतये नमः ॥१८॥

नमो रोहिताय स्थपतये वृक्षाणां पतये नमो नमो भुवन्तये वारिवस्कृतायौ—
षधीनां पतये नमो नमो मन्त्रिणे वाणिजाय कक्षाणां पतये नमो
नम उच्चैर्घोषायाक्रन्दयते पत्तीनां पतये नमः ॥ १९ ॥

नमः कृत्स्नायतया धावते सत्वनां पतये नमो नमः सहमानाय निव्याधिन
आव्याधिनीनां पतये नमो नमो निषङ्गिणे ककुभाय स्तेनानां पतये नमो
नमो निचेरवे परिचरायाँ—रण्यानां पतये नमः ॥ २० ॥

नमो वञ्चते परिवञ्चते स्तायूनां पतये नमो नमो निषङ्गिण इषुधिमते
तस्कराणां पतये नमो नमः सृकायिभ्यो जिघांसद्भ्यो मुष्णतां पतये नमो
नमोऽसिमद्भ्यो नक्तञ्चरद्भ्यो विकृन्तानां पतये नमः ॥ २१ ॥

नम उष्णीषिणे गिरिचराय कुलुञ्चानां पतये नमो नम इषुमद्भ्यो धन्वायिभ्यश्च वो नमो
नम आतन्वानेभ्यः प्रतिदधानेभ्यश्च वो नमो नम आयच्छद्भ्यो ऽस्यद्भ्यश्च वो नमः ।२२।

Namo babhluśāya vyādhine-(i)' nnānām pataye namo (ii) namo bhavasya hetyai (iii) jagatām pataye namo (iv) namo rudrāyātatāyine (v) kṣetrāṇām pataye namo (vi) namo sūtāyāhantyai (vii) vanānām pataye namaḥ (viii). //18//

Namo rohitāya sthapataye (i) vṛkṣaṇām pataye namo (ii) namo bhuvantaye vārivaskṛtayau-(iii) ṣadhīnām pataye namo (iv) namo mantriṇe vāṇijāya (v) kakṣāṇām pataye namo (vi) nama uccairghoṣāyākrandayate (vii) pattīnam pataye namaḥ (viii). //19//

Namaḥ kṛtsnāyatayā dhāvate (i) satvanām pataye namo (ii) namaḥ sahamānāya nivyādhina (iii) āvyādhinīnam pataye namo (iv) namo niṣaṅgiṇe kakubhāya (v) stenānām pataye namo (vi) namo nicerave paricarāyā-(vii) raṇyānām pataye namaḥ (viii). //20//

Namo vañcate parivañcate (i) stāyūnām pataye namo (ii) namo niṣaṅgiṇa iṣudhimate (iii) taskarāṇām pataye namo (iv) namaḥ sṛkāyibhyo jighāṁsadbhyo (v) muṣṇatām pataye namo (vi) namo 'simadbhyo naktañcaradbhyo (vii) vikṛntānām pataye namaḥ (viii). //21//

Nama uṣṇīṣiṇe giricarāya (i) kuluñcānām pataye namo (ii) nama iṣumadbhyo (iii) dhanvāyibhyaśca vo namo (iv) nama ātanvānebhyaḥ (v) pratidadhānebhyaśca vo namo (vi) nama āyacchadbhyo- (vii)' syadbhyaśca vo namaḥ (viii). //22//

18. Our homage be to the brown-tanned shooter. (1) To the lord of foodgrains our homage be. (2) Our homage be to the weapon of life. (3) To the lord of moving beings our homage be. (4) Our homage be to the terrible punisher, whose bow is well-stretched. (5) To the lord of the fields our homage be. (6) Our homage be to the charioteer, who does not kill. (7) To the lord of the forests our homage be. (8)

19. Our homage be to the red-skinned mason. (1) To the lord of trees our homage be. (2) Our homage be to the granter of riches, who spreads out this world. (3) To the lord of plants our homage be. (4) Our homage be to the prudent merchant. (5) To the lord of bushes our homage be. (6) Our homage be to the loud roarer. (7) To the foot-soldiers' lord, who makes his enemies weep, our homage be. (8)

20. Our homage to him, who dashes forward with his bow full-stretched. (1) To the protector of harmless animals our homage be. (2) Our homage be to the vanquishing and piercing lord. (3) To the commander of the sharpshooters our homage be. (4) Our homage to the tall sword-wearer. (5) To the lord of theives our homage be. (6) Our homage be to the fast-moving robber, the loafer. (7) To the lord of forests our homage be. (8)

21. Our homage be to him, who cheats and is an arch-deceiver. (1) To the leader of thieves our homage be. (2) Our homage be to him, who wears sword and the quiver. (3) To the leader of robbers our homage be. (4) Our homage be to those, who carry lances and plan homicide. (5) To the leader of snatchers our homage be. (6) Our homage be to those, who wear swords and roam at night. (7) To the lord of plunderers our homage be. (8)

22. Our homage be to him, who wearing a turban roams in the mountains. (1) To the leader of grabbers our homage be. (2) Our homage be to you, who carry arrows; (3) and to those, who carry bows, our homage be. (4) Our homage to you, who bend your bows; (5) and to you, who aim your arrows, our homage be. (6) Our homage to you, who draw the string of your bow; (7) and to those, who shoot arrows, our homage be. (8)

नमो विसृजद्भ्यो विध्यद्भ्यश्च वो नमो नमः स्वपद्भ्यो जाग्रद्भ्यश्च वो नमो
नमः शयानेभ्य आसीनेभ्यश्च वो नमो नमस्तिष्ठद्भ्यो धावद्भ्यश्च वो नमः ॥ २३ ॥

नमः सभाभ्यः सभापतिभ्यश्च वो नमो नमोऽश्वेभ्योऽश्वपतिभ्यश्च वो नमो
नम आव्याधिनीभ्यो विविध्यन्तीभ्यश्च वो नमो नम उगणाभ्यस्तृंहतीभ्यश्च वो नमः ॥२४॥

नमो गणेभ्यो गणपतिभ्यश्च वो नमो नमो व्रातेभ्यो व्रातपतिभ्यश्च वो नमो
नमो गृत्सेभ्यो गृत्सपतिभ्यश्च वो नमो नमो विरूपेभ्यो विश्वरूपेभ्यश्च वो नमः ॥२५॥

नमः सेनाभ्यः सेनानिभ्यश्च वो नमो नमो रथिभ्यो अरथेभ्यश्च वो नमो
नमः क्षत्तृभ्यः संग्रहीतृभ्यश्च वो नमो नमो महद्भ्यो अर्भकेभ्यश्च वो नमः ॥ २६ ॥

नमस्तक्षभ्यो रथकारेभ्यश्च वो नमो नमः कुलालेभ्यः कर्मारेभ्यश्च वो नमो
नमो निषादेभ्यः पुञ्जिष्ठेभ्यश्च वो नमो नमः श्वनिभ्यो मृगयुभ्यश्च वो नमः ॥ २७ ॥

Namo visṛjadbhyo (i) vidhyadbhyaśca vo namo (ii) namaḥ svapadbhyo (iii) jāgradbhyaśca vo namo (iv) namaḥ śayānebhya (v) āsīnebhyaśca vo namo (vi) namastiṣṭhadbhyo (vii) dhāvadbhyaśca vo namaḥ (viii). //23//

Namaḥ sabhābhyaḥ (i) sabhāpatibhyaśca vo namo (ii) namo-'śvebhyo-(iii) 'śvapatibhyaśca vo namo (iv) nama āvyādhinībhyo (v) vividhyantībhyaśca vo namo (vi) nama ugaṇābhya (vii) stṛṁhatībhyaśca vo namaḥ (viii). //24//

Namo gaṇebhyo (i) gaṇapatibhyaśca vo namo (ii) namo vrātebhyo (iii) vrātapatibhyaśca vo namo (iv) namo gṛtsebhyo (v) gṛtsapatibhyaśca vo namo (vi) namo virūpebhyo (vii) viśvarūpebhyaśca vo namaḥ (viii). //25//

Namaḥ senābhyaḥ (i) senānibhyaśca vo namo (ii) namo rathibhyo (iii) arathebhyaśca vo namo (iv) namaḥ kṣatṛbhyaḥ (v) saṅgṛhītṛbhyaśca vo namo (vi) namo mahadbhyo (vii) arbhakebhyaśca vo namaḥ (viii). //26//

Namastakṣabhyo (i) rathakārebhyaśca vo namo (ii) namaḥ kulālebhyaḥ (iii) karmārebhyaśca vo namo (iv) namo niṣādebhyaḥ (v) puñjiṣṭhebhyaśca vo namo (vi) namaḥ śvanibhyo (vii) mṛgayubhyaśca vo namaḥ (viii). //27//

23. Our homage be to you, who hurl missiles; (1) and to you, who pierce, our homage be. (2) Our homage be to you, while you sleep; (3) and to you, when you are awake, our homage be. (4) Our homage be to you, when you lie down; (5) and to you, when you sit, our homage be. (6) Our homage be to you, when you stand; (7) and to you, when you run forward, our homage be. (8)

24. Our homage be to your assemblies; (1) and to you, the presiders of the assemblies, our homage be. (2) Our homage be to your horses; (3) and to you, the masters of the horses, our homage be. (4) Our homage be to your hordes, who pierce from all around; (5) and to your armies, who pierce painfuly, our homage be. (6) Our homage be to your hordes of bandits; (7) and to your hordes, that are slaughterers, our homage be. (8)

25. Our homage be to your units; (1) and to you, the commanders of the units, our homage be. (2) Our homage be to your multiracial legions; (3) and to you the commanders of the multiracial legions, our homage be. (4) Our homage be to your greedy hordes; (5) and to you, the commanders of the greedy hordes, our homage be. (6) Our homage be to your uncouth soldiers; (7) and to you, having all sorts of forms, our homage be. (8)

26. Our homage be to the armies; (1) and to you, the army commanders, our homage be. (2) Our homage be to you, who ride the chariots; (3) and to you, who have no chariots, our homage be. (4) Our homage be to the warriors fighting from the chariots; (5) and to you the drivers of the chariots, our homage be. (6) Our homage be to you, the grown ups; (7) and to you, the young boys, our homage be. (8)

27. Our homage be to you, the carpenters; (1) and to you, the chariot-makers, our homage be. (2) Our homage be to you, the potters; (3) and to you, the blacksmiths, our homage be. (4) Our homage be to you, the fishermen; (5) and to you, the bird-catchers, our homage be. (6) Our homage be to you, the dog-leaders; (7) and to you, the hunters of deer, our homage be. (8)

नमः श्वभ्यः श्वपतिभ्यश्च वो नमो नमो भवाय च रुद्राय च नमः शर्वाय च
पशुपतये च नमो नीलग्रीवाय च शितिकण्ठाय च ॥ २८ ॥

नमः कपर्दिने च व्युप्तकेशाय च नमः सहस्राक्षाय च शतधन्वने च
नमो गिरिशयाय च शिपिविष्टाय च नमो मीढुष्टमाय चेषुमते च ॥ २९ ॥

नमो ह्रस्वाय च वामनाय च नमो बृहते च वर्षीयसे च नमो वृद्धाय च
सवृधे च नमोऽग्र्याय च प्रथमाय च ॥ ३० ॥

नम आशवे चाजिराय च नमः शीघ्र्याय च शीभ्याय च नम ऊर्म्याय चा-
वस्वन्याय च नमो नादेयाय च द्वीप्याय च ॥ ३१ ॥

नमो ज्येष्ठाय च कनिष्ठाय च नमः पूर्वजाय चापरजाय च नमो मध्यमाय चा-
पगल्भाय च नमो जघन्याय च बुध्न्याय च ॥ ३२ ॥

Namaḥ śvabhyaḥ (i) śvapatibhyaśca vo namo (ii) namo bhavāya ca (iii) rudrāya ca (iv) namaḥ śarvāya ca (v) paśupataye ca (vi) namo nīlagrīvāya ca (vii) śitikaṇṭhāya ca (viii). //28//

Namaḥ kapardine ca (i) vyuptakeśāya ca (ii) namaḥ sahasrākṣāya ca (iii) śatadhanvane ca (iv) namo giriśayāya ca (v) śipiviṣṭāya ca (vi) namo mīḍhuṣṭamāya ce- (vii) ṣumate ca (viii). //29//

Namo hrasvāya ca (i) vāmanāya ca (ii) namo bṛhate ca (iii) varṣīyase ca (iv) namo vṛddhāya ca (v) savṛdhe ca (vi) namo-'gryāya ca (vii) prathamāya ca (viii). //30//

Nama āśave cā- (i) jirāya ca (ii) namaḥ śīghryāya ca (iii) śībhyāya ca (iv) nama ūrmyaya cā- (v) vasvanyāya ca (vi) namo nadeyāya ca (vii) dvīpyāya ca (viii). //31//

Namo jyeṣṭhāya ca (i) kaniṣṭhāya ca (ii) namaḥ pūrvajāya cā- (iii) parajāya ca (iv) namo madhyamāya cā-(v) pagalbhāya ca (vi) namo jaghanyāya ca (vii) budhnyāya ca (viii) //32//

28. Our homage be to dogs; (1) and to you, the masters of dogs, our homage be. (2) Our homage be to him, from whom all the beings are born; (3) and to the terrible punisher. (4) Our homage be to the killer of sin; (5) and to the lord of animals.(6) Our homage be to the dark-necked; (7) and to the sharp-voiced. (8)

29. Our homage be to one with braided hair; (1) and to the shaven-headed. (2) Our homage be to the thousand- eyed Lord; (3) and to the hundred-bowed Lord. (4) Our homage be to Him, who sleeps on the mountain; (5) and to Him, who resides in all the creatures. (6) Our homage be to the most bountiful; (7) and to the one armed with arrows. (8)

30. Our homage be to the tiny; (1) and to the dwarf. (2) Our homage be to the tall; (3) and to the grown up. (4) Our homage be to the old; (5) and to one having company of the old. (6) Our homage be to the foremost; (7) and to the first. (8)

31. Our homage be to the quick-moving; (1) and to the quick-acting. (2) Our homage be to the swift-going; (3) and to the swift-flowing. (4) Our homage be to the full of waves; (5) and to the flowing down with a roar. (6) Our homage be to the dweller by a river; (7) and to the dweller of an island. (8)

32. Our homage be to the eldest; (1) and to the youngest. (2) Our homage be to the earlier-born; (3) and to the later born. (4) Our homage be to the middle-born; (5) and to the immature-born. (6) Our homage be to the lowest; (7) and to the one in depth below. (8)

नमः सोभ्याय च प्रतिसर्याय च नमो याम्याय च क्षेम्याय च नमः श्लोक्याय चा—
वसान्याय च नम उर्वर्याय च खल्याय च ॥ ३३ ॥

नमो वन्याय च कक्ष्याय च नमः श्रवाय च प्रतिश्रवाय च नम आशुषेणाय चा—
शुरथाय च नमः शूराय चा—वभेदिने च ॥ ३४ ॥

नमो बिल्मिने च कवचिने च नमो वर्मिणे च वरूथिने च नमः श्रुताय च
श्रुतसेनाय च नमो दुन्दुभ्याय चा—हनन्याय च ॥ ३५ ॥

नमो धृष्णवे च प्रमृशाय च नमो निषङ्गिणे चे—षुधिमते च नमस्तीक्ष्णेषवे चा—
युधिने च नमः स्वायुधाय च सुधन्वने च ॥ ३६ ॥

नमः स्रुत्याय च पथ्याय च नमः काट्याय च नीप्याय च नमः कुल्याय च
सरस्याय च नमो नादेयाय च वैशन्ताय च ॥ ३७ ॥

Namaḥ sobhyāya ca (i) pratisaryāya ca (ii) namo yāmyāya ca (iii) kṣemyāya ca (iv) namaḥ ślokyāya cā -(v) vasānyāya ca (vi) nama urvaryāya ca (vii) khalyāya ca (viii). //33//

Namo vanyāya ca (i) kakṣyāya ca (ii) namaḥ śravāya ca (iii) pratiśravāya ca (iv) nama āśuṣeṇāya cā-(v) śurathāya ca (vi) namaḥ śūrāya cā- (vii) vabhedine ca (viii). //34//

Namo bilmine ca (i) kavacine ca (ii) namo varmiṇe ca (iii) varūthine ca (iv) namaḥ śrutāya ca (v) śrutasenāya ca (vi) namo dundubhyāya cā- (vii) hananyāya ca (viii). //35//

Namo dhṛṣṇave ca (i) pramṛśāya ca (ii) namo niṣaṅgiṇe ce- (iii) ṣudhimate ca (iv) namastīkṣṇeṣave cā- (v) yudhine ca (vi) namaḥ svāyudhāya ca (vii) sudhanvane ca (viii). //36//

Namaḥ srutyāya ca (i) pathyāya ca (ii) namaḥ kātyāya ca (iii) nīpyāya ca (iv) namaḥ kulyāya ca (v) sarasyāya ca (vi) namo nādeyāya ca (vii) vaiśantāya ca (viii). //37//

33. Our homage be to the Lord, who pervades this world, full of virtues and sins; (1) and to Him, who cures wounds. (2) Our homage be to Him, who controls evil; (3) and to Him, who preserves good. (4) Our homage be to Him, who is pariseworthy; (5) and to Him, who leads all actions to completion. (6) Our homage be to Him, who makes earth fertile; (7) and to Him who lords it over threshing-floor. (8)

34. Our homage be to Him, who pervades the woods; (1) and pervades the valleys. (2) Our homage be to Him, who is the sound; (3) and is the echo. (4) Our homage be to Him, who makes the armies quick-moving; (5) and makes the chariots fast-running. (6) Our homage be to Him, who is chivalry personified; (7) and who rends asunder. (8)

35. Our homage be to the wearer of the helmet; (1) and to the wearer of the cuirass. (2) Our homage be to the wearer of the mail; (3) and to the wearer of the protective armour. (4) Our homage be to the warrior, who is famous; (5) and to him, whose army is much renowned. (6) Our homage be to him, who has drums; (7) and to him, who marches with the beating drums. (8)

36. Our homage be to him, who is bold; (1) and to him, who is prudent. (2) Our homage be to him, who carries a sword; (3) and to him, who carries quivers. (4) Our homage be to him, who has sharp arrows; (5) and to him who has weapons. (6) Our homage be to him, who has good weapons; (7) and to him, who has fine bows. (8)

37. Our homage be to him, who rules over pathways; (1) and rules over highways. (2) Our homage be to him, who rules over wells; (3) and rules over springs. (4) Our homage be to him, who rules over canals; (5) and rules over lakes. (6) Our homage be to him, who rules over rivers; (7) and rules over ponds. (8)

नमः कूप्याय चा—वट्याय च नमो वीध्र्याय चा—तप्याय च नमो मेघ्याय च विद्युत्याय च नमो वर्ष्याय चा—वर्ष्याय च ॥ ३८ ॥

नमो वात्याय च रेष्म्याय च नमो वास्तव्याय च वास्तुपाय च नमः सोमाय च रुद्राय च नमस्ताम्राय चा—रुणाय च ॥ ३९ ॥

नमः शङ्गवे च पशुपतये च नम उग्राय च भीमाय च नमोऽग्रेवधाय च दूरेवधाय च नमो हन्त्रे च हनीयसे च नमो वृक्षेभ्यो हरिकेशेभ्यो नमस्ताराय ॥४०॥

नमः शम्भवाय च मयोभवाय च नमः शङ्कराय च मयस्कराय च नमः शिवाय च शिवतराय च ॥ ४१ ॥

नमः पार्याय चा—वार्याय च नमः प्रतरणाय चो—त्तरणाय च नमस्तीर्थ्याय च कूल्याय च नमः शष्प्याय च फेन्याय च ॥ ४२ ॥

Namaḥ kūpyaya cā- (i) vatyāya ca (ii) namo vīdhryāya cā-(iii) tapyāya ca (iv) namo meghyāya ca (v) vidyutyāya ca (vi) namo varṣyāya cā- (vii) varṣyāya ca (viii). //38//

Namo vātyāya ca (i) reṣmyāya ca (ii) namo vāstavyāya ca (iii) vāstupāya ca (iv) namaḥ somāya ca (v) rudrāya ca (vi) namastāmrāya cā- (vii) ruṇāya ca (viii). //39//

Namaḥ śaṅgave ca (i) paśupataye ca (ii) nama ugrāya ca (iii) bhīmāya ca (iv) namo' grevadhāya ca (v) durevadhāya ca (vi) namo hantre ca (vii) hanīyase ca (viii) namo vṛkṣebhyo harikeśebhyo (ix) namastārāya (x). //40//

Namaḥ śambhavāya ca (i) mayobhavāya ca (ii) namaḥ śaṅkarāya ca (iii) mayaskarāya ca (iv) namaḥ śivāya ca (v) śivatarāya ca (vi). //41//

Namaḥ pāryāya cā- (i) vāryāya ca (ii) namaḥ prataraṇāya co- (iii) ttaraṇāya ca (iv) namastīrthyāya ca (v) kūlyāya ca (vi) namaḥ śaṣpyāya ca (vii) phenyāya ca (viii). //42//

38. Our homage be to him, who rules over wells; (1) and rules over water-holes. (2) Our homage be to him, who rules over cloudy weather; (3) and rules over sunshine. (4) Our homage be to him, who rules over clouds; (5) and rules over lightning. (6) Our homage be to Him, who rules over rain; (7) and rules over draught. (8)

39. Our homage be to Him, who rules over winds; (1) and rules over tornadoes. (2) Our homage be to Him, who rules over buildings; (3) and is the protector of buildings. (4) Our homage be to the blissful Lord; (5) and to terrible punisher. (6) Our homage be to the scarlet-coloured; (7) and to the reddish one (8)

40. Our homage be to the bestower of weal; (1) and to the Lord of animals. (2) Our homage be to the wrathful Lord; (3) and to the Lord terrible. (4) Our homage be to Him, who kills the near ones; (5) and to Him, who kills the distant ones. (6) Our homage be to Him, who is the killer; (7) and to Him the slaughterer. (8) Our homage be to the trees, green with leaves. (9) Our homage be to the Lord, the deliverer. (10)

41. Our homage be to Him, who is joy personified; (1) and to Him, who is bliss personified. (2) Our homage be to Him, who is the granter of joy; (3) and to Him, who is the granter of Bliss. (4) Our homage be to Him, who is benevolent; (5) and to Him, who is exceedingly benevolent. (6)

42. Our homage be to Him, who is on the other side of this world; (1) and to Him, who is on this side of the world. (2) Our homage be to Him, who helps us to swim across; (3) and to Him, who carries across. (4) Our homage be to Him, who rules over the fords; (5) and to Him, who rules over the banks. (6) Our homage be to Him, who pervades the weeds; (7) and to Him who pervades the foam (8)

नमः सिकत्याय च प्रवाह्याय च नमः किंशिलाय च क्षयणाय च नमः कपर्दिने च पुलस्तये च नम इरिण्याय च प्रपथ्याय च ॥ ४३ ॥
नमो व्रज्याय च गोष्ठ्याय च नमस्तल्प्याय च गेह्याय च नमो हृदय्याय च निवेष्प्याय च नमः काट्याय च गह्वरेष्ठाय च ॥ ४४ ॥
नमः शुष्क्याय च हरित्याय च नमः पांसव्याय च रजस्याय च नमो लोप्याय चो—लप्याय च नम ऊर्व्याय च सूर्व्याय च ॥ ४५ ॥
नमः पर्णाय च पर्णशदाय च नम उद्गुरमाणाय चा—भिघ्नते च नम आखिदते च प्रखिदते च नम इषुकृद्भ्यो धनुष्कृद्भ्यश्च वो नमो नमो वः किरिकेभ्यो देवानां हृदयेभ्यो नमो विचिन्वत्केभ्यो नमो विक्षिणत्केभ्यो नम आनिर्हतेभ्यः ॥ ४६ ॥
द्रापे अन्धसस्पते दरिद्र नीललोहित ।
आसां प्रजानामेषां पशूनां मा भेर्मा रोङ्मो च नः किञ्चनाममत् ॥ ४७ ॥

Namaḥ sikatyāya ca (i) pravāhyāya ca (ii) namaḥ kiṁśilāya ca (iii) kṣayaṇāya ca (iv) namaḥ kapardine ca (v) pulastaye ca (vi) nama iriṇyāya ca (vii) prapathyāya ca (viii). //43//

Namo vrajyāya ca (i) goṣṭhyāya ca (ii) namastalpyāya ca (iii) gehyāya ca (iv) namo hṛdayyāya ca (v) niveṣpyāya ca (vi) namaḥ kātyāya ca (vii) gahvareṣṭhāya ca (viii). //44//

Namaḥ śuṣkyāya ca (i) harityāya ca (ii) namaḥ pāṁsavyāya ca (iii) rajasyāya ca (iv) namo lopyāya co- (v) lapyāya ca (vi) nama ūrvyāya ca (vii) sūrvyāya ca (viii). //45//

Namaḥ parṇāya ca (i) parṇaśadāya ca (ii) nama udguramāṇāya cā- (iii) bhighnate ca (iv) nama ākhidate ca (v) prakhidate ca (vi) nama iṣukṛdbhyo (vii) dhanuṣkṛdbhyaśca vo namo (viii) namo vaḥ kirikebhyo devānāṁ hṛdayebhyo (ix) namo vicinvatkebhyo (x) namo vikṣiṇatkebhyo (xi) nama ānirhatebhyaḥ (xii). //46//

Drāpe andhaspate daridra nīlalohita.
Āsām prajānām eṣām paśūnām mā bhermā roṅmo ca naḥ kiñcanāmamat (i). //47//

43. Our homage be to Him, who rules over the sands; (1) and to Him who rules over the flow. (2) Our homage be to Him, who rules over pebbles; (3) and to Him who rules over pools. (4) Our homage be to Him, who rules over shells and conches; (5) and to Him, who rules over sand banks. (6) Our homage be to Him, who rules over barren lands; (7) and to Him, who rules over crowded highways. (8)

44. Our homage be to Him, who is the master of cattle-farms; (1) and to Him, who is the master of cow-stalls. (2) Our homage be to Him, who is the master of beds; (3) and to Him, who is the master of homes. (4) Our homage be to Him, who rules over pools; (5) and to Him, who rules over whirlpools. (6) Our homage be to Him, who rules over wells; (7) and to Him, who rules over abysses. (8)

45. Our homage be to Him, who pervades the dry; (1) and to Him who pervades loose earth. (2) Our homage be to Him, who pervades the dust; (3) and to Him who pervades the pollen-dust. (4) Our homage be to Him, who is in inaccessible places; (5) and to Him, who is in shrub-tracts. (6) Our homage be to Him, who is in earth; (7) and to Him, who is in fertile earth. (8)

46. Our homage be to Him, who is in leaves; (1) and to Him, who is in the falling leaves. (2) Our homage be to Him, who threatens; (3) and to Him, who kills. (4) Our homage be to Him, who tortures from every quarter; (5) and to Him, who tortures much. (6) Our homage be to you, the makers of arrows; (7) and to you, the makers of bows. (8) Our homage be to you, the creators of the world, and the most important of Nature's bounties. (9) Our homage be to the differentiators between virtue and vice. (10) Our homage be to the destroyers of evil. (11) Our homage be to those, who themselves are indestructible. (12)

47. O torturer of wicked, Lord of food, devoid of all sorts of possessions, O Lord with azure and red hue, may you never frighten our people and our animals. May you never cause any injury to them and nothing whatsoever of ours be ever sick. (1)

इमा रुद्राय तवसे कपर्दिने क्षयद्वीराय प्र भरामहे मतीः ।
यथा शमसद् द्विपदे चतुष्पदे विश्वं पुष्टं ग्रामे अस्मिन्ननातुरम् ॥ ४८ ॥
या ते रुद्र शिवा तनूः शिवा विश्वाहा भेषजी । शिवा रुतस्य भेषजी तया नो मृड जीवसे ॥४९॥
परि नो रुद्रस्य हेतिर्वृणक्तु परि त्वेषस्य दुर्मतिरघायोः ।
अव स्थिरा मघवद्भ्यस्तनुष्व मीढ्वस्तोकाय तनयाय मृड ॥ ५० ॥
मीढुष्टम शिवतम शिवो नः सुमना भव ।
परमे वृक्ष आयुधं निधाय कृत्तिं वसान आ चर पिनाकं बिभ्रदा गहि ॥ ५१ ॥
विकिरिद्र विलोहित नमस्ते अस्तु भगवः । यास्ते सहस्रं हेतयोऽन्यमस्मन्नि वपन्तु ताः ॥५२॥
सहस्राणि सहस्रशो बाह्वोस्तव हेतयः । तासामीशानो भगवः पराचीना मुखा कृधि ॥ ५३ ॥

Imā rudrāya tavase kapardine kṣayadvīrāya pra bhāramahe matīḥ.
Yathā śamasad dvipade catuṣpade viśvaṁ puṣṭaṁ grāme asminnanāturam (i). //48//

Yā te rudra śivā tanūḥ śivā viśvāhā bheṣajī. Śivā rutasya bheṣajī taya no mṛḍa jīvase (i). //49//

Pari no rudrasya hetirvṛṇaktu pari tveṣasya durmatiraghāyoḥ.
Ava sthirā maghavadbhyastanuṣva mīḍhvastokaya tanayāya mṛḍa (i). //50//

Mīḍhuṣṭama śivatama śivo naḥ sumanā bhava.
Parame vṛkṣa āyudhaṁ nidhāya kṛttiṁ vasāna ā cara pinākaṁ bibhradāgahi (i). //51//

Vikiridra vilohita namaste astu bhagavaḥ. Yāste sahasraṁ hetayo' nyasmin nivapantu tāḥ (i). //52//

Sahasrāṇi sahasraśo bāhvostava hetayaḥ. Tāsāmīśāno bhagavaḥ parācīnā mukhā kṛdhi (i). //53//

48. We offer these thoughtful praises to the terrible Lord, immensely strong, wearing braided hair and surrounded by warriors, so that there be happiness for our bipeds and quadrupeds, and all in this village be well-nourished and free from illness. (1)

49. O terrible Lord, with that form of yours, which is pleasing and auspicious, a perpetual remedy, and pleasing remedy for all the ills, may you favour us, so that we may live. (1)

50. May the weapon of the terribe Lord spare us; may the ill-feeling of the wrathful malevolent leave us aside. O showerer of benefits, do not aim your bow towards the sacrificers, who offer oblations, and bless our sons and the grandsons with your grace. (1)

51. O most bountiful, O most gracious, be gracious and friendly to us. Leave your weapon on the distant tree and then, clad in your robes of skin, approach us. Come here carrying your bow (without arrow). (1)

52. O averter of injuries, O free from every blemish, our homage be to you, O glorious Lord. Thousands of weapons, which you have, may kill others and not us. (1)

53. There are thousands and thousands of weapons in your hands. O glorious Lord, being master of those weapons, keep their points turned away from us. (1)

असंख्याता सहस्राणि ये रुद्रा अधि भूम्याम् । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५४॥

अस्मिन् महत्यर्णवेऽन्तरिक्षे भवा अधि । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५५॥

नीलग्रीवाः शितिकण्ठा दिवꣳ रुद्रा उपश्रिताः । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५६॥

नीलग्रीवाः शितिकण्ठाः शर्वा अधः क्षमाचराः । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५७॥

ये वृक्षेषु शष्पिञ्जरा नीलग्रीवा विलोहिताः । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५८॥

ये भूतानामधिपतयो विशिखासः कपर्दिनः । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥५९॥

ये पथां पथिरक्षय ऐलबृदा आयुर्युधः । तेषाꣳ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६०॥

Asaṅkhyātā sahasrāṇi ye rudrā adhi bhūmyām. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //54//

Asmin mahatyarṇave'ntarikṣhe bhavā adhi. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //55//

Nīlagrīvāḥ śitikaṇṭhā divam̆ rudrā upaśritāḥ. Teṣām̆ sahasrayojane 'va dhanvāni tanmasi (i). //56//

Nīlagrīvāḥ śitikaṇṭhāḥ śarvā adhaḥ kṣamācarāḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //57//

Ye vṛkṣeṣu śaṣpiñjarā nīlagrīva vilohitāḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //58//

Ye bhūtānāmadhipatayo viśikhāsāḥ kapardinaḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //59//

Ye pathām pathirakṣhaya ailabṛdā āyuryudhaḥ. Teṣām̆ sahasrayojane'va dhanvāni tanmasi (i). //60//

54. There are innumerable, thousands of terrible punishers on this earth. May we get their bows unbent even a thousands leagues away. (1)

55. There are many terrible punishers in this vast mid-space, which is full of water. May we get their bows unbent even a thousand leagues away. (1)

56. There are many terrible punishers with dark necks and sharp voices, inhabiting the sky. May we get their bows unbent even a thousand leagues away. (1)

57. There are many terrible punihsers with dark necks and sharp voices, who stay underground. May we get their bows unbent even a thousand leagues away. (1)

58. There are many straw-coloured, dark-necked, red-hued terrible punishers, who hide themselves on trees. May we get their bows unbent even a thousand leagues away. (1)

59. There are many terrible punishers, either shaven-headed or having braided hair, who are lords of all creatures. May we get their bows unbent even a thousand leagues away. (1)

60. There are some terrible punishers, who are lords of highways and who protect travellers. They supply food and fight throughout their life. May we get their bows unbent even a thousand leagues away. (1)

ये तीर्थानि प्रचरन्ति सृकाहस्ता निषङ्गिणः । तेषांᳬ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६१॥
येऽन्नेषु विविध्यन्ति पात्रेषु पिबतो जनान् । तेषांᳬ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६२॥
य एतावन्तश्च भूयांᳬसश्च दिशो रुद्रा वितस्थिरे । तेषांᳬ सहस्रयोजनेऽव धन्वानि तन्मसि ॥६३॥
नमोऽस्तु रुद्रेभ्यो ये दिवि येषां वर्षमिषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६४ ॥
नमोऽस्तु रुद्रेभ्यो येऽन्तरिक्षे येषां वात इषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६५ ॥
नमोऽस्तु रुद्रेभ्यो ये पृथिव्यां येषामन्नमिषवः । तेभ्यो दश प्राचीर्दश दक्षिणा दश प्रतीचीर्दशोदीचीर्दशोर्ध्वाः । तेभ्यो नमो अस्तु ते नोऽवन्तु ते नो मृडयन्तु ते यं द्विष्मो यश्च नो द्वेष्टि तमेषां जम्भे दध्मः ॥ ६६ ॥

Ye tīrthāni pracaranti sṛkāhastā niṣanginaḥ. Teṣām̐ sahasrayojane' va dhanvāni tanmasi (i). //61//

Ye 'nneṣu vividhyanti pātreṣu pibato janān. Teṣām̐ sahasra-yojane 'va dhanvāni tanmasi (i). //62//

Ya etāvantaśca bhūyām̐saśca diśo rudrā vitasthire. Teṣām̐ sahasrayojane' va dhanvāni tanmasi (i). //63//

Namo'stu rudrebhyo ye divi yeṣāṁ varṣamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //64//

Namo'stu rudrebhyo ye'ntarikṣe yeṣāṁ vāta iṣavaḥ. Tebhyo daśa prācīrdaśa dakṣiṇā daśa pratīcīrdaśodīcīrdaśordhvāḥ. Tebhyo namo astu te no' vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //65//

Namo' stu rudrebhyo ye pṛthivyāṁ yeṣāmannamiṣavaḥ. Tebhyo daśa prācīrdaśa dakṣinā daśa pratīcīrdośadīcīrdaśordhvāḥ. Tebhyo namo astu te no 'vantu te no mṛḍayantu te yaṁ dviṣmo yaśca no dveṣṭi tameṣāṁ jambhe dadhmaḥ (i). //66//

61. There are many terrible punishers, who, armed with daggers and swords, frequent the fords of river. May we get their bows unbent even a thousand leagues away. (1)

62. There are some terrible punishers, who slash down men, when they are taking food or when they are drinking from their mugs. May we get their bows unbent even a thousand leagues away. (1)

63. The terrible punishers, who are so many and more than even these, occupy all the regions. May we get their bows unbent even a thousand leagues away. (1)

64. Our obeisance be to the terrible punishers, who are in the sky and whose arrows are the rain-waters. For them ten to the east, ten to the south, ten to the west, ten to the north, and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

65. Our obeisance be to the terrible punishers, who are in the mid-space and whose arrows are the winds. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

66. Our obeisance be to the terrible punishers, who are here on the earth and whose arrows are the food. For them ten to the east, ten to the south, ten to the west, ten to the north and ten upwards. Our obeisance be to them. May they protect us. May they give us comfort. We put in their jaws the man, whom we hate and who hates us. (1)

अथ सप्तदशोऽध्यायः ।

अश्मन्नूर्जं पर्वते शिश्रियाणामद्भ्य ओषधीभ्यो वनस्पतिभ्यो अधि सम्भृतं पयः ।
तां न इषमूर्जं धत्त मरुतः संरराणा अश्मँस्ते क्षुन्मयि त ऊर्ग्यं
द्विष्मस्तं ते शुगृच्छतु ॥ १ ॥

इमा मे अग्न इष्टका धेनवः सन्त्वेका च दश च दश च शतं च शतं च सहस्रं च सहस्रं चायुतं
चायुतं च नियुतं च नियुतं च प्रयुतं चार्बुदं च न्यर्बुदं च समुद्रश्च मध्यं चान्तश्च परार्धश्चैता
मे अग्न इष्टका धेनवः सन्त्वमुत्रामुष्मिँल्लोके ॥ २ ॥

ऋतव स्थ ऋतावृध ऋतुष्ठा स्थ ऋतावृधः ।
घृतश्चुतो मधुश्चुतो विराजो नाम कामदुघा अक्षीयमाणाः ॥ ३ ॥

समुद्रस्य त्वाऽवकयाग्ने परि व्ययामसि । पावको अस्मभ्यं शिवो भव ॥ ४ ॥

हिमस्य त्वा जरायुणाऽग्ने परि व्ययामसि । पावको अस्मभ्यं शिवो भव ॥ ५ ॥

ATHA SAPTADAŚO' DHYĀYAḤ

Aśmannūrjaṁ parvate śiśriyāṇāmadbhya oṣadhībhyo vanaspatibhyo adhi sambhṛtam payaḥ. Tāṁ na iṣamūrjaṁ dhatta marutaḥ saṁrarāṇā (i) aśmaṅste kṣūn- (ii) mayi ta ūrg- (iii) yaṁ dviṣmastaṁ te śugṛcchatu (iv). *//1//*

Imā me agna iṣṭakā dhenvaḥ santvekā ca daśa ca daśa ca śataṁ ca śataṁ ca sahasraṁ ca sahasraṁ cāyutaṁ cāyutaṁ ca niyutaṁ ca niyutaṁ ca prayutaṁ cārbudaṁ ca nyarbudaṁ ca samudraśca madhyaṁ cāntaśca parārdhaścaitā me agna iṣṭakā dhenavaḥ santvamutrāmuṣmiṅlloke (i). *//2//*

Ṛtava stha ṛtāvṛdha ṛtuṣṭhā stha ṛtāvṛdhaḥ.
Ghṛtaścuto madhuścuto virājo nāma kāmadughā akṣīyamāṇāḥ (i). *//3//*

Samudrasya tvā'vakayāgne pari vyayāmasi. Pāvako asmabhyaṁ śivo bhava (i). *//4//*

Himasya tvā jarāyuṇa 'gne pari vyayāmasi. Pāvako asmabhyaṁ śivo bhava (i). *//5//*

CHAPTER SEVENTEEN

1. O cloud-bearing winds, energy lies hidden in rocks and mountains. It is gathered like milk from waters, herbs and plants. May you grant that food and vigour to me, O bounteous ones. (1) May your hunger be in rocks. (2) May your vigour be in me. (3) May your burning pain go to the man, we hate. (4)

2. O adorable Lord, these are my coveted milch cows; may, these become ten (*daśa*) from one (*eka*); from ten these may become hundred (*śata*); from hundred a thousand (*sahasra);* from a thousnd ten thousand (*ayuta*); from ten thousand a hundred thousand *(niyuta);* from a hundred thousand a million (*prayuta*); and ten millions *(arbuda)* and hundred millions (*nyarbuda*) and a billion (*samudra*) and ten billions (*madhya*); and a hundred billions (*anta)*, and a trillion (*parārdha*); these may be my coveted milch-cows in the next world as well as in the present one, O adorable Lord. (1)

3. (O my desirable cows), you are (like) seasons helping the sacrifice; you are fixed in your seasons and help in the sacrifice. Dripping butter and dripping honey, you look fine. You grant whatever is desired and your stock never exhausts. (1)

4. O fire divine, we encircle you with the vastness of water. May you be purifier and gracious to us. (1)

5. O fire divine, we girdle you with the chorion of ice. May you be purifier and gracious to us. (1)

उप ज्मन्नुप वेतसेऽव तर नदीष्वा । अग्ने पित्तमपामसि मण्डूकि ताभिरा गहि
सेमं नो यज्ञं पावकवर्णꣳ शिवं कृधि ॥ ६ ॥
अपामिदं न्ययनꣳ समुद्रस्य निवेशनम् ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ ७ ॥
अग्ने पावक रोचिषा मन्द्रया देव जिह्वया । आ देवान् वक्षि यक्षि च ॥ ८ ॥
स नः पावक दीदिवोऽग्ने देवाँ२ इहा वह । उप यज्ञꣳ हविश्च नः ॥ ९ ॥
पावकया यश्चितयन्त्या कृपा क्षामन् रुरुच उषसो न भानुना ।
तूर्वन् न यामन्नेतशस्य नू रण आ यो घृणे न ततृषाणो अजरः ॥ १० ॥
नमस्ते हरसे शोचिषे नमस्ते अस्त्वर्चिषे ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ ११ ॥

Upa jmannupa vetase' va tara nadīṣvā. Agne pittamapāmasi maṇḍūki tābhirā gahi semaṁ no yajñaṁ pāvakavarṇaṁ śivaṁ kṛdhi (i). //6//

Apāmidaṁ nyayanaṁ samudrasya niveśanam.
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //7//

Agne pāvaka rociṣā mandrayā deva jihvayā. Ā devān vakṣi yakṣi ca (i). //8//

Sa naḥ pāvaka dīdivo' gne devāṅ ihā vaha. Upa yajñaṁ haviśca naḥ(i). //9//

Pāvakayā yaścitayantyā kṛpā kṣāman ruruca uṣaso na bhānunā. Tūrvan na yāmannetaśasya nū raṇa ā yo ghṛṇe na tatṛṣāṇo ajaraḥ (i). //10//

Namaste harase śociṣe namaste astvarciṣe
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //11//

6. O fire, descend on the earth, in the reeds and on the rivers. You are the gall of waters. With them, O bright shining damsel, come here. May you make this sacrifice of ours bright-hued and auspicious. (1)

7. This is confluence of waters and the abode of the ocean. May your weapons torment others than us. May you be purifer and gracious to us. (1)

8. O fire divine, holy and illustrious, may you, with your radiant and pleasing tongue-like flames bring here to us the benefits of Nature's bounties, and honour them. (1)

9. Adorable God, may you inspire enlightened devotees, who have assembled for work and worship, and impel them to make united efforts for good of the mankind. (1)

10. We adore the adorable Lord, who shines on earth with His brilliance just like dawns, illuminated by the sun; and who is like a war-horse destroying enemy-forces in the battle; who is thirsty for bright glow, and who is never enfeebled by age. (1)

11. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

नृषदे वेडप्सुषदे वेड् बर्हिषदे वेड् वनसदे वेट् स्वर्विदे वेट् ॥ १२ ॥
ये देवा देवानां यज्ञिया यज्ञियानाᳬं संवत्सरीणमुप भागमासते ।
अहुतादो हविषो यज्ञे अस्मिन्त्स्वयं पिबन्तु मधुनो घृतस्य ॥ १३ ॥
ये देवा देवेष्वधि देवत्वमायन् ये ब्रह्मणः पुर एतारो अस्य ।
येभ्यो न ऋते पवते धाम किञ्चन न ते दिवो न पृथिव्या अधि स्नुषु ॥ १४ ॥
प्राणदा अपानदा व्यानदा वर्चोदा वरिवोदाः ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यᳬं शिवो भव ॥ १५ ॥
अग्निस्तिग्मेन शोचिषा यासद्विश्वं न्यत्रिणम् । अग्निर्नो वनते रयिम् ॥ १६ ॥
य इमा विश्वा भुवनानि जुह्वदृषिर्होता न्यसीदत् पिता नः ।
स आशिषा द्रविणमिच्छमानः प्रथमच्छदवराँ२ आ विवेश ॥ १७ ॥

Nṛṣade veḍ (i) apsuṣade veḍ (ii) barhiṣade veḍ (iii) vanasade veṭ (iv) svarvide veṭ (v). //12//

Ye devā devānāṁ yajñiyā yajñiyānām̐ saṁvatsarīṇamupa bhāgamāsate. Ahutādo haviṣo yajñe asmintsvayaṁ pibantu madhuno ghṛtasya (i). //13//

Ye devā deveṣvadhi devatvamāyan ye brahmaṇaḥ pura etāro asya.
Yebhyo na ṛte pavate dhāma kiñcana na te divo na pṛthivyā adhi snuṣu (i). //14//

Prāṇadā apānadā vyānadā varcodā varivodāḥ.
Anyām̐ste asmattapantu hetayaḥ pāvako asmabhyam̐ śivo bhava (i). //15//

Agnistigmena śociṣā yāsadviśvaṁ nyatriṇam. Agnirno vanate rayim (i). //16//

Ya imā viśvā bhuvanāni juhvadṛṣirhotā nyasīdat pitā naḥ.
Sa āśiṣā draviṇamicchamānaḥ prathamacchadavarām̐ ā vivesa (i). //17//

12. Dedication (*veṭ*) to Him, who resides in men. (1) Dedication (*veṭ*) to Him, who resides in waters. (2) Dedication (*veṭ*) to Him, who resides in the sacrifice. (3) Dedication (*veṭ*) to Him, who resides in forests. (4) Dedication (*veṭ*) to Him, who bestows light. (5)

13. May the persons, learned among the learned, and dutiful among the dutiful, who enjoy their annual share, and who do not consume offerings, drink of their own honey and melted butter at this sacrifice. (1)

14. The enlightened persons, who have become foremost among the learned by their learning, who are heralds of the sacred knowledge, and without whom no place can be holy, are not found on the summits of heaven, nor of earth (i.e., they may be found anywhere). (1)

15. You are bestower of in-breath, bestower of out-breath, bestower of diffused breath, bestower of lustre, bestower of riches; may your flames torment others than us. May you be purifier and gracious to us. (1)

16. May the Lord, with His sharp flame, cast down each destructive devourer; may He grant us precious treasures. (1)

17. The Lord, our father, the seer and the sacrificer of this universe, who sits calm and quiet, performing sacrifice of all these worlds, desiring possession with His own wish, being the archetypal of all, enters all the things created later. (1)

किंस्विदासीदधिष्ठानमारम्भणं कतमत्स्वित्कथाऽऽसीत् ।
यतो भूमिं जनयन् विश्वकर्मा वि द्यामौर्णोन्महिना विश्वचक्षाः ॥ १८ ॥

विश्वतश्चक्षुरुत विश्वतोमुखो विश्वतोबाहुरुत विश्वतस्पात् ।
सं बाहुभ्यां धमति सं पतत्रैर्द्यावाभूमी जनयन् देव एकः ॥ १९ ॥

किंस्विद्वनं क उ स वृक्ष आस यतो द्यावापृथिवी निष्टतक्षुः ।
मनीषिणो मनसा पृच्छतेदु तद्यदध्यतिष्ठद्भुवनानि धारयन् ॥ २० ॥

या ते धामानि परमाणि याऽवमा या मध्यमा विश्वकर्मन्नुतेमा ।
शिक्षा सखिभ्यो हविषि स्वधावः स्वयं यजस्व तन्वं वृधानः ॥ २१ ॥

विश्वकर्मन् हविषा वावृधानः स्वयं यजस्व पृथिवीमुत द्याम् ।
मुह्यन्त्वन्ये अभितः सपत्ना इहास्माकं मघवा सूरिरस्तु ॥ २२ ॥
वाचस्पतिं विश्वकर्माणमूतये मनोजुवं वाजे अद्या हुवेम ।
स नो विश्वानि हवनानि जोषद्विश्वशम्भूरवसे साधुकर्मा ॥ २३ ॥

Kiṁ svid āsīdadhiṣṭhānamārambhaṇaṁ katamat svit katha" sīt.
Yato bhūmiṁ janayan viśvakarmā vi dyāmaurṇonmahinā viśvacakṣā (i) //18//

Viśvataścakṣuruta viśvatomukho viśvatobāhuruta visvataspāt. Saṁ bāhubhyāṁ dhamati saṁ patatrairdyāvābhūmī janayan deva ekaḥ (i). //19//

Kiṁsvidvanaṁ ka u sa vṛkṣa āsa yato dyāvāpṛthivī niṣṭatakṣuḥ. Manīṣiṇo manasā pṛcchatedu tad yad adhyatiṣṭhad bhuvanāni dhārayan (i). //20//

Yā te dhāmāni paramāṇi yā"vamā yā madhyamā viśvakarmannutemā. Śikṣā sakhibhyo haviṣi svadhāvaḥ svayaṁ yajasva tanvaṁ vṛdhānaḥ (i). //21//

Viśvakarman haviṣā vāvṛdhānaḥ svayaṁ yajasva pṛthivīmuta dyām. Muhyantvanye abhitaḥ sapatnā ihāsmākaṁ maghavā sūrirastu (i). //22//

Vācaspatiṁ viśvakarmāṇmūtaye manojuvaṁ vāje adyā huvema.Sa no viśvāni havanāni joṣad viśvaśambhūravase sādhukarmā (i). //23//

18. What was the place to stand upon; what was the material with which to work; and what was the process, by which the Universal Architect, seeing all, created the earth and covered the heaven with His might? (1)

19. Having eyes all around, mouths all around, arms all around and feet all around, that Lord alone, while creating this heaven and earth, forges them in proper order with His both the arms and with numerous wings. (1)

20. Which was that forest and which was the tree, from which the heaven and the earth were carved out? O thinkers, inquire within your mind, what is the pedestal on which He stands while holding these worlds? (1)

21. O Universal Architect, O Lord of material prosperity, whichever your these highest, lowest and even the middlemost abodes are, may you grant these to our friends, who offer oblations. May you yourself perform the sacrifice for the growth of your body (i.e., this universe). (1)

22. O Universal Architect, exalted by offerings, may you yourself perform sacrifice for earth as well as for heaven. May our enemies all around be stupefied and may the bounteous Lord be our guide here. (1)

23. Today we invoke the resplendent Lord, the lord of speech, the Universal Architect, quick as mind, for protection. May He hear our all the calls for protection; He bestows bliss on all and is the best mechanic. (1)

विश्वकर्मन् हविषा वर्धनेन त्रातारमिन्द्रमकृणोरवध्यम् ।
तस्मै विशः समनमन्त पूर्वीरयमुग्रो विहव्यो यथाऽसत् ॥ २४ ॥
चक्षुषः पिता मनसा हि धीरो घृतमेने अजनन्नम्नमाने ।
यदेदन्ता अददृहन्त पूर्व आदिद् द्यावापृथिवी अप्रथेताम् ॥ २५ ॥
विश्वकर्मा विमना आद्विहाया धाता विधाता परमोत सन्दृक् ।
तेषामिष्टानि समिषा मदन्ति यत्रा सप्तऋषीन् पर एकमाहुः ॥ २६ ॥
यो नः पिता जनिता यो विधाता धामानि वेद भुवनानि विश्वा ।
यो देवानां नामधा एक एव तꣳ सम्प्रश्नं भुवना यन्त्यन्या ॥ २७ ॥
त आऽयजन्त द्रविणꣳ समस्मा ऋषयः पूर्वे जरितारो न भूना ।
असूर्ते सूर्ते रजसि निषत्ते ये भूतानि समकृण्वन्निमानि ॥ २८ ॥
परो दिवा पर एना पृथिव्या परो देवेभिरसुरैर्यदस्ति ।
कꣳस्विद् गर्भं प्रथमं दध्र आपो यत्र देवाः समपश्यन्त पूर्वे ॥ २९ ॥

Viśvakarman haviṣā vardhanena trātāramindram, akṛṇoravadhyam.
Tasmai viśaḥ samanamanta pūrvīrayamugro vihavyo yath-ā' sat (i). //24//

Cakṣuṣaḥ pitā manasā hi dhīro ghṛtamene ajanannamnamāne. Yadedantā adadṛhanta pūrva ādid dyāvāpṛthivī aprathe-tām (i). //25//

Viśvakarmā vimanā ādvihāyā dhātā vidhātā paramota sandṛk. Teṣāmiṣṭāni samiṣā madanti yatrā sapta ṛṣīn para ekamāhuḥ (i). //26//

Yo naḥ pitā janitā yo vidhātā dhāmāni veda bhuvanāni viśvā. Yo devānāṁ nāmadhā eka eva taṁ sampraśnaṁ bhuvanā yantyanyā (i). //27//

Ta ā'yajanta draviṇaṁ samasmā ṛṣayaḥ pūrve jaritāro na bhūnā. Asūrte sūrte rajasi niṣatte ye bhūtāni samakṛṇvannimāni (i). //28//

Paro divā para enā pṛthivyā paro devebhirasuraiyadasti. Kaṁsvid garbhaṁ prathamaṁ dadhra āpo yatra devāḥ samapaśyanta pūrve (i). //29//

24. O Universal Architect, with strengthening libation you have made the resplendent one (*indra*) protector of people and inviolable. The people from the earliest bow to him so that he may become strong and worthy of adoration. (1)

25. The protector of vision and stabilizer of mind created these two (heaven and earth), submerged in water. Then first He fastened their ends firmly and later on heaven and earth were extended. (1)

26. Those, who are looked after by the Universal Architect, mighty of mind, the destroyer, the sustainer, the creator, and the supreme observer, obtain all their desired objects along with food in the world, where the seven seers enjoy. He is one, beyond all, they say. (1)

27. He, who is our father, our begetter, our creator, and who knows all the places and all the beings thoroughly, is the one only, though He is known by names of various divinities; all other beings seek Him for answering their queries. (1)

28. The seers of old were as if praise-singers and created all the beings, visible and invisible, existing in the world. They have provided plenty of riches also for them. (1)

29. Beyond the sky, beyond this earth and beyond good and evil, what was that germ, which the waters received in the beginning, wherein the ancient enlightened ones saw this universe in the form of an embryo? (1)

तमिद्गर्भं प्रथमं दध्र आपो यत्र देवाः समगच्छन्त विश्वे ।
अजस्य नाभावध्येकमर्पितं यस्मिन् विश्वानि भुवनानि तस्थुः ॥ ३० ॥

न तं विदाथ य इमा जजानान्यद्युष्माकमन्तरं बभूव ।
नीहारेण प्रावृता जल्प्या चासुतृप उक्थशासश्चरन्ति ॥ ३१ ॥

विश्वकर्मा ह्यजनिष्ट देव आदिद्गन्धर्वो अभवद् द्वितीयः ।
तृतीयः पिता जनितौषधीनामपां गर्भं व्यदधात् पुरुत्रा ॥ ३२ ॥

आशुः शिशानो वृषभो न भीमो घनाघनः क्षोभणश्चर्षणीनाम् ।
संक्रन्दनोऽनिमिष एकवीरः शतꣳ सेना अजयत् साकमिन्द्रः ॥ ३३ ॥

संक्रन्दनेनानिमिषेण जिष्णुना युत्कारेण दुश्च्यवनेन धृष्णुना ।
तदिन्द्रेण जयत तत्सहध्वं युधो नर इषुहस्तेन वृष्णा ॥ ३४ ॥

Tamidgarbhaṁ prathamaṁ dadhra āpo yatra devāḥ samagacchanta viśve.
Ajasya nābhāvadhyekamarpitaṁ yasmin viśvāni bhuvanāni tasthuḥ (i). //30//

Na taṁ vidātha ya imā jajānānyadyuṣmākamantaraṁ babhūva.
Nīhāreṇa prāvṛtā jalpyā cāsutṛpa ukthaśāsaścaranti (i). //31//

Viśvakarmā hyajaniṣṭa deva ādidgandharvo abhavad dvitīyaḥ.
Tṛtīyaḥ pitā janitauṣadhīnāmapāṁ garbhaṁ vyadadhāt purutrā (i). //32//

Āśuḥ śiśāno vṛṣabho na bhīmo ghanāghanaḥ kṣobhaṇaścarṣaṇīām.
Saṁkrandano' nimiṣa ekavīraḥ śataṁ senā ajayat sākamindraḥ (i). //33//

Saṁkrandanenānimiṣeṇa jiṣṇunā yutkāreṇa duścyavanena dhṛṣṇunā.
Tadindreṇa jayata tatsahadhvaṁ yudho nara iṣuhastena vṛṣṇā (i). //34//

30. It was the water that received the primeval germ, wherein all the bounties of Nature had assembled together. This one was placed on the navel of that one, who is never born and in whom all the beings abide. (1)

31. You do not know Him, who created all these beings; He is different from you and resides in you. Enwrapped in the mist (i.e. ignorance), stammering nonsense, the propagators of the holy texts wander satisfying their earthly desires. (1)

32. First of all, the energizer of all (i.e. the wind) came into being; second to him was the sustainer of the earth (i.e. the fire); the third was the begetter and nourisher of the plants (i.e. the cloud); and He, the protector of all, laid the germ (of the would-be beings) in waters. (1)

33. Quick, striking with sharpened bolt, terrible like a bull, destroyer of enemies on a large scale, arouser of people, making the sinful persons cry, never negligent, the unique hero, the resplendent one (the army-chief) conquers a hundred invading armies at a time. (1)

34. With him, the army-chief, who makes the enemies weep, who is ever-watchful, victorious, spoiling for battle, unconquerable, fearless and strong, and who bears missiles in his hand, O soldiers, may you gain victories and win battles. (1)

स इषुहस्तैः स निषङ्गिभिर्वशी संꣳस्रष्टा स युध इन्द्रो गणेन ।
संꣳसृष्टजित्सोमपा बाहुशर्ध्युग्रधन्वा प्रतिहिताभिरस्ता ॥ ३५ ॥

बृहस्पते परि दीया रथेन रक्षोहाऽमित्राँ२ अपबाधमानः ।
प्रभञ्जन्त्सेनाः प्रमृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥ ३६ ॥

बलविज्ञाय स्थविरः प्रवीरः सहस्वान् वाजी सहमान उग्रः ।
अभिवीरो अभिसत्वा सहोजा जैत्रमिन्द्र रथमा तिष्ठ गोवित् ॥ ३७ ॥

गोत्रभिदं गोविदं वज्रबाहुं जयन्तमज्म प्रमृणन्तमोजसा ।
इमꣳ सजाता अनु वीरयध्वमिन्द्रꣳ सखायो अनु सꣳ रभध्वम् ॥ ३८ ॥

अभि गोत्राणि सहसा गाहमानोऽदयो वीरः शतमन्युरिन्द्रः ।
दुश्च्यवनः पृतनाषाडयुध्योऽस्माकꣳ सेना अवतु प्र युत्सु ॥ ३९ ॥

Sa iṣuhastaiḥ sa niṣaṅgibhirvaśī saṁsraṣṭā sa yudha indro gaṇena.
Saṁsṛṣṭajitsomapā bāhuśardhyugradhanvā pratihitābhirastā (i). //35//

Bṛhaspate pari dīyā rathena rakṣohā 'mitrāñ apabādhamānaḥ.
Prabhañjantsenāḥ pramṛṇo yudhā jayannasmākamedhyavitā rathānām (i). //36//

Balavijñāya sthaviraḥ pravīraḥ sahasvān vājī sahamana ugraḥ.
Abhivīro abhisatvā sahojā jaitramindra rathamā tiṣṭha govit (i). //37//

Gotrabhidaṁ govidaṁ vajrabāhuṁ jayantamajma pramṛṇantamojasā.
Imaṁ sajātā anu vīrayadhvamindraṁ sakhāyo anu saṁ rabhadhvam (i). //38//

Abhi gotrāṇi sahasā gāhamāno' dayo vīraḥ śatamanyurindraḥ.
Duścyavanaḥ pṛtanāṣāḍayudhyo' smākaṁ senā avatu pra yutsu (i). //39//

35. That army-chief, commanding the soliders who carry arrows and quivers, organizes them into battalions and with them he captures enemies. He, the enjoyer of the herbal drinks, depending on the strength of his arms only, carrying a mighty bow, scatters the hosts of united enemies with his well-shot arrows. (1)

36. O lord of the large army, slayer of evil forces, harassing the enemies, may you go around far and wide with your chariot. Routing the opponent armies and conquering the violent foes in battles, may you become protector of our chariots. (1)

37. O resplendent one (army-chief), having full information of the opposing army, senior-most, valiant, full of strength, agile, overwhelming the foes, formidable, ready to engage every warrior, surrounded by servants, born out of strength as if, appreciator of praises, may you mount your conquering chariot now. (1)

38. O warriors, related to him by birth, follow the resplendent one (army-chief) in his valiant adventure. Friends, put in your best effort fighting under him, the destroyer of enemy clans, winner of cows, bearer of the terrible bolt, victorious in battles, and mower of foes with terrific force. (1)

39 May the resplendent one (army-chief), crushing the enemy clans with tremendous force, pitiless, valiant, quick to take offence, difficult to dislodge, vanquisher of armies, the matchless hero, protect our armies in battles. (1)

इन्द्र आसां नेता बृहस्पतिर्दक्षिणा यज्ञः पुर एतु सोमः ।
देवसेनानामभिभञ्जतीनां जयन्तीनां मरुतो यन्त्वग्रम् ॥ ४० ॥
इन्द्रस्य वृष्णो वरुणस्य राज्ञ आदित्यानां मरुतां शर्ध उग्रम् ।
महामनसां भुवनच्यवानां घोषो देवानां जयतामुदस्थात् ॥ ४१ ॥
उद्धर्षय मघवन्नायुधान्युत्सत्वनां मामकानां मनांसि ।
उद्वृत्रहन् वाजिनां वाजिनान्युद्रथानां जयतां यन्तु घोषाः ॥ ४२ ॥
अस्माकमिन्द्रः समृतेषु ध्वजेष्वस्माकं या इषवस्ता जयन्तु ।
अस्माकं वीरा उत्तरे भवन्त्वस्माँ२ उ देवा अवता हवेषु ॥ ४३ ॥
अमीषां चित्तं प्रतिलोभयन्ती गृहाणाङ्गान्यप्वे परेहि ।
अभि प्रेहि निर्दह हृत्सु शोकैरन्धेनामित्रास्तमसा सचन्ताम् ॥ ४४ ॥

Indra āsāṁ netā bṛhaspatirdakṣiṇā yajñaḥ pura etu somaḥ.
Devasenānāmabhibhañjatīnāṁ jayantīnāṁ maruto yantvagram (i). //40//

Indrasya vṛṣṇo varuṇasya rājña ādityānāṁ marutāṁ śardha ugram.
Mahāmanasāṁ bhuvanacyavānāṁ ghoṣo devānāṁ jayatāmudasthāt (i). //41//

Uddharṣaya maghavannāyudhānyutsatvanāṁ māmakānāṁ manāṁsi.
Udvṛtrahan vājināṁ vājinānyudrathānāṁ jayatāṁ yantu ghoṣāḥ (i). //42//

Asmākamindraḥ samṛteṣu dhvajeṣvasmākaṁ yā isavastā jayantu.
Asmākaṁ vīrā uttare bhavantvasmāň u devā avatā haveṣu (i). //43//

Amīṣāṁ cittaṁ pratilobhayantī gṛhānāṅgānyapve parehi..
Abhi prehi nirdaha hṛtsu śokairandhenāmitrāstamasā sacantām (i). //44//

40. Let the resplendent one, the commander of the large army, be their leader; let the self-sacrificing squad be on their right; let the units intoxicated with herbal drinks move to the fore. Let the storm-troops march in the forefront of the conquering and overwhelming armies of godly people. (1)

41. Fierce strength of the powerful army-chief, of the venerable king, and of the infantry glittering like suns has come up. And up goes the victory-shout of the winning godly people, big-hearted and capable of overturning the worlds. (1)

42. O bounteous Lord, let our weapons be raised with joy; let the spirits of our warriors rise high. O slayer of evils, may the speed of our horses and the din of our winning chariots go up. (1)

43. When the flags assemble in the battlefield, may our army-chief win; may those shafts win that are ours. May our warriors have an edge over the enemy; may the bounties of Nature protect us in battles. (1)

44. O epidemic (or fear), confounding the minds of our enemies, seize their bodies and go away. Go again towards them. Burn their hearts with sorrows. May our foes be shrouded in blinding darkness. (1)

अवसृष्टा परा पत शरव्ये ब्रह्मसंशिते । गच्छामित्रान् प्र पद्यस्व माऽमीषां कं चनोच्छिषः ॥४५॥
प्रेता जयता नर इन्द्रो वः शर्म यच्छतु । उग्रा वः सन्तु बाहवोऽनाधृष्या यथाऽसथ ॥ ४६ ॥
असौ या सेना मरुतः परेषामभ्यैति न ओजसा स्पर्धमाना ।
तां गूहत तमसाऽपव्रतेन यथाऽमी अन्यो अन्यं न जानन् ॥ ४७ ॥
यत्र बाणाः सम्पतन्ति कुमारा विशिखा इव ।
तन्न इन्द्रो बृहस्पतिरदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु ॥ ४८ ॥
मर्माणि ते वर्मणा छादयामि सोमस्त्वा राजाऽमृतेनानुवस्ताम ।
उरोर्वरीयो वरुणस्ते कृणोतु जयन्तं त्वाऽनु देवा मदन्तु ॥ ४९ ॥
उदेनमुत्तरां नयाग्ने घृतेनाहुत । रायस्पोषेण सꣳ सृज प्रजया च बहुं कृधि ॥ ५० ॥

Avasṛṣṭā parā pata śaravye brahmasaṁśite. Gacchāmitrān pra padyasva mā' mīṣāṁ kaṁcanocchiṣaḥ (i). //45//

Pretā jayatā nara indro vaḥ śarma yacchatu. Ugrā vaḥ santu bāhavo' nādhṛṣyā yathā' satha (i). //46//

Asau yā senā marutaḥ pareṣāmabhyaiti na ojasā spardhamānā. Tāṁ gūhata tamasā 'pavratena yathā 'mī anyo anyaṁ na jānan (i). //47//

Yatra bāṇāḥ sampatanti kumārā viśikhā iva.
Tanna indro bṛhaspatiraditiḥ śarma yacchatu viśvāhā śarma yacchatu. (i). //48//

Marmāṇi te varmanā chādayāmi somastvā rājā' mṛtenānuvastām.
Urorvarīyo varuṇaste kṛṇotu jayantaṁ tvā'nu devā madantu (i). //49//

Udenamuttarāṁ nayāgne ghṛtenāhuta. Rāyaspoṣeṇa saṁ sṛja prajayā ca bahuṁ kṛdhi (i). //50//

45. O arrow, whetted by prayers, fly when discharged forcefully; come down on the adversaries, strike them true, and spare not one of the enemy. (1)

46. Move forward, men, and win. May the resplendent one (the army-chief) give joy to you. Let your arms be fierce and mighty, so that you remain always indomitable. (1)

47. There comes the army of enemies challenging our might. O brave soldiers, cover it with foul darkness so that none of them may recognize the other. (1)

48. Where arrows fall together like long-haired slaughterers, may the Lord of treasury (*Indra*), may the great strategist (*Bṛhaspati*), may the mother infinity (*Aditi*) grant us happiness; grant us happiness every day. (1)

49. I cover your vital parts with armour; may the royal Lord of bliss invest you with ambrosia; may the venerable Lord give you what is more than ample; may the divinities rejoice in your victory.(1)

50. O fire-divine, to whom butter has been offered, may you promote this sacrificer to a higher position. Grant him riches and nourishment. Bless him with numerous offsprings.(1)

इन्द्रेमं प्रतरां नय सजातानामसद्वशी । समेनं वर्चसा सृज देवानां भागदा असत् ॥ ५१ ॥
यस्य कुर्मो गृहे हविस्तमग्ने वर्धया त्वम् । तस्मै देवा अधि ब्रुवन्नयं च ब्रह्मणस्पतिः ॥ ५२ ॥
उदु त्वा विश्वे देवा अग्ने भरन्तु चित्तिभिः । स नो भव शिवस्त्वꣳ सुप्रतीको विभावसुः ॥५३॥
पञ्च दिशो दैवीर्यज्ञमवन्तु देवीरपामतिं दुर्मतिं बाधमानाः ।
रायस्पोषे यज्ञपतिमाभजन्ती रायस्पोषे अधि यज्ञो अस्थात् ॥ ५४ ॥
समिद्धे अग्नावधि मामहान उक्थपत्र ईड्यो गृभीतः ।
तप्तं घर्मं परिगृह्यायजन्तोर्जा यद्यज्ञमयजन्त देवाः ॥ ५५ ॥
दैव्याय धर्त्रे जोष्ट्रे देवश्रीः श्रीमनाः शतपयाः ।
परिगृह्य देवा यज्ञमायन् देवा देवेभ्यो अध्वर्यन्तो अस्थुः ॥ ५६ ॥

Indremaṁ pratarāṁ naya sajātānāmasadvaśī. Samenaṁ varcasā sṛja devānām bhāgadā asat (i). //51//

Yasya kurmo gṛhe havistamagne vardhayā tvam. Tasmai devā adhi bruvannayaṁ ca brahmaṇaspatiḥ (i). //52//

Udu tvā viśve devā agne bharantu cittibhiḥ. Sa no bhava śivastvaṁ supratīko vibhāvasuḥ (i). //53//

Pañca diśo daivīryajñamavantu devīrapāmatiṁ durmatiṁ bādhamānāḥ. Rayaspoṣe yajñapatimābhajantī rāyaspoṣe adhi yajño asthāt (i). //54//

Samiddhe agnāvadhi māmahāna ukthapatra īḍyo gṛbhītaḥ. Taptaṁ gharmaṁ parigṛhyāyajantorjā yadyajñamayajanta devāḥ (i). //55//

Daivyāya dhartre joṣṭre devaśrīḥ śrīmanāḥ śatapayāḥ. Parigṛhya devā yajñamāyan devā devebhyo adhvaryanto asthuḥ. (i). //56//

51. O resplendent Lord, may you bring this man to greater eminence. May he be controller of his own clan. Bestow lustre on him; may he give to the enlightened ones their share.(1)

52. O adorable Lord, may you make him prosper in whose house we perform sacrifice. May the bounties of Nature bless him with comforts, and so may this Lord of knowledge.(1)

53. O fire-divine, may all the enlightened ones uphold you with their sincere thoughts. O beautiful to look at, rich in brilliance, may you be gracious to us.(1)

54. May the five divine regions protect the sacrifice; may the godly impulses destroy thoughtlessness and evil thoughts; may they grant riches and nourishment to the sacrificer; and may the sacrifice flourish in the midst of riches and nourishment.(1)

55. After the fire-divine has been enkindled, the mighty, praiseworthy and the laudable sacrifice is comprehended. When the enlightened ones perform the sacrifice, in fact they worship the great energy, that is obtained from the heated cauldron.(1)

56. The sacrifice, which is of godly lustre, bestower of lustre, and granter of a hundred blessings, is meant for the fire divine, sustainer and pleasing. The enlightened ones come to the sacrifice holding (the fire-divine). The enlightened ones are always desirous of sacrificing for the enlightened ones.(1)

वीतꣳ हविः शमितꣳ शमिता यजध्यै तुरीयो यज्ञो यत्र हव्यमेति ।
ततो वाका आशिषो नो जुषन्ताम् ॥ ५७ ॥
सूर्यरश्मिर्हरिकेशः पुरस्तात्सविता ज्योतिरुदयाँ२ अजस्रम् ।
तस्य पूषा प्रसवे याति विद्वान्त्सम्पश्यन्विश्वा भुवनानि गोपाः ॥ ५८ ॥
विमान एष दिवो मध्य आस्त आपप्रिवान् रोदसी अन्तरिक्षम् ।
स विश्वाचीरभि चष्टे घृताचीरन्तरा पूर्वमपरं च केतुम् ॥ ५९ ॥
उक्षा समुद्रो अरुणः सुपर्णः पूर्वस्य योनिं पितुरा विवेश ।
मध्ये दिवो निहितः पृश्निरश्मा वि चक्रमे रजसस्पात्यन्तौ ॥ ६० ॥
इन्द्रं विश्वा अवीवृधन्त्समुद्रव्यचसं गिरः । रथीतमꣳ रथीनां वाजानाꣳ सत्पतिं पतिम् ॥ ६१ ॥
देवहूर्यज्ञ आ च वक्षत्सुम्नहूर्यज्ञ आ च वक्षत् । यक्षदग्निर्देवो देवाँ२ आ च वक्षत् ॥ ६२ ॥

Vītaṁ haviḥ śamitaṁ śamitā yajadhyai tūrīyo yajño yatra havyameti. Tato vākā āśiṣo no juṣantām (i). //57//

Sūryaraśmirharikeśaḥ purastātsavitā jyotirudayāň ajasram. Tasya pūṣā prasave yāti vidvāntsampaśyan viśvā bhuvanāni gopāḥ (i). //58//

Vimāna eṣa divo madhya āsta āpaprivān rodasī antarikṣam. Sa viśvācīrabhi caṣṭe ghṛtācīrantarā pūrvamaparaṁ ca ketum (i). //59//

Ukṣā samudro aruṇaḥ suparṇaḥ pūrvasya yoniṁ piturā viveśa. Madhye divo nihitaḥ pṛśniraśmā vi cakrame rajasaspātyantau (i). //60//

Indraṁ viśvā avīvṛdhantsamudravyacasaṁ giraḥ. Rathītamaṁ rathīnāṁ vājānāṁ satpatiṁ patim (i). //61//

Devahūryajña ā ca vakṣat sumnahūryajña ā ca vakṣat. Yakṣadagnirdevo devāň ā ca vakṣat (i). //62//

57. That is the fourth type of sacrifice, where the coveted oblations, refined by the refiner, and made suitable for sacrifice are brought for being offered. May we enjoy the blessings and recitations of holy hymns thereafter.(1)

58. The impeller Lord, the lustrous light, blazing as sun-beams, golden-coloured, rises in front of us unabated. At His impulsion, the nourisher (the sun), preserver of earth, goes around knowing and seeing all the beings (of this universe). (1)

59. There stays in the midst of the sky the moulder of the universe, filling up the heaven and earth and the mid-space (with His might). He oversees the rich grounds extending in all the directions between the points of sun-rise and sun-set.(1)

60. The showerer of rain, the shedder of dew, the radiant and the one of splendid wings—such as the sun, has entered the region of the paternal East. The many-tinted and pervading luminary proceeds to both extremities of the firmament, and guards the two limits. (1)

61. All our praises magnify God, who is as vast as the ocean, and the most valiant leader of warriors to conquer evil forces and who is the protector of the virtuous.(1)

62. May the sacrifice, wherein Nature's bounties are invoked, bring the bounties here; may the joy-giving sacrifice bring the bounties of Nature here; may the adorable Lord bring the bounties of Nature here and get the sacrifice performed.(1)

वाजस्य मा प्रसव उद्ग्राभेणोदग्रभीत्। अधा सपत्नानिन्द्रो मे निग्राभेणाधराँ२ अकः ॥ ६३ ॥

उद्ग्राभं च निग्राभं च ब्रह्म देवा अवीवृधन्।
अधा सपत्नानिन्द्राग्नी मे विषूचीनान्व्यस्यताम् ॥ ६४ ॥

क्रमध्वमग्निना नाकमुख्यꣳ हस्तेषु बिभ्रतः।
दिवस्पृष्ठꣳ स्वर्गत्वा मिश्रा देवेभिराध्वम् ॥ ६५ ॥

प्राचीमनु प्रदिशं प्रेहि विद्वानग्नेरग्ने पुरो अग्निर्भवेह।
विश्वा आशा दीद्यानो वि भाह्यूर्जं नो धेहि द्विपदे चतुष्पदे ॥ ६६ ॥

पृथिव्या अहमुदन्तरिक्षमारुहमन्तरिक्षाद्दिवमारुहम्।
दिवो नाकस्य पृष्ठात् स्वर्ज्योतिरगामहम् ॥ ६७ ॥

स्वर्यन्तो नापेक्षन्त आ द्याꣳ रोहन्ति रोदसी।
यज्ञं ये विश्वतोधारꣳ सुविद्वाꣳसो वितेनिरे ॥ ६८ ॥

Vājasya mā prasava udgrābheṇodagrabhīt. Adhā sapatnānindro me nigrābheṇādharān̐ akaḥ (i). //63//

Udgrābhaṁ ca nigrābhaṁ ca brahma devā avīvṛdhan.
Adhā sapatnānindrāgnī me viṣūcīnān vyasyatām (i). //64//

Kramadhvamagninā nākamukhyam̐ hasteṣu bibhrataḥ.
Divaspṛṣṭham̐ svargatvā miśrā devebhirādhvam (i). //65//

Prācīmanu pradiśaṁ prehi vidvānagneragne puro agnirbhaveha.
Viśvā āśā dīdyāno vi bhāhyūrjaṁ no dhehi dvipade catuṣpade (i). //66//

Pṛthivyā ahamudantarikṣamāruham antarikṣāddivamāruham.
Divo nākasya pṛṣṭhāt svarjyotiragāmaham (i). //67//

Svaryanto nāpekṣanta ā dyām̐ rohanti rodasī. Yajñaṁ ye viśvatodhāram̐ suvidvām̐so vitenire(i). //68//

63. With the gaining of strength, may the resplendent Lord raise me high by His power of lifting up. And then may He put my rivals under my subjugation by His power of putting down.(1)

64. May the bounties of Nature encourage (my) uplift, and suppression (of my enemies) and performance of sacrifice. May the Lord, resplendent and adorable, scatter my enemies away.(1)

65. Guided by the adorable Lord, may you proceed to sorrowless world carrying the spiritual fire in your hands. Having reached the world of bliss on the top of heaven, may you stay and mix with the divinities. (1)

66. O fire, knowing your true form, may you proceed to the eastern region (in the form of the sun). O fire, remain here before us in the form of terrestrial fire. Illuminating all the regions, shine bright. Bestow strength on our bepeds and quadrupeds. (1)

67. From the earth I climb up to the mid-space; from the mid-space I climb up to heaven. From the high top of heaven I reach the world of bliss. (1)

68. Well-learned ones, who span the sacrifice, streaming out in all directions, while proceeding towards their world of bliss, are not distracted; they rise up to the heaven that admits no misery and sorrow.(1)

अग्ने प्रेहि प्रथमो देवयतां चक्षुर्देवानामुत मर्त्यानाम् ।
इयक्षमाणा भृगुभिः सजोषाः स्वर्यन्तु यजमानाः स्वस्ति ॥ ६९ ॥
नक्तोषासा समनसा विरूपे धापयेते शिशुमेकꣳ समीची ।
द्यावाक्षामा रुक्मो अन्तर्वि भाति देवा अग्निं धारयन् द्रविणोदाः ॥ ७० ॥
अग्ने सहस्राक्ष शतमूर्धञ्छतं ते प्राणाः सहस्रं व्यानाः ।
त्वꣳ साहस्रस्य राय ईशिषे तस्मै ते विधेम वाजाय स्वाहा ॥ ७१ ॥
सुपर्णोऽसि गरुत्मान् पृष्ठे पृथिव्याः सीद ।
भासाऽन्तरिक्षमा पृण ज्योतिषा दिवमुत्तभान तेजसा दिश उद्दृꣳह ॥ ७२ ॥
आजुह्वानः सुप्रतीकः पुरस्तादग्ने स्वं योनिमा सीद साधुया ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदत ॥ ७३ ॥
ताꣳ सवितुर्वरेण्यस्य चित्रामाऽहं वृणे सुमतिं विश्वजन्याम् ।
यामस्य कण्वो अदुहत्प्रपीनाꣳ सहस्रधारां पयसा महीं गाम् ॥ ७४ ॥

Agne prehi prathamo devayatāṁ cakṣurdevānāmuta martyānām. Iyakṣamāṇā bhṛgubhiḥ sajoṣāḥ svaryantu yajamānāḥ svasti (i). //69//

Naktoṣāsā samanasā virūpe dhāpayete śiśumekaṁ samīcī. Dyāvākṣāmā rukmo antarvibhāti devā agniṁ dhārayan draviṇodāḥ (i). //70//

Agne sahasrākṣa śatamūrdhañchataṁ te prāṇāḥ sahasraṁ vyānāḥ.
Tvaṁ sāhasrasya rāya īśiṣe tasmai te vidhema vājāya svāhā (i). //71//

Suparṇo' si garutmān pṛṣṭhe pṛthivyāḥ sīda.
Bhāsā'ntarikṣamā pṛṇa jyotiṣā divamuttabhāna tejasā diśa uddṛṁha (i). //72//

Ājuhvānaḥ supratīkaḥ purastādagne svaṁ yonimā sīda sādhuyā. Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca sīdata (i). //73//

Tāṁ saviturvareṇyasya citrāmā 'haṁ vṛṇe sumatiṁ viśvajanyām. Yāmasya kaṇvo aduhat prapīnāṁ sahasradhārāṁ payasā mahīṁ gām (i). //74//

69. O adorable Lord, the vision of immortals as well as mortals, may you come before the people desirous of sacrifice. May the sacrificers, willing to perform sacrifices in accord with the fire-producers (*bhṛgus*), reach the auspoicious world of bliss.(1)

70. Night and dawn, different in form and of one mind, suckle one child together. He shines beautiful between the heaven and the earth. Wealth-bestowing bounties of Nature support him, the fire divine.(1)

71. O adorable Lord, having thousands of eyes and hundreds of heads, hundreds are your in-breaths and thousands you through-breaths. You rule over thousands of riches. To you we offer our oblations for gaining strength.(1)

72. O adorable Lord, you are like a mighty-winged eagle. Be seated on the surface of this earth. Fill the mid-space with your radiance. Support the sky aloft with your light. Illumine the regions with your brilliance.(1)

73. O adorable leader, having been invited, may you be seated comfortably on your seat in the forefront. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)

74. I hereby solicit that fovour of the inspirer Lord, which is wondrous and beneficial to all and receiving which the wise one milks out from the well-cultivated earth a thousand streams of milk.(1)

विधेम ते परमे जन्मन्नग्ने विधेम स्तोमैरवरे सधस्थे ।
यस्माद्योनेरुदारिथा यजे तं प्र त्वे हवींषि जुहुरे समिद्धे ॥ ७५ ॥
प्रेद्धो अग्ने दीदिहि पुरो नोऽजस्रया सूर्म्या यविष्ठ । त्वां शश्वन्त उप यन्ति वाजाः ॥ ७६ ॥
अग्ने तमद्याश्वं न स्तोमैः क्रतुं न भद्रं हृदिस्पृशम् । ऋध्यामा त ओहैः ॥ ७७ ॥
चित्तिं जुहोमि मनसा घृतेन यथा देवा इहागमन्वीतिहोत्रा ऋतावृधः ।
पत्ये विश्वस्य भूमनो जुहोमि विश्वकर्मणे विश्वाहाऽदाभ्यं हविः ॥ ७८ ॥
सप्त ते अग्ने समिधः सप्त जिह्वाः सप्त ऋषयः सप्त धाम प्रियाणि ।
सप्त होत्राः सप्तधा त्वा यजन्ति सप्त योनीरा पृणस्व घृतेन स्वाहा ॥ ७९ ॥
शुक्रज्योतिश्च चित्रज्योतिश्च सत्यज्योतिश्च ज्योतिष्मांश्च । शुक्रश्च ऋतपाश्चात्यंहाः ॥ ८० ॥

Vidhema te parame janmannagne vidhema stomairavare sadhasthe.
Yasmādyonerudārithā yaje taṁ pra tve havīṁṣi juhure samiddhe (i). //75//

Preddho agne dīdihi puro no' jasrayā sūrmyā yaviṣṭha. Tvāṁ śaśvanta upa yanti vājāḥ (i). //76//

Agne tamadyāśvaṁ na stomaiḥ kratuṁ na bhadraṁ hṛdispṛśam. Ṛdhyāmā ta ohaiḥ (i). //77//

Cittiṁ juhomi manasā ghṛtena yathā devā ihāgaman vītihotrā ṛtāvṛdhaḥ.
Patye viśvasya bhūmano juhomi viśvakarmaṇe viśvā-hā'dābhyaṁ haviḥ (i). //78//

Sapta te agne samidhaḥ sapta jihvāḥ sapta ṛṣayaḥ sapta dhāma priyāṇi. Sapta hotrāḥ saptadhā tvā yajanti sapta yonīrā pṛṇasva ghṛtena svāhā (i). //79//

Śukrajyotiśca citrajyotiśca satyajyotiśca jyotiṣmāṁśca. Śukraśca ṛtapāścātyaṁhāḥ (i). //80//

75. O supreme Lord, may we worship your glory, manifested in the suns and stars of the highest celestial regions, and may we also worship you with our chants for your glory pervading in the middle region. I adore again the same glory of yours which is manifested in the fire on the earth, to which our offerings are poured when kindled and ablaze.(1)

76. Well-kindled, ever-youthful, the glory of the adorable Lord shines before us with undecaying and life-bestowing radiance. To it proceeds our abundant ever-flowing homage, like viands to a sacrifical fire.(1)

77. We exalt and glorify you this day, O adorable Lord, with hymns and benevolent acts. You are swift as a horse and propitious like a benefactor and full of touching affection.(1)

78. With my mind as purified butter, I offer oblations to the fire of thought, so that the learned ones, lovers of sacrifice and supporters of right, may assemble here. And to the Lord of the vast world, the Universal Architect, I offer the inviolable oblations each and every day.(1)

79. O fire-divine, seven are your kindling woods; seven are your tongues; seven are your seers; seven are your pleasing abodes; seven are your priests; they worship you in seven different manners. May you fill the seven wombs with fertilizing water. *Svāhā*.(1)

80. The bright-lighted (*śukrajyotiḥ*), wonderful-lighted (*citrajyotiḥ*), true-lighted (*satyajyotiḥ*), glowing with light (*jyotiṣmān*), brightness incarnate (*śukra*), protector of the right (*ṛtapāḥ*) and the one far above the sin (*atyaṁhāḥ*); (1)

ईदृङ् चान्यादृङ् च सदृङ् च प्रतिसदृङ् च । मितश्च सम्मितश्च सभराः ॥ ८१ ॥
ऋतश्च सत्यश्च ध्रुवश्च धरुणश्च । धर्ता च विधर्ता च विधारयः ॥ ८२ ॥
ऋतजिच्च सत्यजिच्च सेनजिच्च सुषेणश्च । अन्तिमित्रश्च दूरे अमित्रश्च गणः ॥ ८३ ॥
ईदृक्षास एतादृक्षास ऊ षु णः सदृक्षासः प्रतिसदृक्षास एतन ।
मितासश्च सम्मितासो नो अद्य सभरसो मरुतो यज्ञे अस्मिन् ॥ ८४ ॥
स्वतवाँश्च प्रघासी च सान्तपनश्च गृहमेधी च । क्रीडी च शाकी चोज्जेषी ॥ ८५ ॥

Īdṛṅ cānyādṛṅ ca sadṛṅ ca pratisadṛṅ ca. Mitaśca sammitaśca sabharāḥ (i). //81//

Ṛtaśca satyaśca dhruvaśca dharuṇaśca. Dhartā ca vidhartā ca vidhārayaḥ (i). //82//

Ṛtajicca satyajicca senajicca suṣeṇaśca. Antimitraśca dūre amitraśca gaṇaḥ(i). //83//

Īdṛkṣāsa etādṛkṣāsa ū ṣu ṇaḥ sadṛkṣāsaḥ pratisadṛkṣāsa etana. Mitāsaśca sammitāso no adya sabharaso maruto yajñe asmin (i). //84//

Svatavāñśca praghāsī ca sāntapanaśca gṛhamedhī ca. Krīḍī ca śākī cojjeṣī(i). //85//

81. Of this type (*īdṛri*), of the other type (*anyādṛri*), of the same type (*sadṛri*), of the anti-type (*prati-sadṛri*), measured (*mitaḥ*), symmetrical (*sammitaḥ*), and of equal weight (*sabharāḥ*); (1)

82. The right (*ṛta*), the true (*satya*), the steady (*dhruva*), the sustainer (*dharauṇaḥ*), the supporter (*dhartā*), the disposer (*vidhartā*) and the maintainer (*vidhārayaḥ*); (1)

83. Winning with right (*ṛtajit*), winning with truth (*satyajit*), conquering with the army (*senajit*), the commander of a good army (*suṣeṇa*), the one with friends near him (*antimitraḥ*), the one with enemies far away (*dure-amitraḥ*), and the one, who takes into account every one (*ganaḥ*); (1)

84. May the soldiers of these characteristics (*īdṛkṣāsaḥ*), of the other characteristics (*etādṛksāsaḥ*), of the same characteristics (*sadṛkṣāsaḥ*), and of the anti-characteristics (*pratidṛkṣāsaḥ*), of measured dimensions (*mitāsaḥ*), of symmetrical dimensions (*sammitāsaḥ*), and of the same decorations (*sabharāsaḥ*) come to attend this sacrifice of ours today. (1)

85. Confident of his strength (*svatavān*), voracious (*praghāsī*), harasser of enemies (*santapana*), the householder (*gṛhamedhī*). sports-lover (*krīḍī*), competent (*śākī*), and ambitious for victories (*ujjeṣī*); (1)

इन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन्यथेन्द्रं दैवीर्विशो मरुतोऽनुवर्त्मानोऽभवन् ।
एवमिमं यजमानं दैवीश्च विशो मानुषीश्चानुवर्त्मानो भवन्तु ॥ ८६ ॥
इमꣳ स्तनमूर्जस्वन्तं धयापां प्रपीनमग्ने सरिरस्य मध्ये ।
उत्सं जुषस्व मधुमन्तमर्वन्त्समुद्रियꣳ सदनमा विशस्व ॥ ८७ ॥
घृतं मिमिक्षे घृतमस्य योनिर्घृते श्रितो घृतम्वस्य धाम ।
अनुष्वधमा वह मादयस्व स्वाहाकृतं वृषभ वक्षि हव्यम् ॥ ८८ ॥
समुद्रादूर्मिर्मधुमाँ२ उदारदुपाꣳशुना सममृतत्वमानट् ।
घृतस्य नाम गुह्यं यदस्ति जिह्वा देवानाममृतस्य नाभिः' ॥ ८९ ॥
वयं नाम प्र ब्रवामा घृतस्यास्मिन् यज्ञे धारयामा नमोभिः ।
उप ब्रह्मा शृणवच्छस्यमानं चतुःशृङ्गोऽवमीद्गौर एतत् ॥ ९० ॥

[Ugrašca bhīmaśca dhvāntaśca dhuniśca.
Sāsahvāňscābhiyugvā ca vikṣipaḥ svāhā.]

Indraṁ daivīrviśo maruto' nuvartmāno' bhavan yathendraṁ daivīrviśo maruto' nuvartmāno' bhavan. Evamimaṁ yajamānaṁ daivīśca viśo mānuṣīścānuvartmāno bhavantu(i). //86//

Imaṁ stanamūrjasvantaṁ dhayāpāṁ prapīnamagne sarirasya madhye. Utsaṁ juṣasva madhumantamarvantsamudriyaṁ sadanamā viśasva(i). //87//

Ghṛtaṁ mimikṣe ghṛtamasya yonirghṛte śrito ghṛtamvasya dhāma. Anuṣvadhamā vaha mādayasva svāhākṛtaṁ vṛṣabha vakṣi havyam(i). //88//

Samudrādūrmirmadhumāň udāradupāṁśunā samamṛtatvamānaṭ. Ghṛtasya nāma guhyaṁ yadasti jihvā devānāmamṛtasya nābhiḥ(i)). //89//

Vayaṁ nāma pra bravāmā ghṛtasyāsmin yajñe dhārayāmā namobhiḥ. Upa brahmā śṛṇavacchasyamānaṁ catuḥśṛṅgo'vamīdgaura etat(i). //90//

86. The fierce (*ugra*), the terrible (*bhīmaḥ*), the roarer (*dhvāntaḥ*), the shaker (*dhuniḥ*), the humbler of enemies (*sasahvān*), the assailant (*abhiyugvā*) and the scatterer of foes (*vikṣipaḥ*); (YV. XXXIX.7 added here).

Such brave soldiers, and people of divine qualities, become the followers of the resplendent one. As the brave soldiers and people of divine qualities become the followers of the resplendent one, so may the people of divine qualities as well as the people of human qualities become followers of this sacrificer. (1)

87. O fire-divine, in the middle of flood, suck this breast, full of vigour and swelling with butter. O quick-moving, enjoy this spring of sweetness and thereafter enter your ocean-abode.(1)

88. We pour out our constant love, for it is born of love. It is lodged in love and verily, love is its source of strength. O mighty Lord, may you convey to Nature's bounties our offerings, blessed with auspicious word *svāhā*, and fill them with rapture.(1)

89. The waves of sweet water spring forth from the ocean; by the solar rays, the water is carried to celestial region. That, which is the secret name of *mystic butter*, is the tongue of Nature and the navel of ambrosia.(1)

90. We celebrate the name of this *mystic butter* at our worship. We offer it with adoration. May the supreme preceptor, the knower of the four-horned vedas, the Divine Word, listen to this adoration. (1)

चत्वारि शृङ्गा त्रयो अस्य पादा द्वे शीर्षे सप्त हस्तासो अस्य ।
त्रिधा बद्धो वृषभो रोरवीति महो देवो मर्त्याँ२ आ विवेश ॥ ९१ ॥

त्रिधा हितं पणिभिर्गुह्यमानं गवि देवासो घृतमन्वविन्दन् ।
इन्द्र एकꣳ सूर्य एकं जजान वेनादेकꣳ स्वधया निष्टतक्षुः ॥ ९२ ॥

एता अर्षन्ति हृद्यात्समुद्राच्छतव्रजा रिपुणा नावचक्षे ।
घृतस्य धारा अभि चाकशीमि हिरण्ययो वेतसो मध्य आसाम् ॥ ९३ ॥

सम्यक् स्रवन्ति सरितो न धेना अन्तर्हृदा मनसा पूयमानाः ।
एते अर्षन्त्यूर्मयो घृतस्य मृगा इव क्षिपणोरीषमाणाः ॥ ९४ ॥

सिन्धोरिव प्राध्वने शूघनासो वातप्रमियः पतयन्ति यह्वाः ।
घृतस्य धारा अरुषो न वाजी काष्ठा भिन्दन्नूर्मिभिः पिन्वमानः ॥ ९५ ॥

अभि प्रवन्त समनेव योषाः कल्याण्यः स्मयमानासो अग्निम् ।
घृतस्य धाराः समिधो नसन्त ता जुषाणो हर्यति जातवेदाः ॥ ९६ ॥

Catvāri śṛṅgā trayo asya pādā dve śīrṣe sapta hastāso asya.
Tridhā baddho vṛṣabho roravīti maho devo martyām̐ ā viveśa(i). //91//

Tridhā hitaṁ paṇibhirguhyamānaṁ gavi devāso ghṛtaman-vavindan.
Indra ekaṁ sūrya ekaṁ jajāna venādekaṁ svadhayā niṣṭatakṣuḥ(i). //92//

Etā arṣanti hṛdyāt samudrācchata'vrajā ripuṇā nāvacakṣe.
Ghṛtasya dhārā abhi cākaśīmi hiraṇyayo vetaso madhya āsām(i). //93//

Samyak sravanti sarito na dhenā antarhṛdā manasā pūyamānāḥ.
Ete arṣantyūrmayo ghṛtasya mṛga iva kṣipaṇorīṣamāṇāḥ(i). //94//

Sindhoriva prādhvane śūghanāso vātapramiyaḥ patayanti yahvāḥ.
Ghṛtasya dhārā aruṣo na vājī kāṣṭhā bhindannūrmibhiḥ pinvamānaḥ(i). //95//

Abhi pravanta samaneva yoṣāḥ kalyāṇyaḥ smayamānāso agnim. Ghṛtasya dhārāḥ samidho nasanta tā juṣāṇo haryati jātavedāḥ(i). //96//

91. Four are his horns; three are his feet; his heads are two; his hands are seven; this triple-bound showerer of benefits roars aloud. That mighty divine is enshrined in the hearts of all mortals. (1)

92. The enlightened ones discover the *mystic butter,* concealed by rivals in three-fold forms, as if in the mystic cow. The resplendent self generates one portion out of it, radiant mental faculty sets free the second one, and the vital breathing system fabricates out the third one, each with his own genius.(1)

93. In countless channels these showers flow down from the heart of calestial interspace, unrestricted by the dark clouds. I look upon these showers of mystic spiritual rays descending, and behold the mystic golden reed in the mid of them. (1)

94. The verses of praise flow uninterrupted like pleasing rivers, purified by the mind, seated in the heart; these streams of *mystic butter* descend upon the fire, like wild beasts that fly from the hunter.(1)

95. The streams of this *mystic butter,* swifter than the wind, and rapid as the waters of a river, flow down a declivity. Bursting through the fences, and hurrying on with their waves, they flow down like a high spirited steed.(1)

96. The streams of this *mystic butter* incline to spiritual fire, as devoted wives loving and smiling to their husbands. They feed the flame of the mystic fire like fuel and the omniscient Lord joyfully receives them.(1)

कन्या इव वहतुमेतवा उ अञ्ज्यञ्जाना अभि चाकशीमि ।
यत्र सोमः सूयते यत्र यज्ञो घृतस्य धारा अभि तत्पवन्ते ॥ ९७ ॥

अभ्यर्षत सुष्टुतिं गव्यमाजिमस्मासु भद्रा द्रविणानि धत्त ।
इमं यज्ञं नयत देवता नो घृतस्य धारा मधुमत्पवन्ते ॥ ९८ ॥

धामं ते विश्वं भुवनमधि श्रितमन्तः समुद्रे हृद्यन्तरायुषि ।
अपामनीके समिथे य आभृतस्तमश्याम मधुमन्तं त ऊर्मिम् ॥ ९९ ॥

Kanyā iva vahatumetavā u añjyañjānā abhi cākaśīmi.
Yatra somaḥ sūyate yatra yajño ghṛtasya dhārā abhi tat pavante(i). //97//

Abhyarṣata suṣṭutiṁ gavyamājimasmāsu bhadrā draviṇāni dhatta.
Imaṁ yajñaṁ nayata devatā no ghṛtasya dhārā madhumat pavante(i). //98//

Dhāmaṁ te viśvaṁ bhuvanamadhi śritamantaḥ samudre hṛdyantarāyuṣi.
Apāmanīke samithe ya ābhṛtastamaśyama madhumantaṁ ta ūrmim(i). //99//

97. I contemplate these streams of *mystic butter*, as they flow from where the exhilarating experiences come forth, and where the noble works are solemnised. They flow, as a bride decorates herself with ornaments whilst going to the bridegroom.(1)

98. May the priest address sacred prayers in the well-known divine language. May they convey our worship to the divine powers, whereat the streams of mystic butter descend with sweetness.(1)

99. O adorable Lord, the whole world finds an asylum in your effulgence, whether it be in the interspace, in the emotional heart, in the vital breath, in ocean, or in the warfare. May we receive those sweetly flavoured waves of bliss which proceed from you and end in you. (1)

अथाष्टादशोऽध्यायः ।

वाजश्च मे प्रसवश्च मे प्रयतिश्च मे प्रसितिश्च मे धीतिश्च मे क्रतुश्च मे स्वरश्च मे श्लोकश्च मे श्रवश्च मे श्रुतिश्च मे ज्योतिश्च मे स्वश्च मे यज्ञेन कल्पन्ताम् ॥ १ ॥

प्राणश्च मेऽपानश्च मे व्यानश्च मेऽसुश्च मे चित्तं च म आधीतं च मे वाक् च मे मनश्च मे चक्षुश्च मे श्रोत्रं च मे दक्षश्च मे बलं च मे यज्ञेन कल्पन्ताम् ॥ २ ॥

ओजश्च मे सहश्च म आत्मा च मे तनूश्च मे शर्म च मे वर्म च मेऽङ्गानि च मेऽस्थीनि च मे परूंषि च मे शरीराणि च म आयुश्च मे जरा च मे यज्ञेन कल्पन्ताम् ॥ ३ ॥

ज्यैष्ठ्यं च म आधिपत्यं च मे मन्युश्च मे भामश्च मेऽमश्च मेऽम्भश्च मे जेमा च मे महिमा च मे वरिमा च मे प्रथिमा च मे वर्षिमा च मे द्राघिमा च मे वृद्धं च मे वृद्धिश्च मे यज्ञेन कल्पन्ताम् ॥४॥

ATHĀṢṬĀDAŚO' DHYĀYAḤ

Vājaśca me prasavaśca me prayatiśca me prasitiśca me dhītiśca me kratuśca me svaraśca me ślokaśca me śravaśca me śrutiśca me jyotiśca me svaśca me yajñena kalpantām(i). //1//

Prāṇaśca me' pānaśca me vyānaśca me' suśca me cittaṁ ca ma ādhītaṁ ca me vāk ca me manaśca me cakṣuśca me śrotraṁ ca me dakṣaśca me balaṁ ca me yajñena kalpantām(i). //2//

Ojaśca me sahaśca ma ātmā ca me tanūśca me śarma ca me varma ca me' ṅgāni ca me' sthīni ca me parūṁṣi ca me śarīrāṇi ca ma āyuśca me jarā ca me yajñena kalpantām(i). //3//

Jyaiṣṭhyaṁ ca ma ādhipatyaṁ ca me manyuśca me bhāmaśca me'maśca me'mbhaśca me jemā ca me mahimā ca me varimā ca me prathimā ca me varṣimā ca me drāghimā ca me vṛddhaṁ ca me vṛddhiśca me yajñena kalpantām(i). //4//

CHAPTER EIGHTEEN

1. May my strength and my aspiration, my effort and my achievement, my planning and implementation, my praise and my fame, my knowledge acquired and knowledge inspired, my light and my bliss be secured by means of sacrifice. (1)

2. May my in-breath and my out-breath, my through-breath and my vital breath, my thought and my recollection, my speech and my mind, my vision and my hearing, my skill and my power be secured by means of sacrifice.(1)

3. May my vigour and my endurance, my spirit and my body, my shelter and my armour, my limbs and my bones, my joints and my extremities, my life and my old age be secured by means of sacrifice. (1)

4. May my supremacy and my overlordship, my righteous wrath and my anger, my indomitability and my impetuousness, my capacity to win and my grandeur, my sublimity and my prosperity, my long life and my large family, my abundance of wealth and my intellectual growth be secured by means of sacrifice. (1)

सत्यं च मे श्रद्धा च मे जगच्च मे धनं च मे विश्वं च मे महश्च मे क्रीडा च मे मोदश्च मे जातं च मे जनिष्यमाणं च मे सूक्तं च मे सुकृतं च मे यज्ञेन कल्पन्ताम् ॥ ५ ॥

ऋतं च मेऽमृतं च मेऽयक्ष्मं च मेऽनामयच्च मे जीवातुश्च मे दीर्घायुत्वं च मेऽनमित्रं च मेऽभयं च मे सुखं च मे शयनं च मे सूषाश्च मे सुदिनं च मे यज्ञेन कल्पन्ताम् ॥ ६ ॥

यन्ता च मे धर्ता च मे क्षेमश्च मे धृतिश्च मे विश्वं च मे महश्च मे संविच्च मे ज्ञात्रं च मे सूश्च मे प्रसूश्च मे सीरं च मे लयश्च मे यज्ञेन कल्पन्ताम् ॥ ७ ॥

शं च मे मयश्च मे प्रियं च मेऽनुकामश्च मे कामश्च मे सौमनसश्च मे भगश्च मे द्रविणं च मे भद्रं च मे श्रेयश्च मे वसीयश्च मे यशश्च मे यज्ञेन कल्पन्ताम् ॥ ८ ॥

ऊर्क् च मे सूनृता च मे पयश्च मे रसश्च मे घृतं च मे मधु च मे सग्धिश्च मे सपीतिश्च मे कृषिश्च मे वृष्टिश्च मे जैत्रं च म औद्भिद्यं च मे यज्ञेन कल्पन्ताम् ॥ ९ ॥

Satyaṁ ca me śraddhā ca me jagacca me dhanaṁ ca me viśvaṁ ca me mahaśca me krīḍā ca me modaśca me jātaṁ ca me janiṣyamāṇaṁ ca me sūktaṁ ca me sukṛtaṁ ca me yajñena kalpantām(i). //5//

Ṛtaṁ ca me'mṛtaṁ ca me'yakṣmaṁ ca me'nāmayacca me jīvātuśca me dīrghāyutvaṁ ca me' namitraṁ ca me' bhayaṁ ca me sukhaṁ ca me śayanaṁ ca me sūṣāśca me sudinaṁ ca me yajñena kalpantām(i). //6//

Yantā ca me dhartā ca me kṣemaśca me dhṛtiśca me viśvaṁ ca me mahaśca me saṁvicca me jñātraṁ ca me sūśca me prasūca me sīraṁ ca me layaśca me yajñena kalpantām(i). //7//

Śaṁ ca me mayaśca me priyaṁ ca me'nukāmaśca me kāmaśca me saumanasaśca me bhagaśca me draviṇaṁ ca me bhadraṁ ca me śreyaśca me vasīyaśca me yaśaśca me yajñena kalpantām(i). //8//

Ūrk ca me sūnṛtā ca me payaśca me rasaśca me ghṛtaṁ ca me madhu ca me sagdhiśca me sapītiśca me kṛṣiśca me vṛṣṭiśca me jaitraṁ ca ma audbhidyaṁ ca me yajñena kalpantām(i). //9//

5. May my truthfulness and my faith, my cattle and my wealth, my entirety and my greatness, my sports and my enjoyment, my offsprings and my would-be offsprings, my pleasent talk and my pious actions be secured by means of sacrifice.(1)

6. May my righteous actions and my immortality, my freedom from consumption and my diseaseless health, my cure and my longevity, my foelessness and my freedom from fear, my happiness and my restful sleep, my good dawns and my good days be secured by means of sacrifice.(1)

7. May my controlling and sustaining power, my capacity to retain and my firmness, my entirety and my greatness, my knowledge and capacity to understand, my control over my family and my power to beget, my plough and my harrow be secured by means of sacrifice.(1)

8. May my happiness here and happiness hereafter, the things dear to me and the things that I desire, my love and my friendships, my respectability and my wealth, my well-being here and well-being hereafter, my comfortable residence and my fame be secured by means of sacrifice.(1)

9. May my vigour and my pleasing truthful speech, my milk and my sap, my purified butter and my honey, my feast with friends and my drinks in company, my farming and my favourable rains, my longing for victory and my conquest be secured by means of sacrifice.(1)

रयिश्च मे रायश्च मे पुष्टं च मे पुष्टिश्च मे विभु च मे प्रभु च मे पूर्णं च मे पूर्णतरं च मे
कुयवं च मेऽक्षितं च मेऽन्नं च मेऽक्षुच्च मे यज्ञेन कल्पन्ताम् ॥ १० ॥

वित्तं च मे वेद्यं च मे भूतं च मे भविष्यच्च मे सुगं च मे सुपथ्यं च म ऋद्धं च म ऋद्धिश्च मे
क्लृप्तं च मे क्लृप्तिश्च मे मतिश्च मे सुमतिश्च मे यज्ञेन कल्पन्ताम् ॥ ११ ॥

व्रीहयश्च मे यवाश्च मे माषाश्च मे तिलाश्च मे मुद्गाश्च मे खल्वाश्च मे प्रियङ्गवश्च मेऽणवश्च मे
श्यामाकाश्च मे नीवाराश्च मे गोधूमाश्च मे मसूराश्च मे यज्ञेन कल्पन्ताम् ॥ १२ ॥

अश्मा च मे मृत्तिका च मे गिरयश्च मे पर्वताश्च मे सिकताश्च मे वनस्पतयश्च मे हिरण्यं च
मेऽयश्च मे श्यामं च मे लोहं च मे सीसं च मे त्रपु च मे यज्ञेन कल्पन्ताम् ॥ १३ ॥

अग्निश्च म आपश्च मे वीरुधश्च म ओषधयश्च मे कृष्टपच्याश्च मेऽकृष्टपच्याश्च मे ग्राम्याश्च मे
पशव आरण्याश्च मे वित्तं च मे वित्तिश्च मे भूतं च मे भूतिश्च मे यज्ञेन कल्पन्ताम् ॥ १४ ॥

वसु च मे वसतिश्च मे कर्म च मे शक्तिश्च मेऽर्थश्च म एमश्च म इत्या च मे गतिश्च मे
यज्ञेन कल्पन्ताम् ॥ १५ ॥

Rayiśca me rāyaśca me puṣṭaṁ ca me puṣṭiśca me vibhu ca me prabhu ca me pūrṇaṁ ca me purṇataraṁ ca me kuyavaṁ ca me'kṣitaṁ ca me'nnaṁ ca me' kṣucca me yajñena kalpantām(i). //10//

Vittaṁ ca me vedyaṁ ca me bhūtaṁ ca me bhaviṣyacca me sugaṁ ca me supathyaṁ ca ma ṛddhaṁ ca ma ṛddiśca me klṛptaṁ ca me klṛptiśca me matiśca me sumatiśca me yajñena kalpantām(i). //11//

Vrīhayaśca me yavāśca me māṣāśca me tilāśca me mudgāśca me khalvāśca me priyaṅgavaśca me' ṇavaśca me śyāmākāśca me nīvārāśca me godhūmāśca me masūrāśca me yajñena kalpantām(i). //12//

Aśmā ca me mṛtikā ca me girayaśca me parvatāśca me sikatāśca me vanaspatayaśca me hiraṇyaṁ ca me' yaśca me śyāmaṁ ca me lohaṁ ca me sīsaṁ ca me trapu ca me yajñena kalpantām(i). //13//

Agniśca ma āpaśca me vīrudhaśca ma oṣadhyaśca me kṛṣṭapacyāśca me' kṛṣṭapacyāśca me grāmyāśca me paśava āraṇyāśca me vittaṁ ca me vittiśca me bhūtaṁ ca me bhūtiśca me yajñena kalpantām(i). //14//

Vasu ca me vasatiśca me karma ca me śaktiśca me' rthaśca ma emaśca ma ityā ca me gatiśca me yajñena kalpantām(i). //15//

10. May my riches and my wealth, my growth and my development, my fame and my power, my fullness and my overflow, my coarse foodgrains and my unexhausting sotck, my food and my freedom from hunger be secured by means of sacrifice.(1)

11. May my wealth obtained and wealth to be obtained, my past and my future, my easy travel and my pleasant journey, my thriving and my thrift, my accomplishing and my accomplishment, my thinking and my good thought be secured by means of sacrifice.(1)

12. May my paddy and my barley, my beans (*māṣāḥ*) and my sesame, my kidney-beans (*mudgāḥ*) and my grams, my pandicum Italicum(*priyaṅgu*) and Panicum Millianceus (*aṇavaḥ*), my small rice (*śyāmākāḥ*) and my wild rice (*nīvārāḥ*) my wheat and my lentils be secured by means of sacrifice.(1)

13. May my stone and my clay, my hills and my mountains, my sands and my forest trees, my gold and my bronze, my copper and my iron, my lead and my tin be secured by means of sacrifice.(1)

14. May my fire and my waters, my shrubs and my plants, my cultivated crops and my uncultivated crops, my domestic animals and the wild ones, my wealth and income, my offsprings and plenty of wealth be secured by means of sacrifice.(1)

15. May my riches and my dwelling, my actions and my capacity to act, my objects and my aims to be obtained, and my ends and my approach be secured by means of sacrifice.(1)

अग्निश्च म इन्द्रश्च मे सोमश्च म इन्द्रश्च मे सविता च म इन्द्रश्च मे सरस्वती च म इन्द्रश्च मे पूषा च म इन्द्रश्च मे बृहस्पतिश्च म इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १६ ॥

मित्रश्च म इन्द्रश्च मे वरुणश्च म इन्द्रश्च मे धाता च म इन्द्रश्च मे त्वष्टा च म इन्द्रश्च मे मरुतश्च म इन्द्रश्च मे विश्वे च मे देवा इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १७ ॥

पृथिवी च म इन्द्रश्च मेऽन्तरिक्षं च म इन्द्रश्च मे द्यौश्च म इन्द्रश्च मे समाश्च म इन्द्रश्च मे नक्षत्राणि च म इन्द्रश्च मे दिशश्च म इन्द्रश्च मे यज्ञेन कल्पन्ताम् ॥ १८ ॥

अंशुश्च मे रश्मिश्च मेऽदाभ्यश्च मेऽधिपतिश्च म उपांशुश्च मेऽन्तर्यामश्च म ऐन्द्रवायवश्च मे मैत्रावरुणश्च म आश्विनश्च मे प्रतिप्रस्थानश्च मे शुक्रश्च मे मन्थी च मे यज्ञेन कल्पन्ताम्।१९।

Agniśca ma indraśca me somaśca ma indraśca me savitā ca ma indraśca me sarasvatī ca ma indraśca me pūṣā ca ma indraśca me bṛhaspatiśca ma indraśca me yajñena kalpantām(i). //16//

Mitraśca ma indraśca me varuṇaśca ma indraśca me dhātā ca ma indraśca me tvaṣṭā ca ma indraśca me marutaśca ma indraśca me viśve ca me devā indraśca me yajñena kalpantām(i). //17//

Pṛthivī ca ma indraśca me'ntarikṣaṁ ca ma indraśca me dyauśca ma indraśca me samāśca ma indraśca me nakṣatrāṇi ca ma indraśca me diśaśca ma indraśca me yajñena kalpantām(i). //18//

Aṁśuśca me raśmiśca me' dābhyaśca me'dhipatiśca ma upāṁśuśca me' ntaryāmaśca ma aindravāyavaśca me maitrāvaruṇaśca ma āśvinaśca me pratiprasthānaśca me śukraśca me manthī ca me yajñena kalpantām(i). //19//

16. May my adorable Lord (Agni) and my resplendent Lord (Indra), my blissful Lord (Soma) and my resplendent, my Creator Lord (Savitṛ) and my resplendent, my Speech (Sarasvatī) and my resplendent, my nourisher Lord (Pūṣan) and my resplendent, my Lord supreme (Bṛhaspati) and my resplendent Lord be secured by means of sacrifice. (Different attributive names of the same Indra).(1)

17. May my friendly Lord (Mitra)and my resplendent Lord (Indra), my venerable Lord (Varuṇa) and my resplendent, my sustainer Lord (Dhātṛ) and my resplendent, my supreme Mechanic (Tvaṣṭṛ) and my resplendent, my cloud-bearing winds (Maruts) and my resplendent, my all the bounties of Nature (Viśvedevāḥ) and my resplendent Lord be secured by means of sacrifice.(1)

18. May my earth and my resplendent Lord, my midspace and my resplendent, my sky and my resplendent, my years and my resplendent, my lunar mansions and my resplendent, my regions and my resplendent Lord be secured by means of sacrifice.(1)

19. May my rays (*aṁśu*) and my beams of light (*raśmi)* my unconquerableness (*adābhyaḥ*) and my overlordship (*adhipatiḥ*), my vital breath (*upāṁśu*) and my out-breath (*antaryāma*), my speech and my in-breath (*aindravāyava*), my vision and my thought (*maitrāvaruṇa*), my hearing (*āśvinaḥ*) and my mobility (*pratiprasthāna*), my sun (*śukra*) and my moon (*manthī*) be secured by means of sacrifice.(1)

आग्रयणश्च मे वैश्वदेवश्च मे ध्रुवश्च मे वैश्वानरश्च म ऐन्द्राग्नश्च मे महावैश्वदेवश्च मे मरुत्वतीयाश्च मे निष्केवल्यश्च मे सावित्रश्च मे सारस्वतश्च मे पात्नीवतश्च मे हारियोजनश्च मे यज्ञेन कल्पन्ताम् ॥ २० ॥

स्रुचश्च मे चमसाश्च मे वायव्यानि च मे द्रोणकलशश्च मे ग्रावाणश्च मेऽधिषवणे च मे पूतभृच्च म आधवनीयश्च मे वेदिश्च मे बर्हिश्च मेऽवभृथश्च मे स्वगाकारश्च मे यज्ञेन कल्पन्ताम् ॥२१॥

अग्निश्च मे घर्मश्च मेऽर्कश्च मे सूर्यश्च मे प्राणश्च मेऽश्वमेधश्च मे पृथिवी च मेऽदितिश्च मे दितिश्च मे द्यौश्च मेऽङ्गुलयः शर्करयो दिशश्च मे यज्ञेन कल्पन्ताम् ॥ २२ ॥

व्रतं च म ऋतवश्च मे तपश्च मे संवत्सरश्च मेऽहोरात्रे ऊर्वष्ठीवे बृहद्रथन्तरे च मे यज्ञेन कल्पन्ताम् ।२३।

Āgrayaṇaśca me vaiśvadevaśca me dhruvaśca me vaiśvānaraśca ma aindrāgnaśca me mahāvaiśvadevaśca me marutvatīyāśca me niṣkevalyaśca me sāvitraśca me sārasvataśca me pātnīvataśca me hāriyojanaśca me yajñena kalpantām(i). //20//

Srucaśca me camasāśca me vāyavyāni ca me droṇakalaśaśca me grāvāṇaśca me'dhiṣavaṇe ca me pūtabhṛcca ma ādhavanīyaśca me vediśca me barhiśca me'vabhṛthaśca me svagākāraśca me yajñena kalpantām(i). //21//

Agniśca me gharmaśca me'rkaśca me sūryaśca me prāṇaśca me'śvamedhaśca me pṛthivī ca me'ditiśca me ditiśca me dyauśca me' ṅgulayaḥ śakvarayo diśaśca me yajñena kalpantām(i). //22//

Vrataṁ ca ma ṛtavaśca me tapaśca me saṁvatsaraśca me' horātre ūrvaṣṭhīve bṛhadrathantare ca me yajñena kalpantām(i). //23//

20. May my foremost one (*āgrayaṇaḥ*) and my all the Nature's bounties (*vaiśvadevaḥ*), my steadfastness (*dhruvaḥ*) and my benevolence towards all men (*vaiśvānaraḥ*), my intimacy with the army-chief and the king (*aindrāgnaḥ*) and my great offerings to all the bounties of Nature (*mahavaiśvadevaḥ*), my hospitality to brave soldiers (*marutvatīyaḥ*) and my absolute bliss (*niśkevalyaḥ*), my inspiration (*sāvitraḥ*) and refined speech (*sārasvataḥ*), my delight from a good wife (*pātnīvataḥ*), and my yoking of swift horses (*hāriyojanaḥ*) be secured by means of sacrifice.(1)

21. May my ladles (*srucaḥ*) and my bowls (*camasāḥ*), my jars (*vāyavyāni*) and my wooden pitcher (*droṇa kalaśa*), my pressing stones (*grāvāṇaḥ*) and my two wooden press-boards (*adhiṣavaṇe*), my jar of filtrate (*pūtabhṛt*) and my washing mug (*ādhavanīyaḥ*), my altar (*vediḥ*) and my sacred kuśā grass (*barhiḥ*), my holy bath (*avabhṛtha*) and my auspicious recitation (*svagākāraḥ*) be secured by means of sacrifice.(1)

22. May my fire and my heat, my vigour and my sun, and my breath and my strength (*aśvamedha*), my earth and my infinity (*aditi*) and my finiteness (*diti*), and my sky, my fingers, and my arms and my regions be secured by means of sacrifice.(1)

23. May my vow and my seasons, my austerity and my year, my days and nights, my thighs and knees, and my both the feet (*bṛhadrathantare*) be secured through sacrifice.(1)

एका च मे तिस्रश्च मे तिस्रश्च मे पञ्च च मे पञ्च च मे सप्त च मे सप्त च मे नव च मे नव च म एकादश च म एकादश च मे त्रयोदश च मे त्रयोदश च मे पञ्चदश च मे पञ्चदश च मे सप्तदश च मे सप्तदश च मे नवदश च मे नवदश च म एकविंशतिश्च म एकविंशतिश्च मे त्रयोविंशतिश्च मे त्रयोविंशतिश्च मे पञ्चविंशतिश्च मे पञ्चविंशतिश्च मे सप्तविंशतिश्च मे सप्तविंशतिश्च मे नवविंशतिश्च मे नवविंशतिश्च म एकत्रिंशच्च म एकत्रिंशच्च मे त्रयस्त्रिंशच्च मे यज्ञेन कल्पन्ताम् ॥ २४ ॥

चतस्रश्च मेऽष्टौ च मेऽष्टौ च मे द्वादश च मे द्वादश च मे षोडश च मे षोडश च मे विंशतिश्च मे विंशतिश्च मे चतुर्विंशतिश्च मे चतुर्विंशतिश्च मेऽष्टाविंशतिश्च मेऽष्टाविंशतिश्च मे द्वात्रिंशच्च मे द्वात्रिंशच्च मे षट्त्रिंशच्च मे षट्त्रिंशच्च मे चत्वारिंशच्च मे चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मे चतुश्चत्वारिंशच्च मेऽष्टाचत्वारिंशच्च मे यज्ञेन कल्पन्ताम् ॥२५॥

त्र्यविश्च मे त्र्यवी च मे दित्यवाट् च मे दित्यौही च मे पञ्चाविश्च मे पञ्चावी च मे त्रिवत्सश्च मे त्रिवत्सा च मे तुर्यवाट् च मे तुर्यौही च मे यज्ञेन कल्पन्ताम् ॥ २६ ॥

Ekā ca me tisraśca me tisraśca me pañca ca me pañca ca me sapta ca me sapta ca me nava ca me nava ca ma ekādaśa ca ma ekādaśa ca me trayodaśa ca me trayodaśa ca me pañcadaśa ca me pañcadaśa ca me saptadaśa ca me saptadaśa ca me navadaśa ca me navadaśa ca ma ekavim̆śatiśca ma ekavim̆śatiśca me trayovim̆śatiśca me trayovim̆satiśca me pañcavim̆satiśca me pañcavim̆śatiśca me navavim̆śatisca ma ekatrim̆śacca ma ekatrim̆śacca me trayastrim̆śacca me yajñena kalpantām(i). //24//

Catasraśca me'ṣṭau ca me'ṣṭau ca me dvādaśa ca me dvādaśa ca me ṣoḍaśa ca me ṣoḍaśa ca me vim̆śatiśca me vim̆śatiśca me caturvim̆śatiśca me caturvim̆śatiśca me' ṣṭāvim̆śatiśca me' ṣṭāvim̆śatiśca me dvātrim̆ścca me dvātrim̆śacca me ṣaṭtrim̆śacca me ṣaṭtrim̆śacca me catvārim̆śacca me catvārim̆śacca me catuścatvārim̆śacca me catuścatvārim̆śacca me'ṣṭācatvārim̆śacca me yajñena kalpantām(i). //25//

Tryaviśca me tryavī ca me dityavāṭ ca me dityauhī ca me pañcāviśca me pañcāvī ca me trivatsaśca me trivatsā ca me turyavāṭ ca me turyauhī ca me yajñena kalpantām(i). //26//

24. May my one (feminine) and my three (feminine), and my three and my five, and my five and my seven, and my seven and my nine, and my nine and my eleven, and my eleven and my thirteen, and my thirteen and my fifteen, and my fifteen and my seventeen, and my seventeen and my nineteen, and my nineteen and my twenty-one, and my twenty-one and my twenty-three, and my twenty-three and my twenty-five, and my tewenty-five and my twenty-seven, and my twenty-seven and my twenty-nine, and my twenty-nine and my thirty-one, and my thirty-one and my thirty-three be secured by means of sacrifice.(1)

25. May my four (feminine) and my eight, and my eight and my twelve, and my twelve and my sixteen, and my sixteen and my twenty, and my twenty and my twenty-four, and my twenty-four and my twenty-eight, and my twenty-eight and my thirty-two, and my thirty-two and my thirty-six, and my thirty-six and my forty, and my forty and my forty-four, and my forty-four and my forty-eight be secured by means of sacrifice.(1)

26. May my one and a half year old steer (*tryaviḥ*) and my one and a half year old heifer, and my two years old bull (*dityavāṭ*) and two years old cow, and my thirty months old bull (*pancāviḥ*) and thirty months old cow, and my three years old bull (*trivatsaḥ*) and three years old cow, and my four years old bull (*tūryavāṭ*) and my four years old cow be secured by means of sacrifice.(1)

पष्ठवाट् च मे पष्ठौही च म उक्षा च मे वशा च म ऋषभश्च मे वेहच्च मेऽनड्वाँश्च मे धेनुश्च मे यज्ञेन कल्पन्ताम् ॥ २७ ॥

वाजाय स्वाहा प्रसवाय स्वाहाऽपिजाय स्वाहा क्रतवे स्वाहा वसवे स्वाहाऽहर्पतये स्वाहाऽह्ने मुग्धाय स्वाहा मुग्धाय वैनंशिनाय स्वाहा विनंशिन आन्त्यायनाय स्वाहाऽऽन्त्याय भौवनाय स्वाहा भुवनस्य पतये स्वाहाऽधिपतये स्वाहा प्रजापतये स्वाहा । इयं ते राण्मित्राय यन्ताऽसि यमन ऊर्जे त्वा वृष्ट्यै त्वा प्रजानां त्वाऽऽधिपत्याय ॥ २८ ॥

आयुर्यज्ञेन कल्पतां प्राणो यज्ञेन कल्पतां चक्षुर्यज्ञेन कल्पतां श्रोत्रं यज्ञेन कल्पतां वाग्यज्ञेन कल्पतां मनो यज्ञेन कल्पतामात्मा यज्ञेन कल्पतां ब्रह्मा यज्ञेन कल्पतां ज्योतिर्यज्ञेन कल्पतां स्वर्यज्ञेन कल्पतां पृष्ठं यज्ञेन कल्पतां यज्ञो यज्ञेन कल्पताम् ।
स्तोमश्च यजुश्च ऋक् च साम च बृहच्च रथन्तरं च ।
स्वर्देवा अगन्मामृता अभूम प्रजापतेः प्रजा अभूम वेट् स्वाहा ॥ २९ ॥

Paṣṭhavāṭ ca me paṣṭhauhī ca ma ukṣā ca me vaśā ca ma ṛṣabhaśca me vehacca me'naḍvāṅśca me dhenuśca me yajñena kalpantām(i). //27//

Vājāya svāhā prasavāya svāhā'pijāya svāhā kratave svāhā vasave svāhā'harpataye svāhā'hne mugdhāya svāhā mugdhāya vainaṁśināya svāhā vinaṁśina āntyāyanāya svāhā" ntyāya bhauvanāya svāhā bhuvanasya pataye svāhā'dhipataye svāhā prajāpataye svāhā. Iyaṁ te rāṇmitrāya yantā'si yamana ūrje tvā vṛṣṭyai tvā prajānāṁ tvā"dhipatyāya(i). //28//

Āyuryajñena kalpatāṁ prāṇo yajñena kalpatāṁ cakṣur-yajñena kalpatāṁ śrotraṁ yajñena kalpatāṁ vāgyajñena kalpatāṁ mano yajñena kalpatāmātmā yajñena kalpatāṁ brahmā yajñena kalpatāṁ jyotiryajñena kalpatāṁ svaryajñena kalpatāṁ pṛṣṭhaṁ yajañena kalpatāṁ yajño yajñena kalpatām.
Stomaśca yajuśca ṛk ca sāma ca bṛhacca rathantaraṁ ca.
Svardevā aganmāmṛtā abhūma prajāpateḥ prajā abhūma veṭ svāhā(i). //29//

27. May my six years old bull (*paṣṭhavāṭ*) and my six years old cow, and my impregnator bull (*ukṣan*) and my barren cow (*vaśā*) and my very young bull (*ṛṣabha*) and my aborting cow (*vehat*), and my cart-bullock (*anaḍvān*) and milch-cow (*dhenu*) be secured by means of sacrifice. (1)

28. I dedicate it for strength; I dedicate it for impulse; I dedicate it for victory; I dedicate it for action; I dedicate it for accommodation; I dedicate it to the Lord of the day; I dedicate it to the pleasing day; I dedicate it to the pleasing perishable objects; I dedicate it to the perishable objects leading to the end; I dedicate it to the last of the worldly things; I dedicate it to the Lord of the worlds; I dedicate it to the overlord of all; I dedicate it to the Lord of creatures. This is your empire. You are a controlling guide for a friend. I invoke you for vigour, for rain, and for ruling power over all the people. (1)

29. May the life be regulated by sacrifice; may the breath be regulated by sacrifice; may the vision be regulated by sacrifice; may the hearing be regulated by sacrifice; may the mind be regulated by sacrifice; may the conscience be regulated by sacrifice; may the intellect be regulated by sacrifice; may the light be attained through sacrifice; may the bliss be secured through sacrifice; may the altar be put in order through sacrifice; may the sacrifice itself be secured through sacrifice; also the praise-songs, the sacrificial hymns, ṚK hymns and Sāman hymns, Bṛhat and Rathantara hymns. O, enlightened ones, we have reached the world of bliss. We have become immortal. We have become the children of the creator Lord. *Veṭ Svāhā.* (1)

वाजस्य नु प्रसवे मातरं महीमदितिं नाम वचसा करामहे ।
यस्यामिदं विश्वं भुवनमाविवेश तस्यां नो देवः सविता धर्म साविषत् ॥ ३० ॥
विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसाऽऽगमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥ ३१ ॥
वाजो नः सप्त प्रदिशश्चतस्रो वा परावतः । वाजो नो विश्वैर्देवैर्धनसाताविहावतु ॥ ३२ ॥
वाजो नो अद्य प्र सुवाति दानं वाजो देवाँ२ ऋतुभिः कल्पयाति ।
वाजो हि मा सर्ववीरं जजान विश्वा आशा वाजपतिर्जयेयम् ॥ ३३ ॥
वाजः पुरस्तादुत मध्यतो नो वाजो देवान् हविषा वर्धयाति ।
वाजो हि मा सर्ववीरं चकार सर्वा आशा वाजपतिर्भवेयम् ॥ ३४ ॥
सं मा सृजामि पयसा पृथिव्याः सं मा सृजाम्यद्भिरोषधीभिः । सोऽहं वाजꣳ सनेयमग्ने ॥ ३५ ॥

Vājasya nu prasave mātaraṁ mahīmaditiṁ nāma vacasā karāmahe.
Yasyāmidaṁ viśvaṁ bhuvanamāviveśa tasyāṁ no devaḥ savitā dharma sāviṣat(i). //30//

Viśve adya maruto viśva ūtī viśve bhavantvagnayaḥ samiddhāḥ.
Viśve no devā avasā" gamantu viśvamastu draviṇaṁ vājo asme(i). //31//

Vājo' naḥ sapta pradiśaścatasro vā parāvataḥ. Vājo no viśvairdevairdhanasātāvihāvatu(i). //32//

Vājo no adya pra suvāti dānaṁ vājo devāň ṛtubhiḥ kalpayāti.
Vājo hi mā sarvavīraṁ jajāna viśvā āśā vājapatirjayeyam (i). //33//

Vājaḥ purastāduta madhyato no vājo devān haviṣā vardhayāti.
Vājo hi mā sarvavīraṁ cakāra sarvā āśā vājapatirbhaveyam (i). //34

Saṁ mā sṛjāmi payasā pṛthivyāḥ saṁ mā sṛjāmyadbhiroṣadhībhiḥ.
So'haṁ vājaṁ saneyamagne(i). //35//

30. At the impulsion of power, we praise the mother Earth, Aditi (indivisible) by name. On this Earth, where all this life has been accommodated, may the creator God provide shelter to us. (1)

31. May all the cloud-bearing winds come here today with all their help. May all the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

32. May our power spread over the seven (worlds) and the four mid-regions and even beyond them. May our strength protect us here in the process of gaining wealth along with all the enlightened ones. (1)

33. Our strength today procures donations to us. Strength enables the learned people to enjoy the seasons. Strength has made me the master of all the brave sons. May I, the lord of strength, win all the quarters.(1)

34. May strength be in front of us; may strength be in the middle of us; may strength make the learned people prosper with offerings. Strength has made me the master of all the brave sons. May I, the Lord of strength, possess all the quarters. (1)

35. O adorable Lord, hereby I unite myself with the milk of the Earth; I unite myself with the waters and with the medicinal herbs. So may I gain strength. (1)

पयः पृथिव्यां पय ओषधीषु पयो दिव्यन्तरिक्षे पयो धाः । पयस्वतीः प्रदिशः सन्तु मह्यम् ॥ ३६ ॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
सरस्वत्यै वाचो यन्तुर्यन्त्रेणाग्नेः साम्राज्येनाभिषिञ्चामि ॥ ३७ ॥

ऋताषाडृतधामाऽग्निर्गन्धर्वस्तस्यौषधयोऽप्सरसो मुदो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ३८ ॥

संहितो विश्वसामा सूर्यो गन्धर्वस्तस्य मरीचयोऽप्सरस आयुवो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ३९ ॥

सुषुम्णः सूर्यरश्मिश्चन्द्रमा गन्धर्वस्तस्य नक्षत्राण्यप्सरसो भेकुरयो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४० ॥

Payaḥ pṛthivyāṁ paya oṣadhīṣu payo divyantarikṣe payo dhāḥ.
Payasvatīḥ pradiśaḥ santu mahyam(i). //36//

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Sarasvatyai vāco yanturyantreṇāgneḥ sāmrājyenābhi-ṣiñcāmi (i). //37//

Rtāṣāḍṛtadhāmā' gnirgandharva- (i) stasyauṣadha-yo'psaraso mudo nāma (ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā (iv). //38//

Saṁhito viśvasāmā sūryo gandharva- (i) stasya marīca-yo'psarasa āyuvo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //39//

Suṣumṇaḥ sūryaraśmiścandramā gandharva- (i) stasya nakṣatrāṇyapsaraso bhekurayo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //40//

36. O adorable Lord, for me provide milk on the earth, milk in the herbs, milk in the sky and milk in the mid-space. May all the regions be full of milk for me.(1)

37. At the impulsion of the creator Lord, with arms of the healers and with hands of the nourisher, with the auspicious utterances from the sacred texts and with the rituals prescribed under law, I crown you with the empire of the adorable Lord. (1)

38. The fire-divine, sustainer of eternal law and dwelling in eternal law is the *gandharva* (sustainer of the earth). (1) Herbs and plants are called his *apsaras* (powers) bestowing delight. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

39. The conjoiner (of days and nights) and harmonizer of all, the sun-divine is the *gandharva.* (1) Rays are called his *apsaras*, which are fast-moving. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well.(4)

40. The bliss-bestower and lighted by sun's rays, the moon divine is the *gandharva.* (1) Asterisms are called his *apsaras*, that produce glow. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

इषिरो विश्वव्यचा वातो गन्धर्व—स्तस्यापो अप्सरस ऊर्जो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४१ ॥
भुज्युः सुपर्णो यज्ञो गन्धर्व—स्तस्य दक्षिणा अप्सरसं स्तावा नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४२ ॥
प्रजापतिर्विश्वकर्मा मनो गन्धर्व—स्तस्य ऋक्सामान्यप्सरस एष्टयो नाम ।
स न इदं ब्रह्म क्षत्रं पातु तस्मै स्वाहा वाट् ताभ्यः स्वाहा ॥ ४३ ॥
स नो भुवनस्य पते प्रजापते यस्य त उपरि गृहा यस्य वेह ।
अस्मै ब्रह्मणेऽस्मै क्षत्राय महि शर्म यच्छ स्वाहा ॥ ४४ ॥
समुद्रोऽसि नभस्वानार्द्रदानुः शम्भूर्मयोभूरभि मा वाहि स्वाहा मारुतोऽसि मरुतां गणः
शम्भूर्मयोभूरभि मा वाहि स्वाहाऽवस्यूरसि दुवस्वाञ्छम्भूर्मयोभूरभि मा वाहि स्वाहा ॥ ४५ ॥

Iṣiro viśvavyacā vāto gandharva-(i) stasyāpo apsarasa ūrjo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //41//

Bhujyuḥ suparṇo yajño gandharva-(i) stasya dakṣiṇā apsarasa stāvā nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //42//

Prajāpatirviśvakarmā mano gandharva- (i) stasya ṛksāmānyapsarasa eṣṭayo nāma(ii).
Sa na idaṁ brahma kṣatraṁ pātu tasmai svāhā vāṭ(iii) tābhyaḥ svāhā(iv). //43//

Sa no bhuvanasya pate prajāpate yasya ta upari gṛhā yasya veha.
Asmai brahmaṇe'smai kṣatrāya mahi śarma yaccha svāhā (i). //44//

Samudro'si nabhasvānārdradānuḥ śambhūrmayobhūrabhi mā vāhi svāhā māruto'si marutāṁ gaṇaḥ śambhūrmayobhūrabhi mā vāhi svāhā'vasyūrasi duvasvāñchambhūrmayobhūrabhi mā vāhi svāhā(i). //45//

41. Quick-moving and all-pervading, the wind divine is the *gandharva*. (1) Waters are called his *apsaras*, who produce energy. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apasaras* as well.(4)

42. Provider of all enjoyments and spreading his wings all over, the sacrifice is the *gandharva*. (1) Charities are called his *apsaras*, who bring praise. (2) May he protect our intellectuals and warriors. I dedicate it to him.(3) I dedicate to his *apsaras* as well. (4)

43. Lord of all beings, the supreme architect, the mind, is the *gandharva*. (1) Ṛks and sāmans are called his *apsaras*, which are prayers for desired things. (2) May he protect our intellectuals and warriors. I dedicate it to him. (3) I dedicate to his *apsaras* as well. (4)

44. O Lord of the world and Lord of all creatures, may you, whose homes are above and here also, bestow great happiness on our intellectuals and warriors. *Svāhā*. (1)

45. O Lord of creatures, you are an ocean (in the sky), full of vapour, giving moisture. You are bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. You belong to the cloud-bearing winds; you are a troop of the winds, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā* You are provider of protection, full of food, bestower of joy here and happiness hereafter. May you come towards me. *Svāhā*. (1)

यास्ते अग्ने सूर्ये रुचो दिवमातन्वन्ति रश्मिभिः ।
ताभिर्नो अद्य सर्वाभी रुचे जनाय नस्कृधि ॥ ४६ ॥

या वो देवाः सूर्ये रुचो गोष्वश्वेषु या रुचः ।
इन्द्राग्नी ताभिः सर्वाभी रुचं नो धत्त बृहस्पते ॥ ४७ ॥

रुचं नो धेहि ब्राह्मणेषु रुचꣳ राजसु नस्कृधि । रुचं विश्येषु शूद्रेषु मयि धेहि रुचा रुचम् ॥४८॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्युरुशꣳस मा न आयुः प्र मोषीः ॥ ४९ ॥

स्वर्ण घर्मः स्वाहा स्वर्णार्कः स्वाहा स्वर्ण शुक्रः स्वाहा स्वर्ण ज्योतिः स्वाहा
स्वर्ण सूर्यः स्वाहा ॥ ५० ॥

अग्निं युनज्मि शवसा घृतेन दिव्यꣳ सुपर्णं वयसा बृहन्तम् ।
तेन वयं गमेम ब्रध्नस्य विष्टपꣳ स्वो रुहाणा अधि नाकमुत्तमम् ॥ ५१ ॥

Yāste agne sūrye ruco divamātanvanti raśmibhiḥ.
Tābhirno adya sarvābhī ruce janāya naskṛdhi(i). //46//

Yā vo devāḥ sūrye ruco goṣvaśveṣu yā rucaḥ.
Indrāgnī tābhiḥ sarvābhī rucaṁ no dhatta bṛhaspate(i). //47//

Rucaṁ no dhehi brāhmaṇeṣu rucaṁ rājasu naskṛdhi.
Rucaṁ viśyeṣu śūdreṣu mayi dhehi rucā rucam(i). //48//

Tattvā yāmi brahmaṇā vandamānastadā śāste yajamāno havirbhiḥ.
Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ(i). //49//

Svarṇa gharmaḥ svāhā(i) svarṇārkaḥ svāhā(ii) svarṇa śukraḥ svāhā(ii) svarṇa jyotiḥ svāhā(iv) svarṇa sūryaḥ svāhā(v). //50//

Agniṁ yunajmi śavasā ghṛtena dīvyaṁ suparṇaṁ vayasā bṛhantam.
Tena vayaṁ gamema bradhnasya viṣṭapaṁ svo ruhāṇā adhi nākamuttamam(i). //51//

46. O adorable Lord, whatever your lustres in the sun illuminate the whole sky with their rays, bless us with all those lustres, so that we may become lustrous and have progeny.(1)

47. O bounties of Nature, O Lord supreme, resplendent and blissful, with your brilliance, which manifests itself in the sun and which is manifest in cows and horses, may you bless us.(1)

48. O Lord, bestow lustre on our intellectuals; bestow lustre on our ruler-administrators; bestow lustre on our producers of wealth as well as on our labour community. May you bestow lustre on me through your own lustre.(1)

49. O venerable Lord, whatever the sacrificer desires by offering oblations, all that I beg of you by praising with these Vedic verses. O widely praised Lord, without being angry, may you listen to us here. May you not steal our life.(1)

50. The sun (*svaḥ*) is the same as *gharmaḥ* (warmth).*Svāhā*. (1) The sun is the same as *arkaḥ* (beam). *Svāhā*. (2) The sun is the same as *śukraḥ* (brightness). *Svāhā*. (3) The sun is the same as *jyotiḥ* (light). *Svāhā*. (4) The sun is the same as *sūryaḥ*. *Svāhā* (5)

51. I unite with melted butter, which is strength as if, the fire-divine, strong-winged and great with vigour. With that may we reach the happy abode of the brightness, the best sorrowless place, while ascending high to the world of bliss.(1)

इमौ ते पक्षावजरौ पतत्रिणौ याभ्याꣳ रक्षाꣳस्यपहꣳस्यग्ने ।
ताभ्यां पतेम सुकृतामु लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणाः ॥ ५२ ॥

इन्दुर्दक्षः श्येन ऋतावा हिरण्यपक्षः शकुनो भुरण्युः ।
महान्त्सधस्थे ध्रुव आ निषत्तो नमस्ते अस्तु मा मा हिꣳसीः ॥ ५३ ॥

दिवो मूर्धाऽसि पृथिव्या नाभिरूर्गपामोषधीनाम् । विश्वायुः शर्म सप्रथा नमस्पथे ॥ ५४ ॥

विश्वस्य मूर्धन्नधि तिष्ठसि श्रितः समुद्रे ते हृदयमप्स्वायुरपो दत्तोदधिं भिन्त ।
दिवस्पर्जन्यादन्तरिक्षात्पृथिव्यास्ततो नो वृष्ट्याव ॥ ५५ ॥

इष्टो यज्ञो भृगुभिराशीर्दा वसुभिः । तस्य न इष्टस्य प्रीतस्य द्रविणेहा गमेः ॥ ५६ ॥

इष्टो अग्निराहुतः पिपर्तु न इष्टꣳ हविः । स्वगेदं देवेभ्यो नमः ॥ ५७ ॥

Imau te pakṣāvajaru patatriṇau yābhyām̐ rakṣām̐sya-pahām̐syagne.
Tābhyāṁ patema sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ(i). //52//

Indurdakṣaḥ śyena ṛtāvā hiraṇyapakṣaḥ śakuno bhuraṇyuḥ.
Mahāntsadhasthe dhruva ā niṣatto namaste astu mā mā him̐sīḥ(i). //53//

Divo mūrdhā'si pṛthivyā nābhirūrgapāmoṣadhīnām.
Viśvāyuḥ śarma saprathā namaspathe(i). //54//

Viśvasya mūrdhannadhi tiṣṭhasi śritaḥ samudre te hṛdayamapsvāyurapo dattodadhiṁ bhinta. Divaspar-janyādantarikṣāt prithivyāstato no vṛṣṭyāva(i). //55//

Iṣṭo yajño bhṛgubhirāśīrdā vasubhiḥ. Tasya na iṣṭasya prītasya draviṇehā gameḥ(i). //56//

Iṣṭo agnirāhutaḥ pipartu na iṣṭam̐ haviḥ. Svagedaṁ devebhyo namaḥ(i). //57//

52. O fire divine, these two are your never-aging wings, capable of flying high, with which you drive away evil tendencies. With these two, may we soar above to the region of the virtuous, where the first-born ancient seers have gone to. (1)

53. O bliss-bestower Lord, dexterous, nicely acting, protector of the right, impetuous bird flying with golden wings, nourisher, great, and firmly set in your abode, my reverence be to you. May you not injure me.(1)

54. O Lord, you are head of the heaven, navel of the earth, and sap of waters and plants. Of all the beings, you are the life as well as their shelter. You are spread everywhere. Our homage be to you, O our path ! (1)

55. O Lord, pervading you stand at the head of all. Your heart is in the mid-space. The life is in waters. May you give us waters. May you pierce the reservoir of water from the sky, from the cloud, from the mid-space, from the earth, wherever it is and thus may you save us by sending rains.(1)

56. The sacrifice, bestower of blessings, is performed with the shining riches. O riches, may you come here to us, who have performed such a loving sacrifice.(1)

57. May the fire, produced at the sacrifice and offered oblations, grant desired provisions to us. May this be our spontaneous homage to the enlightened ones.(1)

यदाकूतात्समसुस्रोद्धृदो वा मनसो वा सम्भृतं चक्षुषो वा ।
तदनु प्रेत सुकृतामु लोकं यत्र ऋषयो जग्मुः प्रथमजाः पुराणाः ॥ ५८ ॥

एतꣳ सधस्थ परि ते ददामि यमावहाच्छेवधिं जातवेदाः ।
अन्वागन्ता यज्ञपतिर्वो अत्र तꣳ स्म जानीत परमे व्योमन् ॥ ५९ ॥

एतं जानाथ परमे व्योमन् देवाः सधस्था विद रूपमस्य ।
यदागच्छात्पथिभिर्देवयानैरिष्टापूर्ते कृणवाथाविरस्मै ॥ ६० ॥

उद्बुध्यस्वाग्ने प्रति जागृहि त्वमिष्टापूर्ते सꣳसृजेथामयं च ।
अस्मिन्त्सधस्थे अध्युत्तरस्मिन्विश्वे देवा यजमानश्च सीदत ॥ ६१ ॥

येन वहसि सहस्रं येनाग्ने सर्ववेदसम् । तेनेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ६२ ॥

प्रस्तरेण परिधिना स्रुचा वेद्या च बर्हिषा । ऋचेमं यज्ञं नो नय स्वर्देवेषु गन्तवे ॥ ६३ ॥

Yadākūtāt samasusroddhṛdo vā manaso vā sambhṛtaṁ cakṣuṣo vā.
Tadanu preta sukṛtāmu lokaṁ yatra ṛṣayo jagmuḥ prathamajāḥ purāṇāḥ(i). //58//

Etaṁ sadhastha pari te dadāmi yamāvahācchevadhiṁ jātavedāḥ.
Anvāgantā yajñapatirvo atra taṁ sma jānīta parame vyoman(i). //59//

Etaṁ jānātha parame vyoman devāḥ sadhasthā vida rūpamasya.
Yadāgacchāt pathibhirdevayānairiṣṭāpūrte kṛṇavāthāvir-asmai(i). //60//

Udbudhyasvāgne prati jāgṛhi tvamiṣṭāpūrte saṁ sṛjethāmayaṁ ca.
Asmintsadhasthe adhyuttarasmin viśve devā yajamānaśca sīdata(i). //61//

Yena vahasi sahasraṁ yenāgne sarvavedasam. Tenemaṁ yajñaṁ no naya svardeveṣu gantave(i). //62//

Prastareṇa paridhinā srucā vedyā ca barhiṣā. Ṛcemaṁ yajñaṁ no naya svardeveṣu gantave(i). //63//

58. O seekers, follow the Lord's actions, which have flowed from intentions, from heart, from intellect, or from eyes (i.e. the senses), and which are well-executed, and following those actions reach the region of the virtuous, where the first-born ancient seers have gone to.(1)

59. O place of sacrifice, I hand over to you this treasure of happiness, which the ominscient one has brought. The sacrificer is to follow it here. Do not fail to recognize him in the highest celestial region.(1)

60. O enlightened ones, seated in this place of sacrifice, recognize him in the highest celestial region. Know his face and form. Whenever he comes by the godly paths, let the desires of personal and public concern of the sacrificer be fulfilled.(1)

61. O fire divine, wake up. Keep the sacrificer ever-alert and watchful. Let him be engaged in sacrifices and in benevolent deeds. May in this place of sacrifice, and in higher realms all the enlightened ones and the sacrificer occupy good positions.(1)

62. Wherewith you carry the thousands and wherewith all the wealth you carry, O fire divine, with that grace of yours, may you carry this our sacrifice to the bounties of Nature, so that we may reach the world of bliss. (1)

63. O adorable Lord, with the bunch of *kuśā* grass (*prastara*, placed to support the spoon), with the pieces of fencing wood (*paridhi*), with the spoon, with the altar, with the sacred grass, and with the praise-verse lead this sacrifice of ours to the world of bliss, so that we may reach among the enlightened ones.(1)

यद्दत्तं यत्परादानं यत्पूर्तं याश्च दक्षिणाः । तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥ ६४ ॥
यत्र धारा अनपेता मधोर्घृतस्य च याः । तदग्निर्वैश्वकर्मणः स्वर्देवेषु नो दधत् ॥ ६५ ॥
अग्निरस्मि जन्मना जातवेदा घृतं मे चक्षुरमृतं म आसन् ।
अर्कस्त्रिधातू रजसो विमानोऽजस्रो घर्मो हविरस्मि नाम ॥ ६६ ॥
ऋचो नामास्मि यजूंषि नामास्मि सामानि नामास्मि ।
ये अग्नयः पाञ्चजन्या अस्यां पृथिव्यामधि ।
तेषामसि त्वमुत्तमः प्र नो जीवातवे सुव ॥ ६७ ॥
वार्त्रहत्याय शवसे पृतनाषाह्याय च । इन्द्र त्वाऽऽवर्तयामसि ॥ ६८ ॥
सहदानुं पुरुहूत क्षियन्तमहस्तमिन्द्र सं पिणक् कुणारुम् ।
अभि वृत्रं वर्धमानं पियारुमपादमिन्द्र तवसा जघन्थ ॥ ६९ ॥
वि न इन्द्र मृधो जहि नीचा यच्छ पृतन्यतः ।
यो अस्माँ२ अभिदासत्यधरं गमया तमः ॥ ७० ॥

Yaddattaṁ yatparādānaṁ yatpūrtaṁ yāśca dakṣiṇāḥ.
Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //64//

Yatra dhārā anapetā madhorghṛtasya ca yāḥ.
Tadagnirvaiśvakarmaṇaḥ svardeveṣu no dadhat(i). //65//

Agnirasmi janmanā jātavedā ghṛtaṁ me cakṣuramṛtaṁ ma āsan.
Arkastridhātū rajaso vimāno' jasro gharmo havirasmi nāma(i). //66//

Ṛco nāmāsmi yajūṁsi nāmāsmi sāmāni nāmāsmi(i).
Ye agnayaḥ pāñcajanyā asyām pṛthivyāmadhi.
Teṣāmasi tvamuttamaḥ pra no jīvātave suva(ii). //67//

Vārtrahatyāya śavase pṛtanāṣāhyāya ca. Indra tvā"vartayāmasi(i). //68//

Sahadānuṁ puruhūta kṣiyantamahastamindra saṁ piṇak kuṇārum.
Abhi vṛtraṁ vardhamānaṁ piyārumapādamindra tavasā jaghantha(i). //69//

Vi na indra mṛdho jahi nīcā yaccha pṛtanyataḥ.
Yo asmāň abhidāsatyadharaṁ gamayā tamaḥ(i). //70//

64. Whatever we have gifted (to our relatives), whatever we have given as charity (to others), whatever we have spent in public concern, and whatever we have given as fees to the priests, may the adorable Lord, the supreme architect, place all that in the world of bliss among the enlightened ones for us.(1)

65. Where there are never-exhausting streams of honey and melted butter, may the adorable Lord, the supreme architect, place us in the world of bliss among the enlightened ones.(1)

66. I, the fire divine, have since my first manifestation, been endowed with the knowledge of all that exists. The butter is my eye and the ambrosia my mouth. I am living breath of the three-fold universe, the measurer of the firmament, and the exhaustless warmth. I am also the burnt oblation.(1)

67. I am the Ṛks (praise verses); I am the Yajuḥs (sacrificial texts); I am the Sāmans (devotional hymns). Of all the fires that exist on the earth for the benefit of five categories of men, you are the best. May you urge us for a long life.(1)

68. O repslendent Lord, we approach you for strength for killing the evil and for defeating the invader. (1)

69. O resplendent one, invoked by the multitude, may you crush the strength- arousing enemy, who moves forward shouting abuses, after disarming him. May you, O resplendent one, slay the evil foe, that waxes in all spheres and causes injury (to the enlightened ones), by making him footless. (1)

70. O resplendent Lord, dispel our enemy. Humble him, who dares to challenge us. Him, who wants to enslave us, send to the darkness far beneath. (1)

मृगो न भीमः कुचरो गिरिष्ठाः परावत आ जगन्था परस्याः ।
सृकꣳ सꣳशाय पविमिन्द्र तिग्मं वि शत्रून् ताढि वि मृधो नुदस्व ॥ ७१ ॥
वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निर्नः सुष्टुतीरुप ॥ ७२ ॥
पृष्टो दिवि पृष्टो अग्निः पृथिव्यां पृष्टो विश्वा ओषधीरा विवेश ।
वैश्वानरः सहसा पृष्टो अग्निः स नो दिवा स रिषस्पातु नक्तम् ॥ ७३ ॥
अश्याम तं काममग्ने तवोती अश्याम रयिꣳ रयिवः सुवीरम् ।
अश्याम वाजमभि वाजयन्तोऽश्याम द्युम्नमजराजरं ते ॥ ७४ ॥
वयं ते अद्य ररिमा हि काममुत्तानहस्ता नमसोपसद्य ।
यजिष्ठेन मनसा यक्षि देवानस्रेधता मन्मना विप्रो अग्ने ॥ ७५ ॥
धामच्छदग्निरिन्द्रो ब्रह्मा देवो बृहस्पतिः । सचेतसो विश्वे देवा यज्ञं प्रावन्तु नः शुभे ॥ ७६ ॥
त्वं यविष्ठ दाशुषो नॄँः पाहि शृणुधी गिरः । रक्षा तोकमुत त्मना ॥ ७७ ॥

Mṛgo na bhīmaḥ kucaro giriṣṭhāḥ parāvata ā jaganthā parasyāḥ. Sṛkaṁ saṁśāya pavimindra tigmaṁ vi śatrūn tāḍhi vi mṛdho nudasva(i). //71//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirnaḥ suṣṭutīrupa(i). //72//

Pṛṣṭo divi pṛṣṭo agniḥ pṛthivyāṁ pṛṣto viśvā oṣadhīrāviveśa. Vaiśvānaraḥ sahasā pṛsto agniḥ sa no divā sa riṣaspātu naktam (i). //73//

Aśyāma taṁ kāmamagne tavotī aśyāma rayiṁ rayivaḥ suvīram. Aśyāma vājambhi vājayanto 'śyāma dyumnamajarājaraṁ te(i). //74//

Vayaṁ te adya rarimā hi kāmamuttānahastā namasopasadya. Yajiṣṭhena manasā yakṣi devānasredhatā manmanā vipro agne(i). //75//

Dhāmacchadagnirindro brahmā devo bṛhaspatiḥ. Sacetaso viśve devā yajñaṁ prāvantu naḥ śubhe(i). //76//

Tvaṁ yaviṣṭha dāśuṣo nṝṁḥ pāhi śṛṇudhī giraḥ. Rakṣā tokamuta tmanā(i). //77//

71. Like a terrible and wild beast of mountains coming to attack from a distant place, whetting your sharp-cutting bolt, O army-chief, may you attack the enemies furiously and drive them away from the battle (never to return). (1)

72. May the adorable Lord, beneficial to all men, come for our protection from far away in response to the praise offered by us. (1)

73. Sought by the seekers in the sky, sought by the seekers on the earth, the fire, sought by the seekers, has entered all the plants. Sought by all the seekers with vigour, beneficial to all men, may the fire save us from harm day and night. (1)

74. O adorabls Lord, may we obtain all that we aspire for through your grace. O bestower of wealth and wisdom, may we, desiring food and progeny, be provided with them and be blessed with that eternal glory of which you are the sole possessor. (1)

75. With uplifted hands, approaching you with reverence, we present to you today our deep devotion. May you, O wise Lord, honour Nature's bounties with great affection and unwearied appreciation. (1)

76. May the leveller of places, the adorable Lord, the resplendent Lord, the bright, the Lord of knowledge, the Lord supreme and all the bounties of Nature protect our sacrifice with intent mind in auspicious environments.(1)

77. O most youthful Lord, may you protect the men, who offer oblations (or who give liberally). Listen to their invocations. Protect the offsprings of the sacrificer as well as himself.(1)

अथैकोनविंशोऽध्यायः ।

स्वाद्वीं त्वा स्वादुना तीव्रां तीव्रेणामृताममृतेन । मधुमतीं मधुमता सृजामि सꣳ सोमेन ।
सोमोऽस्य—श्विभ्यां पच्यस्व सरस्वत्यै पच्यस्वे—न्द्राय सुत्राम्णे पच्यस्व ॥ १ ॥

परीतो षिञ्चता सुतꣳ सोमो य उत्तमꣳ हविः ।
दधन्वाँ यो नर्यो अप्स्वन्तरा सुषाव सोममद्रिभिः ॥ २ ॥

वायोः पूतः पवित्रेण प्रत्यङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा ।
वायोः पूतः पवित्रेण प्राङ्क्सोमो अतिद्रुतः । इन्द्रस्य युज्यः सखा ॥ ३ ॥

पुनाति ते परिस्रुतꣳ सोमꣳ सूर्यस्य दुहिता । वारेण शश्वता तना ॥ ४ ॥

ATHAIKONAVIṀŚO' DHYĀYAḤ

Svādvīṁ tvā svādunā tīvrāṁ tīvreṇāmṛtāmamṛtena. Madhumatīṁ madhumatā sṛjāmi saṁ somena(i).
Somo'sya- (ii) śvibhyāṁ pacyasva (iii) sarasvatyai pacyasve- (iv) ndrāya sutrāmṇe pacyasva(v). //1//

Parīto ṣiñcatā sutaṁ somo ya uttamaṁ haviḥ.
Dadhanvā yo naryo apsvantarā suṣāva somamadribhiḥ(i). //2//

Vāyoḥ pūtaḥ pavitreṇa pratyaṅksomo atidrutaḥ. Indrasya yujyaḥ sakhā(i).
Vāyoḥ pūtaḥ pavitreṇa prāṅksomo atidrutaḥ. Indrasya yujyaḥ sakhā(ii). //3//

Punāti te parisrutaṁ somaṁ sūryasya duhitā. Vāreṇa śaśvatā tanā(i). //4//

CHAPTER NINETEEN

1. O medicinal herb, you are tasty; I mix you with tasty curative extract (*soma*). You are pungent (bitter); I mix you with the pungent. You are nectar-like; I mix you with the nectar-like. You are honey-sweet; I mix you with the honey-sweet. (1) You are curative. (2) Get dressed for the twin-healers. (3) Get dressed for the Doctress divine (*Sarasvatī*). (4) Get dressed for the resplendent one, the good protector. (5)

2. Now serve the curative extract, that has been pressed out and which is the best of offerings. Benefactor of all men is he, who has pressed out this curative extract, contained in the waters, with the pressing stones. (1)

3. Cleansed with the pneumatic filter, the curative extract, that flows forward, is a suitable friend for the resplendent one. (1) Cleansed with the pneumatic filter, the curative extract, that flows backward, is also a suitable friend for the resplendent one. (2)

4. The daughter of the Sun (i.e. the dawn) purifies the bliss, that flows from all sides for you, with her excellent eternal strainer. (1)

ब्रह्म क्षत्रं पवते तेज इन्द्रियꣳ सुरया सोमः सुत आसुतो मदाय ।
शुक्रेण देव देवताः पिपृग्धि रसेनान्नं यजमानाय धेहि ॥ ५ ॥

कुविदङ्ग यवमन्तो यवं चिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ।
उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वे—
न्द्राय त्वा सुत्राम्ण एष ते योनिस्तेजसे त्वा वीर्याय त्वा बलाय त्वा ॥ ६ ॥

नाना हि वां देवहितꣳ सदस्कृतं मा सꣳ सृक्षाथां परमे व्योमन् ।
सुरा त्वमसि शुष्मिणी सोम एष मा मा हिꣳसीः स्वां योनिमाविशन्ती ॥ ७ ॥

उपयामगृहीतोऽस्याश्विनं तेजः सारस्वतं वीर्यमैन्द्रं बलम् ।
एष ते योनि—र्मोदाय त्वाऽऽनन्दाय त्वा महसे त्वा ॥ ८ ॥

Brahma kṣatraṁ pavate teja indriyaṁ surayā somaḥ suta āsuto madāya.
Śukreṇa deva devatāḥ pipṛgdhi rasenānnaṁ yajamānāya dhehi(i). //5//

Kuvidaṅga yavamanto yavaṁ cidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti.
Upayāmagṛhīto'syaśvibhyāṁ tvā(i) sarasvatyai tve-(ii) ndrāya tvā sutrāmṇa eṣa te yonistejase tvā vīryāya tvā balāya tvā(iii). //6//

Nānā hi vāṁ devahitaṁ sadaskṛtaṁ mā saṁ sṛkṣāthāṁ parame vyoman.
Surā tvamasi śuṣmiṇī soma eṣa mā mā hiṁsīḥ svāṁ yonimāviśantī (i). //7//

Upayāmagṛhīto'syāśvinaṁ tejāḥ(i) sārasvataṁ vīryamaindraṁ balam(ii).
Eṣa te yonir- (iii) modāya tvā- (iv) "nandāya tvā (v) mahase tvā (vi). //8//

5. The curative extract, pressed out with invigorating fluids, accentuates the intellectual as well as the fighting power and the faculties of sense-organs; when fermented, it gladdens. O Lord, delight the learned ones with sparkling drinks, and provide the sacrificer with delicious food. (1)

6. O friend, as the farmers reap the plentiful barley crop in proper sequence, get meals prepared here itself for the people who in this sacrifice are chanting hymns of homage. (O curative extract), you have been duly accepted. You to the twin-healers. (1) You to the Doctress divine. (2) You to the resplendent one, the good protector. This is your abode. You for radiance; you for manly vigour; you for strength. (3)

7. For both of you, separate places have been allotted by the learned ones. In this place of highest repute, may both of you not mix together. O fermented drink, you are full of strength, while this one is a tranquilizer. May you not injure me entering your own abode. (1)

8. You have been duly accepted. You are the brilliance of the twin-healers; (1) vigour of the Doctress and the strength of the resplendent one. (2) This is your abode. (3) You for pleasure. (4) You for delight. (5) I take you for greatness. (6)

तेजोऽसि तेजो मयि धेहि वीर्यमसि वीर्यं मयि धेहि बलमसि बलं मयि धेह्यो-
जोऽस्योजो मयि धेहि मन्युरसि मन्युं मयि धेहि सहोऽसि सहो मयि धेहि ॥ ९ ॥

या व्याघ्रं विषूचिकोभौ वृकं च रक्षति । श्येनं पतत्रिणꣳ सिꣳहꣳ सेमं पात्वꣳहसः ॥ १० ॥

यदापिपेष मातरं पुत्रः प्रमुदितो धयन् । एतत्तदग्ने अनृणो भवाम्यहतौ पितरौ मया ।
सम्पृच स्थ सं मा भद्रेण पृङ्क्त विपृच स्थ वि मा पाप्मना पृङ्क्त ॥ ११ ॥

देवा यज्ञमतन्वत भेषजं भिषजाऽश्विना । वाचा सरस्वती भिषगिन्द्रायेन्द्रियाणि दधतः ॥ १२ ॥

दीक्षायै रूपꣳ शष्पाणि प्रायणीयस्य तोक्मानि ।
क्रयस्य रूपꣳ सोमस्य लाजाः सोमाꣳशवो मधु ॥ १३ ॥

आतिथ्यरूपं मासरं महावीरस्य नग्नहुः । रूपमुपसदामेतत्तिस्रो रात्रीः सुराऽऽसुता ॥ १४ ॥
सोमस्य रूपं क्रीतस्य परिस्रुत्परि षिच्यते । अश्विभ्यां दुग्धं भेषजमिन्द्रायैन्द्रꣳ सरस्वत्या ॥१५॥

Tejo'si tejo mayi dhehi(i) vīryamasi vīryaṁ mayi dhehi(ii) balamasi balam mayi dhehyo-(iii) jo'syojo mayi dhehi(iv) manyurasi manyuṁ mayi dhehi(v) saho 'si saho mayi dhehi (vi). //9//

Yā vyāghraṁ viṣūcikobhau vṛkaṁ ca rakṣati. Śyenaṁ patatriṇaṁ siṁhaṁ semaṁ pātvaṁhasaḥ(i). //10//

Yadāpipeṣa mātaraṁ putraḥ pramudito dhayan. Etattadagne anṛṇo bhavāmyahatau pitarau mayā(i).
Sampṛca stha saṁ mā bhadreṇa pṛṅkta(ii) vipṛca stha vi mā pāpmanā pṛṅkta (iii). //11//

Devā yajñamatanvata bheṣajaṁ bhiṣajā' śvinā. Vācā sarasvatī bhiṣagindrāyendriyāṇi dadhataḥ (i). //12//

Dīkṣāyai rūpaṁ śaṣpāṇi prāyaṇīyasya tokmāni.
Krayasya rūpaṁ somasya lājāḥ somāṁśavo madhu(i).//13//

Ātithyarūpaṁ māsaraṁ mahāvīrasya nagnahuḥ. Rūpamupasadāmetattisro rātrīḥ surā" sutā (i). //14//

Somasya rūpaṁ krītasya parisrut pariṣicyate. Aśvibhyāṁ dugdhaṁ bheṣajam indrāyaindraṁ sarasvatyā (i). //15//

9. O Lord, you are radiance; bestow radiance on me. (1) You are manly vigour; bestow manly vigour on me. (2) You are strength; bestow strength on me. (3) You are vital force; bestow vital force on me. (4) You are enthusiasm; bestow enthusiasm on me. (5) You are conquering power; bestow conquering power on me. (6)

10. May the instinct, that guards both the tiger and the wolf, the winged hawk and the lion, save this man from sin (or disease). (1)

11. When sucking my mother's breast, I, the son, being delighted, had kicked her (with my small feet). O adorable Lord, hereby I become free from debts as I have never given any cause for anguish to my parents. (1) You are uniters; unite me with good. (2) You are disuniters; disunite me from evil. (3)

12. The enlightened physicians, the twin-healers, spread out the sacrifice of healing. The Doctress with soothing speech is the physician replenishing the resplendent one with new strength (of sense-organs). (1)

13. Fresh grass shoots are symbols of consecration; germinated corns are symbols of good behaviour; baked paddy are symbols of acquisition of mental happiness; honey is symbol of spiritual bliss. (1)

14. Māsara (a preparation made with mixed flour of wheat, rice, etc.) is a sign of hospitality. Nagnahu (yeast) is symbolic of *mahāvira*, the cauldron. The fermented drink, processed for three nights, is symbolic of *upasad*, the guests. (1)

15. The symbol of acquired mental happiness is milk, which is offered in abundance by the twin-healers and the Doctress as a superb tonic to an aspirant. (1)

आसन्दी रूपꣳ राजासन्द्यै वेद्यै कुम्भी सुराधानी ।
अन्तर उत्तरवेद्या रूपं कारोतरो भिषक् ॥ १६ ॥

वेद्या वेदिः समाप्यते बर्हिषा बर्हिरिन्द्रियम् । यूपेन यूप आप्यते प्रणीतो अग्निरग्निना ॥ १७ ॥

हविर्धानं यदश्विनाऽऽग्नीध्रं यत्सरस्वती । इन्द्रायैन्द्रꣳ सदस्कृतं पत्नीशालं गार्हपत्यः ॥ १८ ॥

प्रैषेभिः प्रैषानाप्नोत्याप्रीभिराप्रीर्यज्ञस्य । प्रयाजेभिरनुयाजान् वषट्कारेभिराहुतीः ॥ १९ ॥

पशुभिः पशूनाप्नोति पुरोडाशैर्हवीꣳष्या । छन्दोभिः सामिधेनीर्याज्याभिर्वषट्कारान् ॥ २० ॥

धानाः करम्भः सक्तवः परीवापः पयो दधि । सोमस्य रूपꣳ हविष आमिक्षा वाजिनं मधु ॥२१॥

धानानाꣳ रूपं कुवलं परीवापस्य गोधूमाः । सक्तूनाꣳ रूपं बदरमुपवाकाः करम्भस्य ॥ २२ ॥

पयसो रूपं यद्यवा दध्नो रूपं कर्कन्धूनि । सोमस्य रूपं वाजिनꣳ सौम्यस्य रूपमामिक्षा ॥२३॥

Āsandī rūpaṁ rājāsandyai vedyai kumbhī surādhānī. Antara uttaravedyā rūpaṁ kārotaro bhiṣak (i). //16//

Vedyā vediḥ samāpyate barhiṣā barhirindriyam. Yūpena yūpa āpyate praṇīto agniragninā (i). //17//

Havirdhānaṁ yadaśvinā"gnīdhraṁ yat sarasvatī. Indrāyaindraṁ sadaskṛtaṁ patnīśālaṁ gārhapatyaḥ(i).//18//

Praiṣebhiḥ praiṣānāpnotyāprībhirāprīryajñasya. Prayājebhiranuyājān vaṣaṭkārebhirāhutīḥ (i). //19//

Paśubhiḥ paśūnāpnoti puroḍāśairhavīṁṣyā. Chandobhiḥ sāmidhenīryājyābhirvaṣaṭkārān (i). //20//

Dhānāḥ karambhaḥ saktavaḥ parīvāpaḥ payo dadhi. Somasya rūpaṁ haviṣa āmikṣā vājinaṁ madhu (i). //21//

Dhānānāṁ rūpaṁ kuvalaṁ parīvāpasya godhūmāḥ. Saktūnāṁ rūpaṁ badaramupavākāḥ karambhasya (i). //22//

Payaso rūpaṁ yadyavā dadhno rūpaṁ karkandhūni. Somasya rūpaṁ vājinaṁ saumyasya rūpamāmikṣā (i).//23//

16. Wooden stool is the symbol of king's throne; the vessel, containing the fermented drink, is the symbol of the sacrificial altar; the middle space is the symbol of the *uttara vedi*, the northern altar; and the straining-cloth is the symbol of the physician. (1)

17. By this altar is indicated the altar of the resplendent Lord; by this grass-mat is indicated the grass-mat of the resplendent Lord; by the pillar of sacrificial canopy is indicated the pillar of the divine creation; by this fire is meant the inner fire divine. (1)

18. The twin-healers are, as if, the store of sacrificial supplies; the Doctress is, as if, the sacrificial fireplace. For the resplendent one is the sacrificial seat; for the householder's fire is a wife's mansion. (1)

19. By being obedient, one gets obedience; by being pleasing, one gets the pleasure of sacrifice; by fore-offerings one gets after-offerings; by *vaṣaṭ*, the sacrificial oblation, one gets sacrificial offerings. (1)

20. By animals one gets animals; by offering sacrificial cakes one gets sacrificial provisions; by metres one gets kindling verses (*sāmidhenī*) and by sacred hymns one gets sacrificial oblations. (1)

21. Roasted paddy, gruel, roasted barley flour, roasted rice, milk and curdled milk, whey and honey, these are the substitutes for the curative extract to be offered as an oblation. (1)

22. Small jujube fruit are the substitute for roasted paddy; wheat grains are the substitute for roasted rice; big jujube fruit are the substitutes for roasted barley flour; and the oats are the substitute for gruel. (1)

23. The substitute for milk are the barley grains; the substitute for curd are jujube fruit; the substitute for curative extract is whey; and the substitute for curative essence is curdled milk. (1)

आ श्रावयेति स्तोत्रियाः प्रत्याश्रावो अनुरूपः । यजेति धाय्यारूपं प्रगाथा येयजामहाः ॥ २४ ॥
अर्ध-ऋचैरुक्थानांꣳ रूपं पदैराप्नोति निविदः । प्रणवैः शस्त्राणांꣳ रूपं पयसा सोम आप्यते ।२५।
अश्विभ्यां प्रातःसवनमिन्द्रेणैन्द्रं माध्यंदिनम् । वैश्वदेवꣳ सरस्वत्या तृतीयमाप्तꣳ सवनम् ॥२६॥
वायव्यैर्वायव्यान्याप्नोति सतेन द्रोणकलशम् । कुम्भीभ्यामम्भृणौ सुते स्थालीभिः स्थालीराप्नोति ।२७।
यजुर्भिराप्यन्ते ग्रहा ग्रहैः स्तोमाश्च विष्टुतीः । छन्दोभिरुक्थाशस्त्राणि साम्नावभृथ आप्यते ॥२८॥
इडाभिर्भक्षानाप्नोति सूक्तवाकेनाशिषः । शंयुना पत्नीसंयाजान्त्समिष्टयजुषा सꣳस्थाम् ॥ २९ ॥
व्रतेन दीक्षामाप्नोति दीक्षयाऽऽप्नोति दक्षिणाम् । दक्षिणा श्रद्धामाप्नोति श्रद्धया सत्यमाप्यते ।३०।

Ā śravayeti stotriyāḥ pratyāśrāvo anurūpaḥ. Yajeti dhāyyārūpaṁ pragāthā yeyajāmahāḥ (i). //24//

Ardha-ṛcairukthānāṁ rūpaṁ padairāpnoti nividaḥ. Praṇavaiḥ śastrāṇāṁ rūpaṁ payasā soma āpyate (i). //25//

Aśvibhyāṁ prātaḥsavanam indreṇaindraṁ mādhyaṁdinam. Vaiśvadevaṁ sarasvatyā tṛtīyamāptaṁ savanam (i). //26//

Vāyavyairvāyavyānyāpnoti satena droṇakalaśam. Kumbhībhyāmambhṛṇau sute sthālībhi sthālīrāpnoti (i). //27//

Yajurbhirāpyante grahā grahai stomāśca viṣṭutīḥ. Chandobhirukthāśastrāṇi sāmnāvabhṛtha āpyate (i). //28//

Iḍābhirbhakṣānāpnoti sūktavākenāśiṣaḥ. Śaṁyunā patnīsaṁyājāntsamiṣṭayajuṣā saṁsthām (i). //29//

Vratena dīkṣāmāpnoti dīkṣaya'pnoti dakṣiṇām. Dakṣiṇā śraddhāmāpnoti śraddhayā satyamāpyate (i). //30//

24. The word *'āśrāvaya'* denotes a *'stotriya'* (a verse of eighty syllables), i.e.first three verses of the hymn; the word *'prātyaśrāva'* denotes the answer, i.e. *'astu .śrauṣaṭ'* which contains the later three verses of the hymn. The verse beginning with words *'yajāmahāḥ'* (Rv.X.23.1) denotes a *'pragātha'* (a combination of two verses in different metres). (1)

25. By half Ṛk verses one gets the form of *ukthas* (recitations of praise songs); by *padas* (one quarter of a verse) one gets *nivids* (small invocations); by *praṇavas* i.e. the word *om* one gets the form of *ṣastras* (a type of praise song); and by milk one gets curative extract. (1)

26. The offerings of the morning sacrifice are obtained by the twin-healers. The offerings of the mid-day sacrifice, that is meant for the resplendent Lord, are obtained by the resplendent Lord. The offerings of the third (the evening) sacrifice, meant for all the bounties of Nature, are obtained by the learning divine.(1)

27. By offering wooden cups, one gets wooden cups; by offering a cane-basket, one gets a big storing vat; by offering two small jars, one gets two cleansing pots; and by offering cooking pots, one gets cooking pots. (1)

28. By sacrificial texts (*yajuḥ*) one gains sacrificial pots (*grahas*); by pots, one gains verses of praises (*stomas*) and laudations (*viṣṭuti*). By the hymns (of the *atharva*) one gains eulogies and praise-songs, and by the *sāman* hymns, purificatory bath is obtained. (1)

29. By praises one gets edible foods; by pleasing utterance one gets blessings; by calmness one gets pleasing responses from wife; by properly performed sacrifice one becomes well-established. (1)

30. By observing a vow one gains consecration; by consecration one gains expertise; by expartise one gains faith; by faith the true eternal knowledge is gained. (1)

एतावद्रूपं यज्ञस्य यद्देवैर्ब्रह्मणा कृतम् । तदेतत्सर्वमाप्नोति यज्ञे सौत्रामणी सुते ॥ ३१ ॥
सुरावन्तं बर्हिषदंꣳ सुवीरं यज्ञꣳ हिन्वन्ति महिषा नमोभिः ।
दधानाः सोमं दिवि देवतासु मदेमेन्द्रं यजमानाः स्वर्काः ॥ ३२ ॥
यस्ते रसः सम्भृत ओषधीषु सोमस्य शुष्मः सुरया सुतस्य ।
तेन जिन्व यजमानं मदेन सरस्वतीमश्विनाविन्द्रमग्निम् ॥ ३३ ॥
यमश्विना नमुचेरासुरादधि सरस्वत्यसुनोदिन्द्रियाय ।
इमं तꣳ शुक्रं मधुमन्तमिन्दुꣳ सोमꣳ राजानमिह भक्षयामि ॥ ३४ ॥
यदत्र रिप्तꣳ रसिनः सुतस्य यदिन्द्रो अपिबच्छचीभिः ।
अहं तदस्य मनसा शिवेन सोमꣳ राजानमिह भक्षयामि ॥ ३५ ॥

Etāvadrūpaṁ yajñasya yaddevairbrahmaṇā kṛtam. Tadetat sarvamāpnoti yajñe sautrāmaṇī sute (i). //31//

Surāvantaṁ barhiṣadaṁ suvīraṁ yajñaṁ hinvanti mahiṣā namobhiḥ.
Dadhānāḥ somaṁ divi devatāsu mademendraṁ yajamānāḥ svarkāḥ. (i). //32//

Yaste rasaḥ sambhṛta oṣadhīṣu somasya śuṣmaḥ surayā sutasya.
Tena jinva yajamānaṁ madena sarasvatīmaśvināvindramagnim (i). //33//

Yamaśvinā namucerāsurādadhi sarasvatyasunodindriyāya.
Imaṁ taṁ śukraṁ madhumantaminduṁ somaṁ rājānamiha bhakṣyāmi (i). //34//

Yadatra riptaṁ rasinaḥ sutasya yadindro apībacchacībhiḥ.
Ahaṁ tadasya manasā sivena somaṁ rājānamiha bhakṣayāmi (i). //35//

31. Such is the form of the sacrifice that is performed by the learned ones and the intellectuals. The sacrificer gains all this, when he performs the *sautrāmaṇi* sacrifice (dedicated to security and protection). (1)

32. Great men, with adorations, speed up the sacrifice, well provided with delightful drinks, grass-mats to sit upon, and protected by brave warriors. May we, the sacrificers, by our offerings of devotional bliss to the bounties of Nature in the sky, make the resplendent one rejoice. (1)

33. O cure-plant, with your essence, that lies in medicinal herbs, and with your strength, when pressed out with fermented drink, may you delight the sacrificer, the Doctress, the twin-healers, the resplendent one and the adorable leader as well. (1)

34. The excellent curative extract, that was pressed out by the twin healers and the Doctress, to recoup the resplendent one, caught in the grip of the vicious devilish disease, the same sparkling, honey-sweet, and gladdening cure-juice I drink here, which is the king of all medicines. (1)

35. Whatever portion of the pressed out delighting cure-juice, that the resplendent self has drunk by his actions, is clinging here, that, with pure and unblemished thought, I drink here, which is the king of all medicines. (1)

पितृभ्यः स्वधायिभ्यः स्वधा नमः पितामहेभ्यः स्वधायिभ्यः स्वधा नमः
प्रपितामहेभ्यः स्वधायिभ्यः स्वधा नमः । अक्षन् पितरो ऽमीमदन्त पितरो
ऽतीतृपन्त पितरः पितरः शुन्धध्वम् ॥ ३६ ॥

पुनन्तु मा पितरः सोम्यासः पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा ।
पुनन्तु मा पितामहाः पुनन्तु प्रपितामहाः । पवित्रेण शतायुषा विश्वमायुर्व्यश्नवै ॥ ३७ ॥

अग्न आयूंषि पवस आ सुवोर्जमिषं च नः । आरे बाधस्व दुच्छुनाम् ॥ ३८ ॥

पुनन्तु मा देवजनाः पुनन्तु मनसा धियः ।
पुनन्तु विश्वा भूतानि जातवेदः पुनीहि मा ॥ ३९ ॥

पवित्रेण पुनीहि मा शुक्रेण देव दीद्यत् । अग्ने क्रत्वा क्रतूँ१रनु ॥ ४० ॥

यत्ते पवित्रमर्चिष्यग्ने विततमन्तरा । ब्रह्म तेन पुनातु मा ॥ ४१॥

पवमानः सो अद्य नः पवित्रेण विचर्षणिः । यः पोता स पुनातु मा ॥ ४२ ॥

उभाभ्यां देव सवितः पवित्रेण सवेन च । मां पुनीहि विश्वतः ॥ ४३ ॥

Pitṛbhyaḥ svadhāyibhyaḥ svadhā namaḥ(i) pitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ (ii) prapitāmahebhyaḥ svadhāyibhyaḥ svadhā namaḥ (iii).

Akṣan pitaro-(iv) 'mīmadanta pitaro-(v) 'tītṛpanta pitaraḥ (vi) pitaraḥ śundhadhvam (vii). //36//

Punantu mā pitraḥ somyāsaḥ punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā. Punantu mā pitāmahāḥ punantu prapitāmahāḥ pavitreṇa śatāyuṣā viśvamāyurvyaśnavai (i). //37//

Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām(i). //38//

Punantu mā devajanāḥ punantu manasā dhiyaḥ.

Punantu viśvā bhūtāni jātavedaḥ punīhi mā (i). //39//

Pavitreṇa punīhi mā śukreṇa deva dīdyat. Agne kratvā kratūṁranu (i). //40//

Yatte pavitramarciṣyagne vitatamantarā. Brahma tena punātu mā (i). //41//

Pavamānaḥ so adya naḥ pavitreṇa vicarṣaṇiḥ. Yaḥ potā sa punātu mā (i). //42//

Ubhābhyāṁ deva savitaḥ pavitreṇa savena ca. Māṁ punīhi viśvataḥ (i). //43//

36. May this food with reverence be for the parents, who are in quest of food. (1) May this food with reverence be for the grandparents, who are in quest of food. (2) May this food with reverence be for the great grand-parents, who are in quest of food. (3) The parents have taken meals. (4) The parents have been delighted. (5) The parents have been fully satisfied. (6) O parents, may you now cleanse yourselves. (7)

37. May the parents, drinkers of cure-juice cleanse me; may the grandparents cleanse me; may the great-grand-parents cleanse me with a pure life of a hundred years. May the grandparents cleanse me; may the great-grand-parents cleanse me with a pure life of a hundred years, so that I may live my full length of life. (1)

38. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)

39. May the enlightened ones purify me. May the thoughts along with my mind purify me. May all the beings purify me. O omniscient Lord, may you purify me. (1)

40. O refulgent Lord, purify me with the bright and pure strainer. O adorable Lord, make my actions accordant with yours. (1)

41. O fire divine, with the purifying power, that is diffused in your bright glow, may the Divine Supreme purify me. (1)

42. May the purifier Lord, the beholder of all, purify us today with His purifying power. May He, who is the purifier, purify me. (1)

43. O inspirer Lord, both by your purifying power as well as impulsion, purify me on all sides. (1)

वैश्वदेवी पुनती देव्यागाद्यस्यामिमा बह्व्यस्तन्वो वीतपृष्ठाः ।
तया मदन्तः सधमादेषु वयꣳ स्याम पतयो रयीणाम् ॥ ४४ ॥
ये समानाः समनसः पितरो यमराज्ये । तेषाँल्लोकः स्वधा नमो यज्ञो देवेषु कल्पताम् ॥ ४५ ॥
ये समानाः समनसो जीवा जीवेषु मामकाः ।
तेषाꣳ श्रीर्मयि कल्पतामस्मिँल्लोके शतꣳ समाः ॥ ४६ ॥
द्वे सृती अशृणवं पितॄणामहं देवानामुत मर्त्यानाम् ।
ताभ्यामिदं विश्वमेजत्समेति यदन्तरा पितरं मातरं च ॥ ४७ ॥
इदꣳ हविः प्रजननं मे अस्तु दशवीरꣳ सर्वगणꣳ स्वस्तये ।
आत्मसनि प्रजासनि पशुसनि लोकसन्यभयसनि ।
अग्निः प्रजां बहुलां मे करोत्वन्नं पयो रेतो अस्मासु धत्त ॥ ४८ ॥
उदीरतामवर उत्परास उन्मध्यमाः पितरः सोम्यासः ।
असुं य ईयुरवृका ऋतज्ञास्ते नोऽवन्तु पितरो हवेषु ॥ ४९ ॥

Vaiśvadevī punatī devyāgād yasyāmimā bahvyastanvo vītapṛṣṭhāḥ.
Tayā madantaḥ sadhamādeṣu vayaṁ syāma patayo rayīṇām (i). //44//

Ye samānāḥ samanasaḥ pitaro yamarājye. Teṣāṅllokaḥ svadhā namo yajño deveṣu kalpatām (i). //45//

Ye samānāḥ samanaso jīvā jīveṣu māmakāḥ.
Teṣāṁ śrīrmayi kalpatāmasmiṅlloke śataṁ samāḥ (i). //46//

Dve sṛtī aśṛṇavam pitṝṇāmahaṁ devānāmuta martyānām.
Tābhyāmidaṁ viśvamejatsameti yadantarā pitaraṁ mātaraṁ ca (i). //47//

Idaṁ haviḥ prajananam me astu daśavīraṁ sarvagaṇaṁ svastaye.
Ātmasani prajāsani paśusani lokasanyabhayasani.
Agniḥ prajāṁ bahulāṁ me karotvannaṁ payo reto asmāsu dhatta (i). //48//

Udīratāmavara utparāsa unmadhyamāḥ pitaraḥ somyāsaḥ.
Asuṁ ya īyuravṛkā ṛtājñāste no' vantu pitaro haveṣu (i). //49//

44. The purifying divine speech, pleasing to all the learned ones, has come to us. Many attractive forms are therein. Being delighted with her in the sacrificial banquets, may we become masters of riches. (1)

45. May the lodging, boarding and respected position of the elders, who are equal and of accordant thought and who dwell in a well-regulated kingdom, be secured through sacrifice among the learned ones. (1)

46. May the splendour of those, who are equals and accordant in thought among men closely related to me, be set on me in this world for a hundred years. (1)

47. I have heard, there are two paths for mortals to go by; one that of the elders, and the other that of the enlightened ones. All the moving creatures, that exist between the father (the sky) and the mother (the earth), have to go by either of these two. (1)

48. May this offering be producer of ten brave sons of mine for well-being of the whole clan. May the adorable Lord, bestower of self, bestower of progeny, bestower of cattle, bestower of worldly prosperity and bestower of security, bless me with plenty of offsprings. May you all provide us with food, milk and reproductive power. (1)

49. May the delightful elders of the lowest, the highest and the middle category, ascend higher. May they, the kind-hearted and truth-knowing elders, who have gained life, render help to us at our calls. (1)

अङ्गिरसो नः पितरो नवग्वा अथर्वाणो भृगवः सोम्यासः ।
तेषां वयꣳ सुमतौ यज्ञियानामपि भद्रे सौमनसे स्याम ॥ ५० ॥

ये नः पूर्वे पितरः सोम्यासोऽनूहिरे सोमपीथं वसिष्ठाः ।
तेभिर्यमः सꣳरराणो हवीꣳष्युशन्नुशद्भिः प्रतिकाममत्तु ॥ ५१ ॥

त्वꣳ सोम प्र चिकितो मनीषा त्वꣳ रजिष्ठमनु नेषि पन्थाम् ।
तव प्रणीती पितरो न इन्दो देवेषु रत्नमभजन्त धीराः ॥ ५२ ॥

त्वया हि नः पितरः सोम पूर्वे कर्माणि चक्रुः पवमान धीराः ।
वन्वन्नवातः परिधीँरपोर्णु वीरेभिरश्वैर्मघवा भवा नः ॥ ५३ ॥

त्वꣳ सोम पितृभिः संविदानोऽनु द्यावापृथिवी आ ततन्थ ।
तस्मै त इन्दो हविषा विधेम वयꣳ स्याम पतयो रयीणाम् ॥ ५४ ॥

Aṅgiraso naḥ pitaro navagvā atharvāṇo bhṛgavaḥ somyāsaḥ.
Teṣām vayaṁ sumatau yajñiyānāmapi bhadre saumanase syāma (i). //50//

Ye naḥ pūrve pitaraḥ somyāso'nūhire somapītham vasiṣṭhāḥ.
Tebhiryamaḥ saṁrarāṇo havīṁṣyuśannuśadbhiḥ pratikāmamattu (i). //51//

Tvaṁ soma pra cikito manīṣā tvaṁ rajiṣṭhamanu neṣi panthām.
Tava praṇītī pitaro na indo deveṣu ratnamabhajanta dhīrāḥ (i). //52//

Tvayā hi naḥ pitaraḥ soma pūrve karmāṇi cakruḥ pavamāna dhīrāḥ.
Vanvannavātaḥ paridhīṁraporṇu vīrebhiraśvairmaghavā bhavā naḥ (i) //53//

Tvaṁ soma pitṛbhiḥ saṁvidāno' nu dyāvāpṛthivī ā tatantha.
Tasmai ta indo haviṣā vidhema vayaṁ syāma patayo rayīṇām (i). //54//

50. Our elders are radiant with knowledge, explorers of new paths, firm on principles, illuminators and peace-loving. May we be in their good grace and also in good friendship of the pious persons. (1)

51. Our elders of old, enjoying devotional bliss, having full control on themselves, arrange devotional congregations. May the Controller of the universe, delighted in their company, longing with the longing ones, consume our offerings to His satisfaction. (1)

52. You, blissful Lord, are known pre-eminently for wisdom. You lead us on the straight path.O giver of happiness, our forefathers attained wisdom from the enlightened ones under your guidance. (1)

53 O blissful Lord, with your assistance, our ancient and wise sages have been performing their sacred duties; may you, fighting the foes and remaining undisturbed, open the enclosures and enrich us with large gifts of horses and children. (1)

54. O divine elixir, you spread yourself extensively through earth and heaven in association with our guardians. So let us serve you with devotion and become lords of riches. (1)

बर्हिषदः पितर ऊत्यर्वागिमा वो हव्या चकृमा जुषध्वम् ।
त आ गतावसा शन्तमेनाथा नः शं योररपो दधात ॥ ५५ ॥

आऽहं पितॄन्त्सुविदत्राँ२ अवित्सि नपातं च विक्रमणं च विष्णोः ।
बर्हिषदो ये स्वधया सुतस्य भजन्त पित्वस्त इहागमिष्ठाः ॥ ५६ ॥

उपहूताः पितरः सोम्यासो बर्हिष्येषु निधिषु प्रियेषु ।
त आ गमन्तु त इह श्रुवन्त्वधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५७ ॥

आ यन्तु नः पितरः सोम्यासोऽग्निष्वात्ताः पथिभिर्देवयानैः ।
अस्मिन् यज्ञे स्वधया मदन्तोऽधि ब्रुवन्तु तेऽवन्त्वस्मान् ॥ ५८ ॥

अग्निष्वात्ताः पितर एह गच्छत सदःसदः सदत सुप्रणीतयः ।
अत्ता हवींषि प्रयतानि बर्हिष्यथा रयिं सर्ववीरं दधातन ॥ ५९ ॥

ये अग्निष्वात्ता ये अनग्निष्वात्ता मध्ये दिवः स्वधया मादयन्ते ।
तेभ्यः स्वराडसुनीतिमेतां यथावशं तन्वं कल्पयाति ॥ ६० ॥

Barhiṣadaḥ pitara ūtyarvāgimā vo havyā cakṛmā juṣadhvam.
Ta ā gatāvasā śantamenāthā naḥ śaṁ yorarapo dadhāta (i). //55//

Ā'haṁ pitṝntsuvidatrāñ avitsi napātaṁ ca vikramaṇaṁ ca viṣṇoḥ.
Barhiṣado ye svadhayā sutasya bhajanta pitvasta ihāgamiṣṭhāḥ (i). //56//

Upahūtāḥ pitaraḥ somyāso barhiṣyeṣu nidhiṣu priyeṣu.
Ta ā gamantu ta iha śruvantvadhi bruvantu te 'vantvasmān (i). //57//

Ā yantu naḥ pitaraḥ somyāso'gniṣvāttāḥ pathibhirdeva-yānaiḥ.
Asmin yajñe svadhayā madanto'dhi bruvantu te 'va-ntvasmān (i). //58//

Agniṣvāttāḥ pitara eha gacchata sadaḥ sadaḥ sadata supraṇītayaḥ.
Attā havīṁṣi prayatāni barhiṣyathā rayiṁ sarvavīraṁ dadhātana (i). //59//

Ye agniṣvāttā ye anagniṣvāttā madhye divaḥ svadhayā mādayante.
Tebhyaḥ svarāḍasunītimetāṁ yathāvaśaṁ tanvaṁ kalpayāti (i). //60//

55. O elders, having seats in the assembly, come here with your protection. We have prepared offerings for you. May you come with your help and happiness; enjoy what we have to offer and then give us freedom from disease and fear and also from sin. (1)

56. I know very well the elders, who are liberal donors. I know the sure success and spread of the sacrifice. May these elders, who have seats in the assembly, come here and relish gladdening drinks along with good food. (1)

57. We have invited the elders of sweet temperament to enjoy the pleasing offerings placed on the sacred grass-mats. May they come here, listen to us, talk to us and may they help us in every way. (1)

58. May our elders of sweet temperament, expert in uses of fires, come here by godly paths. In this sacrifice, delighted with our offerings, may they listen to us, talk to us and may they help us in every way. (1)

59. O elders, expert in uses of fires, may you come here. O worthy leaders, may you occupy your proper places. May you eat the foodstuffs offered on the sacred grass-mats and thereafter grant us riches along with numerous children. (1)

60. To those, who are expert in uses of fires as well as to those, who are not expert in uses of fires, and who rejoice with abundant supplies in heaven, may the sovereign Lord grant bodies, long-lasting, and well under control. (1)

अग्निष्वात्तानृतुमतो हवामहे नाराशꣳसे सोमपीथं य आशुः ।
ते नो विप्रासः सुहवा भवन्तु वयꣳ स्याम पतयो रयीणाम् ॥ ६१ ॥
आच्या जानु दक्षिणतो निषद्येमं यज्ञमभि गृणीत विश्वे ।
मा हिꣳसिष्ट पितरः केन चिन्नो यद्व आगः पुरुषता कराम ॥ ६२ ॥
आसीनासो अरुणीनामुपस्थे रयिं धत्त दाशुषे मर्त्याय ।
पुत्रेभ्यः पितरस्तस्य वस्वः प्र यच्छत त इहोर्जं दधात ॥ ६३ ॥
यमग्ने कव्यवाहन त्वं चिन्मन्यसे रयिम् । तन्नो गीर्भिः श्रवाय्यं देवत्रा पनया युजम् ॥ ६४ ॥
यो अग्निः कव्यवाहनः पितॄन् यक्षदृतावृधः ।
प्रेदु हव्यानि वोचति देवेभ्यश्च पितृभ्य आ ॥ ६५ ॥
त्वमग्न ईडितः कव्यवाहनावाड्ढव्यानि सुरभीणि कृत्वी ।
प्रादाः पितृभ्यः स्वधया ते अक्षन्नद्धि त्वं देव प्रयता हवीꣳषि ॥ ६६ ॥

Agniṣvāttān ṛtumato havāmahe nārāśaṁse somapīthaṁ ya āśuḥ.
Te no viprāsaḥ suhavā bhavantu vayaṁ syāma patayo rayīṇām (i). //61//

Ācyā jānu dakṣiṇato niṣadyemaṁ yajñamabhi gṛṇīta viśve.
Mā hiṁsiṣṭa pitaraḥ kenacinno yadva āgaḥ puruṣatā karāma (i). //62//

Āsīnāso aruṇīnāmupasthe rayim dhatta dāśuṣe martyāya.
Putrebhyaḥ pitarastasya vasvaḥ pra yacchata ta ihorjaṁ dadhāta (i). //63//

Yamagne kavyavāhana tvam cinmanyase rayim. Tanno gīrbhiḥ śravāyyaṁ devatrā panayā yujam (i). //64//

Yo agniḥ kavyavāhanaḥ pitṝn yakṣadṛtāvṛdhaḥ.
Predu havyāni vocati devebhyaśca pitṛbhya ā (i). //65//

Tvamagna īḍitaḥ kavyavāhanāvāḍḍhavyāni surabhīṇi kṛtvī.
Prādāḥ pitṛbhyaḥ svadhayā te akṣannaddhi tvam deva prayatā havīṁṣi (i). //66//

61. We invite those persons who are expert in uses of fires and who are careful about seasons to work for the benefit of all men, and who enjoy the devotional bliss. May those wise ones be prompt to come at our invitation and may we become masters of riches. (1)

62. Being seated on the southern side with your knees bended, may all of you praise this sacrifice. O elders, do not harm us for any offence, which as human beings we might have committed. (1)

63. O elders, seated by the red glowing flames, may you bestow riches on the mortal, who gives liberally. O elders, arrange it so that his riches may go to his sons. May you, as such, infuse vigour here. (1)

64. O adorable Lord, conveyer of knowledge, whatever you consider as wealth, may you grant that to us through words worthy of hearing in gatherings of the learned ones. (1)

65. The adorable Lord, conveyer of knowledge, who gives liberally to the law-abiding elders, now grants supplies both to the enlightened ones as well as to the elders. (1)

66. O adorable Lord, conveyer of knowledge, having been praised you carry oblations to the bounties of Nature after making them fragrant. You give necessary supplies to the elders. They enjoy them. May you, O Lord, also enjoy the oblations absolutely pure. (1)

ये चेह पितरो ये च नेह याँश्च विद्म याँ२ उं च न प्रविद्म ।
त्वं वेत्थ यति ते जातवेदः स्वधाभिर्यज्ञꣳ सुकृतं जुषस्व ॥ ६७ ॥

इदं पितृभ्यो नमो अस्त्वद्य ये पूर्वासो य उपरास ईयुः ।
ये पार्थिवे रजस्या निषत्ता ये वा नूनꣳ सुवृजनासु विक्षु ॥ ६८ ॥

अधा यथा नः पितरः परासः प्रत्नासो अग्न ऋतमाशुषाणाः ।
शुचीदयन् दीधितिमुक्थशासः क्षामा भिन्दन्तो अरुणीरप व्रन् ॥ ६९ ॥

उशन्तस्त्वा नि धीमह्युशन्तः समिधीमहि । उशन्नुशत आ वह पितॄन् हविषे अत्तवे ॥ ७० ॥

अपां फेनेन नमुचेः शिर इन्द्रोदवर्तयः । विश्वा यदजय स्पृधः ॥ ७१ ॥

सोमो राजामृतꣳ सुत ऋजीषेणाजहान्मृत्युम् ।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७२ ॥

Ye ceha pitaro ye ca neha yāñśca vidma yāñ u ca na pravidma.
Tvaṁ vettha yati te jātavedaḥ svadhābhiryajñaṁ sukṛtaṁ juṣasva (i). //67//

Idaṁ pitṛbhyo namo astvadya ye pūrvāso ya uparāsa īyuḥ.
Ye pārthive rajasyā niṣattā ye vā nūnaṁ suvṛjanāsu vikṣu (i). //68//

Adhā yathā naḥ pitaraḥ parāsaḥ pratnāso agna ṛtamāśuṣāṇāḥ. Śucīdayan dīdhitimukthaśāsaḥ kṣāmā bhindanto aruṇīrapa vran(i). //69//

Uśantastvā ni dhīmahyuśantaḥ samidhīmahi. Usannuśata ā vaha pitṝn haviṣe attave (i). //70//

Apāṁ phenena namuceḥ śira indrodavartayaḥ. Viśvā yadajaya spṛdhaḥ (i). //71//

Somo rājāmṛtaṁ suta ṛjīṣeṇājahānmṛtyum.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //72//

67. The elders, who are here, and those, who are not here, those whom we know, and those also whom we do not know, O omniscient Lord, you know how many they are. May you provide this well-performed sacrifice with necessary supplies. (1)

68. Here today we pay homage to the elders, who depart earlier and to those who follow later; to those, who dwell in this material world as well as to those, who live among people of righteous actions. (1)

69. Thus, O adorable Lord, our virtuous and ancient fore-fathers, institutors of holy rites based on immortal truths, attained pure light, and reciting sacred hymns and dispersing gloom made purple dawns manifest. (1)

70. Full of yearning, we set you here; full of yearning, we blow you to blaze. Full of yearning, may you bring the elders, full of yearning, to partake of food here in the sacrifice. (1)

71. O resplendent Lord, may you tear off the head of clinging evils with the foam of water, and may you subdue all obstructing forces. (1)

72. The cure-juice (*soma*) the king of medicines, is the drink of life, when it is pressed out well. It leaves death behind with other crude drugs. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

अद्भ्यः क्षीरं व्यपिबत् क्रुङ्ङाङ्गिरसो धिया।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७३॥
सोममद्भ्यो व्यपिबच्छन्दसा हꣳसः शुचिषत्।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७४॥
अन्नात्परिस्रुतो रसं ब्रह्मणा व्यपिबत् क्षत्रं पयः सोमं प्रजापतिः।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७५॥
रेतो मूत्रं वि जहाति योनिं प्रविशदिन्द्रियम्। गर्भो जरायुणाऽऽवृत उल्बं जहाति जन्मना।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७६॥
दृष्ट्वा रूपे व्याकरोत् सत्यानृते प्रजापतिः। अश्रद्धामनृतेऽदधाच्छ्रद्धाꣳ सत्ये प्रजापतिः।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७७॥
वेदेन रूपे व्यपिबत् सुतासुतौ प्रजापतिः।
ऋतेन सत्यमिन्द्रियं विपानꣳ शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु॥ ७८॥

Adbhyaḥ kṣīraṁ vyapibat kruṅṅāṅgiraso dhiyā.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //73//

Somamadbhyo vyapibacchandasā haṁsaḥ śuciṣat.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //74//

Annātparisruto rasaṁ brahmaṇā vyapibat kṣatraṁ payaḥ somaṁ prajāpatiḥ.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtam madhu (i). //75//

Reto mūtraṁ vi jahāti yoniṁ praviśadindriyam. Garbho jarāyuṇā ''vṛta ulbaṁ jahāti janmanā.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //76//

Dṛṣṭvā rūpe vyākarot satyānṛte prajāpatiḥ. Aśraddhāmanṛte' dadhācchraddhāṁ satye prajāpatih.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //77//

Vedena rūpe vyapibat sutāsutau prajāpatiḥ.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //78//

73. The vital breath in its wisdom, acting like a swan, drinks only the milk separating it from waters mixed. By sacrifice the truth gains strength and consumption of food becomes pure. May this nectar-like sweet milk be the strength of the resplendent self. (1)

74. The swan, the sun, seated in the cloudless sky, drinks cure-juice from the waters to his pleasure. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the self. (1)

75. The Lord of creatures drinks with wisdom, the essence pressed out of food stuffs, the power of defence, and the cure-juice. By sacrifice the truth gains strength, and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

76. The penis discharges semen in preference of urine while entering the vagina. The embryo, surrounded by caul, leaves aside the covering folds at birth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

77. Discerning well, the Lord of creatures made two different forms—truth and falsehood. The Lord of creatures assigned disbelief to the falsehood and faith to the truth. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

78. Having acquired complete knowledge, the Lord of creatures drank up both the forms of the cure-juice, the pressed out and the unpressed. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

दृष्ट्वा परिस्रुतो रसं शुक्रेण शुक्रं व्यपिबत् पयः सोमं प्रजापतिः।
ऋतेन सत्यमिन्द्रियं विपानं शुक्रमन्धस इन्द्रस्येन्द्रियमिदं पयोऽमृतं मधु ॥ ७९ ॥

सीसेन तन्त्रं मनसा मनीषिण ऊर्णासूत्रेण कवयो वयन्ति।
अश्विना यज्ञं सविता सरस्वतीन्द्रस्य रूपं वरुणो भिषज्यन् ॥ ८० ॥

तदस्य रूपममृतं शचीभिस्तिस्रो दधुर्देवताः संरराणाः।
लोमानि शष्पैर्बहुधा न तोक्मभिस्त्वगस्य मांसमभवन्न लाजाः ॥ ८१ ॥

तदश्विना भिषजा रुद्रवर्तनी सरस्वती वयति पेशो अन्तरम्।
अस्थि मज्जानं मासरैः कारोतरेण दधतो गवां त्वचि ॥ ८२ ॥

सरस्वती मनसा पेशलं वसु नासत्याभ्यां वयति दर्शतं वपुः।
रसं परिस्रुता न रोहितं नग्नहुर्धीरस्तसरं न वेम ॥ ८३ ॥

Dṛṣṭvā parisruto rasaṁ śukreṇa śukraṁ vyapibat payaḥ somaṁ prajāpatiḥ.
Ṛtena satyamindriyaṁ vipānaṁ śukramandhasa indrasyendriyamidaṁ payo' mṛtaṁ madhu (i). //79//

Sīsena tantraṁ manasā manīṣiṇa ūrṇāsūtreṇa kavayo vayanti.
Aśvinā yajñaṁ savitā sarasvatīndrasya rūpaṁ varuṇo bhiṣajyan (i). //80//

Tadasya rūpamamṛtaṁ śacībhistisro dadhurdevatāḥ saṁrarāṇāḥ.
Lomāni śaṣpairbahudhā na tokmabhistvagasya māṁsamabhavanna lājāḥ (i). //81//

Tadaśvinā bhiṣajā rudravartanī sarasvatī vayati peśo antaram.
Asthi majjānaṁ māsaraiḥ kārotareṇa dadhato gavāṁ tvaci (i). //82//

Sarasvatī manasā peśalaṁ vasu nāsatyābhyāṁ vayati darśataṁ vapuḥ.

Rasaṁ parisrutā na rohitaṁ nagnahurdhīrastasaraṁ na vema (i). //83//

79. Having seen the thoroughly pressed out cure-juice, the Lord of creatures drank the pure cure-juice with pure milk. By sacrifice the truth gains strength and consumption of food becomes pure. May the nectar-like sweet milk be the strength of the resplendent self. (1)

80. As cloth is woven with a leaden loom and the woolen yarn, so wise and far-sighted twin-healers, the impeller Lord, the divine Doctress and the venerable Lord, willing to cure the person of the aspirant, span out the sacrifice with great care. (1)

81. This immortal form of the aspirant is given to him by the three deities working in full accord, with their actions. Hair is made with grass-shoots, skin with germinated barley, and roasted grain becomes his flesh. (1)

82. The twin-healers, the physicians and the Doctress, controlling the vital breaths, build his internal form; bone and marrow they make with cooked foodgrains, straining them with strainers and putting them under the skin of sense-organs. (1)

83. The divine Doctress, with the help of the twin-healers, weaves with intent care his beautiful and rich form, pleasing to look at as if with a shuttle and loom. From the food-juice the blood is made and the steady ferment mixes it with the foaming spirit. (1)

पयसा शुक्रममृतं जनित्रꣳ सुरया मूत्राज्जनयन्त रेतः ।
अपामतिं दुर्मतिं बाधमाना ऊवध्यं वातꣳ सब्वं तदारात् ॥ ८४ ॥

इन्द्रः सुत्रामा हृदयेन सत्यं पुरोडाशेन सविता जजान ।
यकृत् क्लोमानं वरुणो भिषज्यन् मतस्ने वायव्यैर्न मिनाति पित्तम् ॥ ८५ ॥

आन्त्राणि स्थालीर्मधु पिन्वमाना गुदाः पात्राणि सुदुघा न धेनुः ।
श्येनस्य पत्रं न प्लीहा शचीभिरासन्दी नाभिरुदरं न माता ॥ ८६ ॥

कुम्भो वनिष्ठुर्जनिता शचीभिर्यस्मिन्नग्रे योन्यां गर्भो अन्तः ।
प्लाशिर्व्यक्तः शतधार उत्सो दुहे न कुम्भी स्वधां पितृभ्यः ॥ ८७ ॥

मुखꣳ सदस्य शिर इत् सतेन जिह्वा पवित्रमश्विनासन्त्सरस्वती ।
चप्यं न पायुर्भिषगस्य वालो वस्तिर्न शेपो हरसा तरस्वी ॥ ८८ ॥

Payasā śukramamṛtaṁ janitraṁ surayā mūtrajjanayanta retaḥ.
Apāmatiṁ durmatiṁ bādhamānā ūvadhyaṁ vātaṁ sabvaṁ tadārāt (i). //84//

Indraḥ sutrāmā hṛdayena satyaṁ puroḍāśena savitā jajāna.
Yakṛt klomānaṁ varuṇo bhiṣajyan matasne vāyavyairna mināti pittam (i). //85//

Āntrāṇi sthālīrmadhu pinvamānā gudāḥ pātrāṇi sudughā na dhenuḥ.
Śyenasya patraṁ na plīhā śacībhirāsandī nābhirudaraṁ na mātā (i). //86//

Kumbho vaniṣṭhurjanitā śacībhiryasminnagre yonyāṁ garbho antaḥ.
Plāśirvyaktaḥ śatadhāra utso duhe na kumbhī svadhāṁ pitṛbhyaḥ (i). //87//

Mukhaṁ sadasya śira it satena jihvā pavitramaśvināsant-sarasvatī.
Capyaṁ na pāyurbhiṣagasya vālo vastırna śepo harasā tarasvī (i). //88//

84. With milk they produce the bright, immortal and reproductive semen (of the aspirant), and keeping away the ignorance and ill-will, with the food loaded in the stomach and in the intestines, they generate urine with the fermented drink. (1)

85. Truly, the good protector, the impeller Lord, makes the heart of the aspirant with good food; and the venerable Lord, the great physician, makes the liver, kidneys, and two lungs with air passages, and makes the gall also. (1)

86. The intestines are cooking pots full of sweet food; the bowels are pans full of food-sap like a good milch-cow. Like a hawk's wing is the spleen; the navel and belly with its mighty functions, is the main base like a mother. (1)

87. Nearby the bowels is the reproductive pitcher with its mighty powers, where at the farther end of the vagina is situated the womb. The penis is apparently the hundred-streamed faunt, from which the pitcher milks out sustenance (in the from of progeny) for the elders. (1)

88. The face is its more important part along with the important head. The tongue is a strainer. Twin-healers and the divine Doctress are in its mouth. The anus collects the residue. The kidney filtering the urine, and the penis, quick with vigour, is its physician. (1)

अश्विभ्यां चक्षुरमृतं ग्रहाभ्यां छागेन तेजो हविषा शृतेन ।
पक्ष्माणि गोधूमैः कुवलैरुतानि पेशो न शुक्रमसितं वसाते ॥ ८९ ॥
अविर्न मेषो नसि वीर्याय प्राणस्य पन्था अमृतो ग्रहाभ्याम ।
सरस्वत्युपवाकैर्व्यानं नस्यानि बर्हिर्बदरैर्जजान ॥ ९० ॥
इन्द्रस्य रूपमृषभो बलाय कर्णाभ्यां श्रोत्रममृतं ग्रहाभ्याम् ।
यवा न बर्हिर्भ्रुवि केसराणि कर्कन्धु जज्ञे मधु सारघं मुखात् ॥ ९१ ॥
आत्मन्नुपस्थे न वृकस्य लोम मुखे श्मश्रूणि न व्याघ्रलोम ।
केशा न शीर्षन्यशसे श्रियै शिखा सिंहस्य लोम त्विषिरिन्द्रियाणि ॥ ९२ ॥
अङ्गान्यात्मन् भिषजा तदश्विनात्मानमङ्गैः समधात् सरस्वती ।
इन्द्रस्य रूपं शतमानमायुश्चन्द्रेण ज्योतिरमृतं दधानाः ॥ ९३ ॥

Aśvibhyāṁ cakṣuramṛtaṁ grahābhyāṁ chāgena tejo haviṣa śṛtena.
Pakṣmāṇi godhūmaiḥ kuvalairutāni peśo na śukramasitaṁ vasāte (i). //89//

Avirna meṣo nasi vīryāya prāṇasya panthā amṛto grahābhyām.
Sarasvatyupavākairvyānaṁ nasyāni barhirbadarairjajāna (i). //90//

Indrasya rūpamṛṣabho balāya karṇābhyāṁ śrotramamṛtaṁ grahābhyam.
Yavā na barhirbhruvi kesarāṇi karkandhu jajñe madhu sāraghaṁ mukhāt (i). //91//

Ātmannupasthe na vṛkasya loma mukhe śmaśrūṇi na vyāghraloma.
Keśā na śīrṣanyaśase śriyai śikhā siṁhasya loma tviṣirindriyāṇi (i). //92//

Aṅgānyātman bhiṣajā tadaśvinātmānamaṅgaiḥ samadhāt sarasvatī.
Indrasya rūpaṁ śatamānamāyuścandreṇa jyotiramṛtam dadhānāḥ (i). //93//

89. With the twin cups the nectar-dripping eye is made. Light for it is provided by oblation of boiled goat-milk. With corns of wheat eyelashes are made and with jujube fruit the eyebrows in proper place. The eyes bear an appearance white and black. (1)

90. The sheep and the ram give vigour to his nostrils. The passage of breath is immortalising for the two receivers. The divine Doctress produces through-breath with the germinated barley; and the sacrificial grass produces hair inside the nostrils with the jujube fruit. (1)

91. For strength, the bull is the form of the aspirant. The immortal power of hearing has been procured from the two ear-cups. Barley and sacred grass form his eye brows. The jujube fruit produces bee-honey from his mouth. (1)

92. The hair on his body and on the pubes are the wolf's hair; and the moustache and the beard on the face are the tiger's hair; and the hair on his head as well as his crest, for fame and beauty, and sheen in his sense-organs is provided by lion's hair. (1)

93. The twin healers, the physicians, put his body and soul together and the divine Doctress joins his limbs with the soul. Thus they give to the aspirant his form, a life of hundred years, and the light immortal from the moon. (1)

सरस्वती योन्यां गर्भमन्तरश्विभ्यां पत्नी सुकृतं बिभर्ति ।
अपां रसेन वरुणो न साम्नेन्द्रं श्रिये जनयन्नप्सु राजा ॥ ९४ ॥

तेजः पशूनां हविरिन्द्रियावत् परिस्रुता पयसा सारघं मधु ।
अश्विभ्यां दुग्धं भिषजा सरस्वत्या सुतासुताभ्याममृतः सोम इन्दुः ॥ ९५ ॥

Sarasvatī yonyāṁ garbhamantaraśvibhyāṁ patnī sukṛtaṁ bibharti.
Apām̐ rasena varuṇo na sāmnendram̐ śriyai janayannapsu rājā (i). //94//

Tejaḥ paśūnām̐ havirindriyāvat parisrutā payasā sāraghaṁ madhu.
Aśvibhyāṁ dugdhaṁ bhiṣajā sarasvatyā sutāsutābhyāmamṛtaḥ soma induḥ (i). //95//

94. The divine Doctress, the wife, bears the fortunate embryo in her womb for the twin healers. And the venerable Lord willingly begets the aspirant with rich essence of the waters in the flood for His great splendour. (1)

95. The twin-healers and the divine Doctress procure for the aspirant the vigour of the animals, strength-giving sacrificial food, well-strained drink, milk, pure bee-honey and delighting nectar from pressed and unpressed cure-juice plant. (1)

अथ विंशोऽध्यायः ।

क्षत्रस्य योनिरसि क्षत्रस्य नाभिरसि । मा त्वा हिंसीन्मा मा हिंसीः ॥ १ ॥

नि षसाद धृतव्रतो वरुणः पस्त्यास्वा । साम्राज्याय सुक्रतुः । मृत्योः पाहि विद्योत्पाहि ॥२॥

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् ।
अश्विनोर्भैषज्येन तेजसे ब्रह्मवर्चसायाभि षिञ्चामि सरस्वत्यै भैषज्येन वीर्यायान्नाद्यायाभि षिञ्चामी—न्द्रस्येन्द्रियेण बलाय श्रियै यशसेऽभि षिञ्चामि ॥ ३ ॥

कोऽसि कतमोऽसि कस्मै त्वा काय त्वा । सुश्लोक सुमङ्गल सत्यराजन् ॥ ४ ॥

शिरो मे श्रीर्यशो मुखं त्विषिः केशाश्च श्मश्रूणि ।
राजा मे प्राणो अमृतं सम्राट् चक्षुर्विराट् श्रोत्रम् ॥ ५ ॥

ATHA VIMŚO' DHYĀYAḤ

Kṣatrasya yonirasi kṣatrasya nābhirasi (i). Mā tvā hiṁsīnmā mā hiṁsīḥ (i). //1//

Ni ṣasāda dhṛtavrato varuṇaḥ pastyāsvā. Sāmrājyāya sukratuḥ (i). Mṛtyoḥ pāhi (ii) vidyotpāhi (iii). //2//

Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyām.
Aśvinorbhaiṣajyena tejase brahmavarcasāyābhiṣiñcāmi (i)
Sarasvatyai bhaiṣajyena vīryāyānnādyāyābhiṣiñcāmī-(ii)
ndrasyendriyeṇa balāya śriyai yaśase' bhiṣiñcāmi (iii). //3//

Ko' si katamo' si kasmai tvā kāya tvā (i). Suśloka sumaṅgala satyarājan (ii). //4//

Śiro me śrīryaśo mukhaṁ tviṣiḥ keśāsca śmaśrūṇi.
Rājā me prāṇo amṛtaṁ samrāṭ cakṣurvirāṭ śrotram (i). //5//

CHAPTER TWENTY

1. O leader of the assembly, you are the birth-place of the governing power; you are the centre of the governing power. (1) May this seat of power not harm you; neither may it harm me. (2)

2. This venerable king, who is observing a vow, and who is good in deed, has ascended you for acquisition of an empire. (1) Protect him from death. (2) Protect him from the lightning. (3)

3. At the impulsion of the creator God, with arms of the healers and with hands of the nourisher, with the medical experience of the phyaicians and surgeons, I sprinkle you for the sake of lustre and for the sake of intellectual glory. (1) With the medical experience of the divine Doctress, I sprinkle you for the sake of manly vigour and food grains. (2) With the unique power of the resplendent Lord, I sprinkle you for the sake of strength, glory and fame. (3)

4. Who are you? Which of the deities are you? To whom should you be dedicated? To you, the Lord of creatures, we heareby dedicate. (1) O Lord of good fame, O bestower of weal, O true Lord! (2)

5. Splendour is my head; fame is my face; lustre is my hair, moustache and beard; the kingship is my never-dying breath; the emperorship is my vision; the overlordship is my hearing. (1)

जिह्वा मे भद्रं वाङ्महो मनो मन्युः स्वराड् भामः ।
मोदाः प्रमोदा अङ्गुलीरङ्गानि मित्रं मे सहः ॥ ६ ॥

बाहू मे बलमिन्द्रियꣳ हस्तौ मे कर्म वीर्यम् । आत्मा क्षत्रमुरो मम ॥ ७ ॥

पृष्ठीर्मे राष्ट्रमुदरमꣳसौ ग्रीवाश्च श्रोणी । ऊरू अरत्नी जानुनी विशो मेऽङ्गानि सर्वतः ॥ ८ ॥

नाभिर्मे चित्तं विज्ञानं पायुर्मेऽपचितिर्भसत् । आनन्दनन्दावाण्डौ मे भगः सौभाग्यं पसः ।
जङ्घाभ्यां पद्भ्यां धर्मोऽस्मि विशि राजा प्रतिष्ठितः ॥ ९ ॥

प्रति क्षत्रे प्रति तिष्ठामि राष्ट्रे प्रत्यश्वेषु प्रति तिष्ठामि गोषु ।
प्रत्यङ्गेषु प्रति तिष्ठाम्यात्मन् प्रति प्राणेषु प्रति तिष्ठामि पुष्टे प्रति द्यावापृथिव्योः प्रति तिष्ठामि यज्ञे ॥१०॥

त्रया देवा एकादश त्रयस्त्रिꣳशाः सुराधसः ।
बृहस्पतिपुरोहिता देवस्य सवितुः सवे । देवा देवैरवन्तु मा ॥ ११ ॥

Jihvā me bhadraṁ vāṅmaho mano manyuḥ svarāḍ bhāmaḥ. Modāḥ pramodā aṅgulīraṅgāni mitraṁ me sahaḥ (i). //6//

Bāhū me balamindriyaṁ hastau me karma vīryam. Ātmā kṣatramuro mama (i). //7//

Pṛṣṭhīrme rāṣtramudaramaṁsau grīvāśca śroṇī. Ūrū aratnī jānunī viśo me' ṅgāni sarvataḥ (i). //8//

Nābhirme cittaṁ vijñānaṁ pāyurme'pacitirbhasat. Ānandanandāvāṇḍau me bhagaḥ saubhāgyaṁ pasaḥ. Jaṅghābhyāṁ padbhyāṁ dharmo'smi viśi rājā pratiṣṭhitaḥ (i). //9//

Prati kṣatre prati tiṣṭhāmi rāṣṭre pratyaśveṣu prati tiṣṭhāmi goṣu. Pratyaṅgeṣu prati tiṣṭhāmyātman prati prāṇeṣu prati tiṣṭhāmi puṣṭe prati dyāvāpṛthivyoḥ prati tiṣṭhāmi yajñe (i). //10//

Trayā devā ekādaśa trayastriṁśāḥ surādhasaḥ. Bṛhaspatipurohitā devasya savituḥ save. Devā devairavantu mā (i). //11//

6. Auspiciousness is my tongue; might is my speech; enthusiasm is my mind; sovereignty is my wrath; delights are my fingers; sports are my limbs; and conquering power is my friend. (1)

7. Strength and wealth are my two arms; activity and aggressiveness are my two hands; defending the weak is my breast as well as soul. (1)

8. Good government is, as if, my ribs; and the people are my belly, my two shoulders, my neck, my hips, my thighs, my elbows, my knees and all my limbs. (1)

9. Thinking is my navel; correct information is my anus; worship is my vagina; joy and pleasure are my two testicles; wealth and good fortune are my penis; duty is my legs and feet; as such I am established as king among my people. (1)

10. There I am established in the ruling and administrative power; I am established in the government; I am established in horses as well as in cows. I am established in all the limbs as well as in the soul. I am established in vital breaths as well as in development. I am established in the heaven and earth as well as in the sacrifice I am established. (1)

11. There are three types of deities (bounties of Nature), eleven each in number, thirty-three in all, and bounteous. Under the leadership of the Lord Supreme and at the impulsion of the inspirer Lord, may those bounties of Nature guard me with the enlightened ones. (1)

प्रथमा द्वितीयैर्द्वितीयास्तृतीयैस्तृतीयाः सत्येन सत्यं यज्ञेन यज्ञो यजुर्भिर्यजूंषि सामभिः सामान्यृग्भिर्ऋचः पुरोऽनुवाक्याभिः पुरोऽनुवाक्या याज्याभिर्याज्या वषट्कारैर्वषट्कारा आहुतिभिराहुतयो मे कामान्त्समर्धयन्तु भूः स्वाहा ॥ १२ ॥

लोमानि प्रयतिर्मम त्वङ्म आनतिरागतिः । मांसं म उपनतिर्वस्वस्थि मज्जा म आनतिः ॥१३॥

यद्देवा देवहेडनं देवासश्चकृमा वयम् । अग्निर्मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः ॥ १४ ॥

यदि दिवा यदि नक्तमेनांसि चकृमा वयम् । वायुर्मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः ॥ १५ ॥

यदि जाग्रद्यदि स्वप्न एनांसि चकृमा वयम् । सूर्यो मा तस्मादेनसो विश्वान्मुञ्चत्वंहसः॥१६॥

यद्ग्रामे यदरण्ये यत्सभायां यदिन्द्रिये ।
यच्छूद्रे यदर्ये यदेनश्चकृमा वयं यदेकस्याधि धर्मणि तस्यावयजनमसि ॥ १७ ॥

यदापो अघ्न्या इति वरुणेति शपामहे ततो वरुण नो मुञ्च ।
अवभृथ निचुम्पुण निचेरुरसि निचुम्पुणः ।
अव देवैर्देवकृतमेनोऽयक्षयव मर्त्यैर्मर्त्यकृतं पुरुराव्णो देव रिषस्पाहि ॥ १८ ॥

Prathamā dvitīyairdvitīyāstṛtīyaistṛtīyāḥ satyena satyaṁ yajñena yajño yajurbhiryajūṁṣi sāmabhiḥ sāmānyṛgbhirṛcaḥ puro'nuvākyābhiḥ puro' nuvākyā yājyābhiryājyā vaṣaṭkārairvaṣaṭkārā āhutibhirāhutayo me kāmāntsamardhayantu bhūḥ svāhā (i). //12//

Lomāni prayatirmama tvaṅma ānatirāgatiḥ. Māṁsaṁ ma upanatirvasvasthi majjā ma ānatiḥ (i). //13//

Yaddevā devaheḍanaṁ devāsaścakṛmā vayam. Agnirmā tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //14//

Yadi divā yadi naktamenāṁsi cakṛmā vayam. Vāyurmā tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //15//

Yadi jāgradyadi svapna enāṁsi cakṛmā vayam. Sūryo mā . tasmādenaso viśvānmuñcatvaṁhasaḥ (i). //16//

Yadgrāme yadaraṇye yatsabhāyāṁ yadindriye.

Yacchūdre yadarye yadenaścakṛmā vayaṁ yadekasyādhi dharmaṇi tasyāvayajanamasi (i). //17//

Yadāpo aghnyā iti varuṇeti śapāmahe tato varuṇa no muñca (i). Avabhṛtha nicumpuṇa nicerurasi nicumpuṇaḥ. Ava devairdevakṛtameno' yakṣyava martyairmartyakṛtaṁ pururāvṇo deva riṣaspāhi (ii). //18//

12. May the first ones among them along with the second ones, the second ones with the third ones, the third ones with the truth, the truth with the sacrifice, the sacrifice with Yajuḥ hymns (sacrificial texts), Yajuḥ hymns with Sāmans (lyrical hymns), Sāmans with Ṛks (the praise hymns), Ṛks with the preceding and following sentences, the preceding and following sentences with invocations, invocations with dedications (*vaṣaṭ*), dedications with oblations, and so reinforced oblations fulfil my desires. O Being, Svāhā.(1)

13. Effort is my hair; reverence to me and assemblage of people around me is my skin; gifts are my flesh; wealth is my bone; and humility towards me is my marrow. (1)

14. O enlightened ones, being enlightened ourselves, whatever disrespect we might have shown towards the enlightened, may the adorable Lord *(agni)* expiate me for that sin and keep me away from all other guilt. (1)

15. If we have committed any sins in the day, or at night, may the Lord of cosmic vitality (*vāyu*) expiate me for that sin and keep me away from all other guilt. (1)

16. If we have committed any sins while awake or when asleep, may the illuminator Lord (*sūrya*) expiate me for that sin and keep me away from all other guilt. (1)

17. For the sin, that we might have committed in the village or in the wilderness, in the assembly or in our mind, against the labour class or against the rich or against some one's sacred duties, O Lord, may you be an expiation (1)

18. The life is never to be destroyed, thus we swear; and still we kill. O venerable Lord, may you free us from that sin. (1) O purificatory sacrifice, you are ever-moving like ocean; however, may you slow down your movement here, so that I may get atoned by the enlightened ones for the sins committed against the enlightened, and by mortals for the sins committed against the mortals. O Lord, protect me from the torturing sin. (2)

समुद्रे ते हृदयमप्स्वन्तः सं त्वा विशन्त्वोषधीरुतापः ।
सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥ १९॥
द्रुपदादिव मुमुचानः स्विन्नः स्नातो मलादिव । पूतं पवित्रेणेवाज्यमापः शुन्धन्तु मैनसः ॥ २० ॥
उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २१ ॥
अपो अद्यान्वचारिषं रसेन समसृक्ष्महि ।
पयस्वानग्न आऽगमं तं मा सं सृज वर्चसा प्रजया च धनेन च ॥ २२ ॥
एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि ।
समाववर्ति पृथिवी समुषाः समु सूर्यः । समु विश्वमिदं जगत् ।
वैश्वानरज्योतिर्भूयासं विभून् कामान् व्यश्नवै भूः स्वाहा ॥ २३ ॥
अभ्या दधामि समिधमग्ने व्रतपते त्वयि । व्रतं च श्रद्धां चोपैमीन्धे त्वा दीक्षितो अहम् ॥ २४ ॥

Samudre te hṛdayamapsvantaḥ saṁ tvā viśantvo-ṣadhīrutāpaḥ.
Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo'smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ. (i) //19//

Drupadādiva mumucānaḥ svinnaḥ snāto malādiva. Pūtaṁ pavitreṇevājyamāpaḥ śundhantu mainasaḥ (i). //20//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //21//

Apo adyānvacāriṣaṁ rasena samasṛkṣmahi.
Payasvānagna ā'gamaṁ taṁ mā saṁ sṛja varcasā prajayā ca dhanena ca (i). //22//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi (ii).
Samāvavarti pṛthivī samuṣāḥ samu sūryaḥ. Samu viśvamidaṁ jagat (iii).
Vaiśvānarajyotirbhūyāsaṁ vibhūn kāmān vyaśnavai bhūḥ svāhā (iv). //23//

Abhyādadhāmi samidhamagne vratapate tvayi. Vrataṁ ca śraddhāṁ copaimīndhe tvā dīkṣito aham (i). //24//

19. Your heart is in the ocean within the waters. May the herbs as well as waters enter in you. May waters and herbs be friendly to us, and unfriendly to him, who hates us and whom we do hate. (1)

20. As a sweating man, just released from toil, is cleansed of dirt by a bath; as the melted butter is cleansed with a strainer, so may the waters cleanse me of my sin. (1)

21. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divines. (1)

22. This day I have sported in waters and I have derived pleasure to the full. O fire, I have come to you carrying plenty of milk. May you bestow on me the lustre, progeny and the wealth as well. (1)

23. O Lord, you are the prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; put brilliance on me. (2) The earth rotates; also the dawns, and also the sun; the whole of this universe also rotates. (3) May I become a light leading all men. May my ambitious desires be fulfilled. O Being, *svāhā*. (4)

24. O adorable Lord, lord of all sacred vows, I hereby place (myself as) a kindling wood unto you. Being consecrated, I embrace the vow and the faith. Thus I enkindle you. (1)

यत्र ब्रह्म च क्षत्रं च सम्यञ्चौ चरतः सह । तँल्लोकं पुण्यं प्रज्ञेषं यत्र देवाः सहाग्निना ॥ २५ ॥
यत्रेन्द्रश्च वायुश्च सम्यञ्चौ चरतः सह । तँल्लोकं पुण्यं प्रज्ञेषं यत्र सेदिर्न विद्यते ॥ २६ ॥
अꣳशुना ते अꣳशुः पृच्यतां परुषा परुः । गन्धस्ते सोममवतु मदाय रसो अच्युतः ॥ २७ ॥
सिञ्चन्ति परि षिञ्चन्त्युत्सिञ्चन्ति पुनन्ति च । सुरायै बभ्र्वै मदे किन्त्वो वदति किन्त्वः ॥ २८ ॥
धानावन्तं करम्भिणमपूपवन्तमुक्थिनम् । इन्द्र प्रातर्जुषस्व नः ॥ २९ ॥
बृहदिन्द्राय गायत मरुतो वृत्रहन्तमम् । येन ज्योतिरजनयन्नृतावृधो देवं देवाय जागृवि ॥ ३० ॥
अध्वर्यो अद्रिभिः सुतꣳ सोमं पवित्र आ नय । पुनाहीन्द्राय पातवे ॥ ३१ ॥
यो भूतानामधिपतिर्यस्मिँल्लोका अधि श्रिताः ।
य ईशे महतो महाँस्तेन गृह्णामि त्वामहं मयि गृह्णामि त्वामहम् ॥ ३२ ॥

Yatra brahma ca kṣatraṁ ca samyañcau carataḥ saha. Tañllokaṁ puṇyaṁ prajñeṣaṁ yatra devāḥ sahāgnina(i). //25//

Yatrendrasca vāyusca samyañcau carataḥ saha. Tañllokaṁ puṇyaṁ prajñeṣaṁ yatra sedirna vidyate (i). //26//

Aṁśunā te aṁśuḥ pṛcyatāṁ paruṣā paruḥ. Gandhaste somamavatu madāya raso acyutaḥ (i). //27//

Siñcanti pari ṣiñcantyutsiñcanti punanti ca. Surāyai babhrvai made kintvo vadati kintvaḥ (i). //28//

Dhānāvantaṁ karambhiṇamapūpavantamukthinam.
Indra prātarjuṣasva naḥ (i). //29//

Bṛhadindrāya gāyata maruto vṛtrahantamam. Yena jyotirajanayannṛtāvṛdho devaṁ devāya jāgṛvi (i). //30//

Adhvaryo adribhiḥ sutaṁ somaṁ pavitra ā naya. Punāhīndrāya pātave (i). //31//

Yo bhūtānāmadhipatiryasmiñllokā adhi śritāḥ.
Ya īśe mahato mahāñstena gṛhṇāmi tvāmahaṁ mayi gṛhṇāmi tvāmaham (i). //32//

25. May I realize that virtuous world, where the intellectual power and the ruling power work in full harmony with each other and where the enlightened ones are in complete harmony with the adorable Lord.(1)

26. May I realize that virtuous world, where the rain and the wind work in complete harmony with each other and where there is no langour or idleness.(1)

27. May your shoot combine with its shoot; may your joint combine with its joint. May your scent mix with that of the cure-plant. May your unspilt juice be for our pleasure. (1)

28. They pour it (into vessels); they mix it thoroughly; they pour it into jugs; they strain it. In the ecstasy of brown-red fermented drink, the aspirant exclaims : "what a thing you are ! What a thing you are!" (1)

29. O aspirant, may you enjoy our morning meal consisting of rice, oats and excellent sweet cakes.(1)

30. O brave soldiers, sing rich praises to the resplendent Lord, who is the greatest killer of nescience. With His help, the supporters of law have created for the enlightened ones the light divine that shines unremittingly.(1)

31. O priest, bring here the cure-plants crushed with stones in the strainer. Filter it, so that the aspirant may drink it.(1)

32. By Him, who is the overlord of all the living beings and in whom these worlds find shelter, and who rules over the mightiest, I take you; I take you in myself.(1)

उपयामगृहीतोऽस्यश्विभ्यां त्वा सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्ण एष ते योनिरश्विभ्यां त्वा
सरस्वत्यै त्वेन्द्राय त्वा सुत्राम्णे ॥ ३३ ॥

प्राणपा मे अपानपाश्चक्षुष्पाः श्रोत्रपाश्च मे । वाचो मे विश्वभेषजो मनसोऽसि विलायकः ॥३४॥

अश्विनकृतस्य ते सरस्वतिकृतस्येन्द्रेण सुत्राम्णा कृतस्य । उपहूत उपहूतस्य भक्षयामि ॥ ३५ ॥

समिद्ध इन्द्र उषसामनीके पुरोरुचा पूर्वकृद्वावृधानः ।
त्रिभिर्देवैस्त्रिंशता वज्रबाहुर्जघान वृत्रं वि दुरो ववार ॥ ३६ ॥

नराशंसः प्रति शूरो मिमानस्तनूनपात्प्रति यज्ञस्य धाम ।
गोभिर्वपावान् मधुना समञ्जन् हिरण्यैश्चन्द्री यजति प्रचेताः ॥ ३७ ॥

ईडितो देवैर्हरिवाँ२ अभिष्टिराजुह्वानो हविषा शर्धमानः ।
पुरन्दरो गोत्रभिद्वज्रबाहुरा यातु यज्ञमुप नो जुषाणः ॥ ३८ ॥

Upayāmagṛhīto'syaśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇa eṣa te yoniraśvibhyāṁ tvā sarasvatyai tvendrāya tvā sutrāmṇe (i). //33//

Prāṇapā me apānapāścakṣuṣpāḥ śrotrapāśca me. Vāco me viśvabheṣajo manaso' si vilāyakaḥ (i). //34//

Aśvinakṛtasya te sarasvatikṛtasyendreṇa sutrāmṇā kṛtasya. Upahūta upahūtasya bhakṣayāmi (i). //35//

Samiddha indra uṣasāmanīke purorucā pūrvakṛdvāvṛdhānaḥ. Tribhirdevaistriṁśatā vajrabāhurjaghāna vṛtraṁ vi duro vavāra (i). //36//

Narāśaṁsaḥ prati śūro mimānastanūnapāt prati yajñasya dhāma.
Gobhirvapāvān madhunā samañjan hiraṇyaiścandrī yajati pracetāḥ (i). //37//

Īḍito devairharivāñ abhiṣṭirājuhvāno haviṣā śardhamānaḥ.
Purandaro gotrabhidvajrabāhurāyātu yajñamupa no juṣāṇaḥ (i). //38//

33. O devotional bliss, you have been duly accepted. I offer you to the healers, to the learning divine, and to the resplendent Lord, the good protector. This is your abode. I dedicate you to the healers, to the speech, and to the resplendent Lord, the good protector.(1)

34. O Lord, you are protector of my in-breath, protector of my out-breath, protector of my vision and protector of my hearing. You are a cure-all remedy for my speech and you are a tranquilizer for my mind.(1)

35. Having been invited, I partake of you, sacrificial foods, that have been prepared and offered to the twin healers, to the divine Doctress and to the resplendent Lord, the good protector.(1)

36. Brightening up in front of the dawns, the resplendent Lord, waxing mighty with the forward light, always acting in advance, accompanied by thirty-three bounties of Nature, the wielder of the bolt, strikes the evil dead and throws the gates open.(1)

37. Praised by men, brave against brave, measuring every place of sacrifice, always careful to keep his body perfectly fit, having plenty of cow-butter, possessing honey and gold, wise, he, the aspirant, performs sacrifice with cattle and gold.(1)

38. Praised by the enlightened ones, master of good horses, coming to help whenever invoked, gaining strength with abundant supplies, may the render of enemy forts, the cleaver of cow-stalls, and the wielder of thunderbolt come to attend our sacrifice full of friendly feeling.(1)

जुषाणो बर्हिर्हरिवान् न इन्द्रः प्राचीनꣳ सीदत् प्रदिशा पृथिव्याः ।
उरुप्रथाः प्रथमानꣳ स्योनमादित्यैरक्तं वसुभिः सजोषाः' ॥ ३९ ॥

इन्द्रं दुरः कवष्यो धावमाना वृषाणं यन्तु जनयः सुपत्नीः ।
द्वारो देवीरभितो वि श्रयन्ताꣳ सुवीरा वीरं प्रथमाना महोभिः' ॥ ४० ॥

उषासानक्ता बृहती बृहन्तं पयस्वती सुदुघे शूरमिन्द्रम् ।
तन्तुं ततं पेशसा संवयन्ती देवानां देवं यजतः सुरुक्मे' ॥ ४१ ॥

दैव्या मिमाना मनुषः पुरुत्रा होताराविन्द्रं प्रथमा सुवाचा ।
मूर्धन् यज्ञस्य मधुना दधाना प्राचीनं ज्योतिर्हविषा वृधातः ॥ ४२ ॥

तिस्रो देवीर्हविषा वर्धमाना इन्द्रं जुषाणा जनयो न पत्नीः ।
अच्छिन्नं तन्तुं पयसा सरस्वतीडा देवी भारती विश्वतूर्तिः' ॥ ४३ ॥

Juṣāṇo barhirharivān na indraḥ prācīnaṁ sīdat pradiśā pṛthivyāḥ.
Uruprathāḥ prathamānaṁ syonamādityairaktaṁ vasubhiḥ sajoṣāḥ (i). //39//

Indraṁ duraḥ kavaṣyo dhāvamānā vṛṣāṇaṁ yantu janayaḥ supatnīḥ.
Dvāro devīrabhito vi śrayantāṁ suvīrā vīram prathamānā mahobhiḥ (i). //40//

Uṣāsānaktā bṛhatī bṛhantaṁ payasvatī sudughe śūramindram.
Tantuṁ tataṁ peśasā saṁvayantī devānāṁ devaṁ yajataḥ surukme (i). //41//

Daivyā mimānā manuṣaḥ purutrā hotārāvindraṁ prathamā suvācā.
Mūrdhan yajñasya madhunā dadhānā prācīnaṁ jyotirhavīṣā vṛdhātaḥ (i). //42//

Tisro devīrhaviṣā vardhamānā indraṁ juṣāṇā janayo na patnīḥ.
Acchinnaṁ tantuṁ payasā sarasvatīḍā devī bhāratī viśvatūrtiḥ (i). //43//

39. May the resplendent one, master of good horses, attending our sacrifice far-spreading, extending his domain widely, accompanied and praised by young and old sages, be seated on the eastern side of the earth.(1)

40. May the resounding doors be wide open for the aspirant in the same way as good wives, capable of becoming good mothers, rush to their desiring husbands. May the doors divine, manned by brave soldiers, be thrown wide open on all the sides for the hero and go on expanding in dimensions.(1)

41. Majestic dawn and night, dripping water, richly yielding, fair of appearance, weaving the well-spread threads in vivid forms, worship the brave resplendent Lord, the most enlightened among the enlightened.(1)

42. The two divine priests, foremost and with pleasing voices, performing sacrifice, and protecting men, establishing the resplendent Lord at the head of the sacrifice, blaze up the eastern flame with their sweet offerings.(1)

43. May the all-surpassing three divine faculties, the speech, the discerning intellect and the culture, flourishing with oblations and attending the aspirant like wives capable of becoming mothers, keep the thread of our sacrifice unbroken with milk-offerings.(1)

त्वष्टा दधच्छुष्ममिन्द्राय वृष्णेऽपाकोऽचिष्टुर्यशसे पुरूणि ।
वृषा यजन्वृषणं भूरिरेता मूर्धन्यज्ञस्य समनक्तु देवान् ॥ ४४ ॥

वनस्पतिरवसृष्टो न पाशैस्त्मन्या समञ्जञ्छमिता न देवः ।
इन्द्रस्य हव्यैर्जठरं पृणानः स्वदाति यज्ञं मधुना घृतेन ॥ ४५ ॥

स्तोकानामिन्दुं प्रति शूर इन्द्रो वृषायमाणो वृषभस्तुराषाट् ।
घृतप्रुषा मनसा मोदमानाः स्वाहा देवा अमृता मादयन्ताम् ॥ ४६ ॥

आ यात्विन्द्रोऽवस उप न इह स्तुतः सधमादस्तु शूरः ।
वावृधानस्तविषीर्यस्य पूर्वीर्द्यौर्न क्षत्रमभिभूति पुष्यात् ॥ ४७ ॥

आ न इन्द्रो दूरादा न आसादभिष्टिकृदवसे यासदुग्रः ।
ओजिष्ठेभिर्नृपतिर्वज्रबाहुः सङ्गे समत्सु तुर्वणिः पृतन्यून् ॥ ४८ ॥

Tvaṣṭā dadhacchuṣmamindrāya vṛṣṇe'pāko'ciṣṭuryaśase purūṇi.
Vṛṣā yajan vṛṣaṇaṁ bhūriretā mūrdhan yajñasya samanaktu devān (i). //44//

Vanaspatiravasṛṣṭo na pāśaistmanyā samañjañchamitā na devaḥ.
Indrasya havyairjaṭharaṁ pṛṇānaḥ svadāti yajñam madhunā ghṛtena (i). //45//

Stokānāmindum prati śūra indro vṛṣāyamāṇo vṛṣabha-sturāṣāṭ.
Ghṛtapruṣā manasā modamānāḥ svāhā devā amṛtā mādayantām (i). //46//

Ā yātvindro' vasa upa na iha stutaḥ sadhamādastu śūraḥ.
Vāvṛdhānastaviṣīryasya pūrvīrdyaurna kṣatramabhibhūti puṣyāt (i). //47//

Ā na indro dūrādā na āsādabhiṣṭikṛdavase yāsadugraḥ.
Ojiṣṭhebhirnṛpatirvajrabāhuḥ saṅge samatsu turvaṇiḥ pṛtanyūn (i). //48//

44. May the Universal Mechanic, unsurpassed in excellence, moving everywhere, investing the showerer aspirant with strength, full of abundant vigour, bestowing strength on the strong, give honour to the enlightened ones at the head of the sacrifice.(1)

45. The conservator of forests, being free from the bonds of formalities, and mixing with people like an enlightened pacifier, filling the belly of the aspirant with delicious offerings, makes the sacrifice enjoyable with sweets and butter. (1)

46. May the resplendent Lord, killer of the enemies of the weak and the meek, showerer of happiness, swift conqueror, behaving like a bull, as well as the enlightened ones, free from fear of death, rejoice and be merry with the offerings of butter.(1)

47. May the resplendent Self, radiant like sun intrinsically vigorous, come to us for protection. May he, being praised here in this ceremony, enjoy the ecstasy of spiritual joy with us. May he, the possessor of many energies, strengthen his own overpowering force.(1)

48. May the resplendent Self, the fulfiller of aspirations, the Lord of men, equipped with adamantine forces, subduer of his adversaries, small or big, come to us for our protection, whether from far or near.(1)

आ न इन्द्रो हरिभिर्यात्वच्छार्वाचीनोऽवसे राधसे च ।
तिष्ठाति वज्री मघवा विरप्शीमं यज्ञमनु नो वाजसातौ ॥ ४९ ॥

त्रातारमिन्द्रमवितारमिन्द्रꣳ हवे-हवे सुहवꣳ शूरमिन्द्रम् ।
ह्वयामि शक्रं पुरुहूतमिन्द्रꣳ स्वस्ति नो मघवा धात्विन्द्रः ॥ ५० ॥

इन्द्रः सुत्रामा स्ववाँ२ अवोभिः सुमृडीको भवतु विश्ववेदाः ।
बाधतां द्वेषो अभयं कृणोतु सुवीर्यस्य पतयः स्याम ॥ ५१ ॥

तस्य वयꣳ सुमतौ यज्ञियस्यापि भद्रे सौमनसे स्याम ।
स सुत्रामा स्ववाँ२ इन्द्रो अस्मे आराच्चिद् द्वेषः सनुतर्युयोतु ॥ ५२ ॥

आ मन्द्रैरिन्द्र हरिभिर्याहि मयूररोमभिः ।
मा त्वा के चिन्नि यमन् विं न पाशिनोऽति धन्वेव ताँ२ इहि ॥ ५३ ॥

एवेदिन्द्रं वृषणं वज्रबाहुं वसिष्ठासो अभ्यर्चन्त्यर्कैः ।
स न स्तुतो वीरवद्धातु गोमद्यूयं पात स्वस्तिभिः सदा नः ॥ ५४ ॥

Ā na indro haribhiryātvacchārvācīno' vase rādhase ca. Tiṣṭhāti vajrī maghavā virapśīmaṁ yajñamanu no vājasātau (i). //49//

Trātāramindramavitāramindraṁ have have suhavaṁ śūramindram.

Hvayāmi śakraṁ puruhūtamindraṁ svasti no maghavā dhātvindraḥ (i). //50//

Indraḥ sutrāmā svavāñ avobhiḥ sumṛḍīko bhavatu viśvavedāḥ.

Bādhatāṁ dveṣo abhayaṁ kṛṇotu suvīryasya patayaḥ syāma (i). //51//

Tasya vayaṁ sumatau yajñiyasyāpi bhadre saumanase syāma.

Sa sutrāmā svavāñ indro asme ārāccid dveṣaḥ sanutaryuyotu (i). //52//

Ā mandrairindra haribhiryāhi mayūraromabhiḥ. Mā tvā ke cinni yaman viṁ na pāśino' ti dhanveva tāñ ihi (i). //53//

Evedindraṁ vṛṣaṇaṁ vajrabāhuṁ vasiṣṭhāso abhyarcantyarkaiḥ.
Sa na stuto viravaddhātu gomad yūyaṁ pāta svastibhiḥ sadā naḥ (i). //54//

49. May the resplendent Self, affectionately inclined to us, equipped with his vital faculties, come to us for our protection. He is the possessor of adamantine will-power, bounteous and powerful. He remains always with us to help in our benevolent noble deeds.(1)

50. At repeated worships, I invoke the resplendent Lord, the preserver, the rescuer, the brave and the one, who is easily propitiated. The Lord is invoked by all. May He, the bounteous Lord, bestow prosperity on us.(1)

51. May the protecting opulent Lord shower eternal happiness on us. May He, the all-wise, destroy the evil forces that obstruct our way, and thereby give us rest and safety. And may we be the possessors of excellent posterity.(1)

52. May we continue to enjoy the grace of Him and dwell in His auspicious benevolence. May that helpful and preserver Lord drive from us, even from afar, all those, who hate us.(1)

53. Come, resplendent Lord, with your beautiful multicolour radiant rays like that of a peacook. Let no obstruction detain you and catch you as the fowlers catch a bird by throwing snares; pass them by quickly as travellers cross a desert.(1)

54. O resplendent Lord, showerer of blessings, bearer of punitive justice, in this manner the celebrated sages have been glorifying you with hymns. May you, so glorified, grant us riches, posterity and cattle, and may you and your divine forces ever cherish us with blessings.(1)

समिद्धो अग्निरश्विना तप्तो घर्मो विराट् सुतः । दुहे धेनुः सरस्वती सोमꣳ शुक्रमिहेन्द्रियम् ॥५५॥
तनूपा भिषजा सुतेऽश्विनोभा सरस्वती । मध्वा रजाꣳसीन्द्रियमिन्द्राय पथिभिर्वहान् ॥ ५६ ॥
इन्द्रायेन्दुꣳ सरस्वती नराशꣳसेन नग्नहुम् । अधातामश्विना मधु भेषजं भिषजा सुते ॥ ५७ ॥
आजुह्वाना सरस्वतीन्द्रायेन्द्रियाणि वीर्यम् । इडाभिरश्विनाविषꣳ समूर्जꣳ सꣳ रयिं दधुः ॥५८॥
अश्विना नमुचेः सुतꣳ सोमꣳ शुक्रं परिस्रुता । सरस्वती तमाऽभरद्बर्हिषेन्द्राय पातवे ॥ ५९ ॥
कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिशः । इन्द्रो न रोदसी उभे दुहे कामान्त्सरस्वती ॥६०॥
उषासानक्तमश्विना दिवेन्द्रꣳ सायमिन्द्रियैः । सञ्जानाने सुपेशसा समञ्जाते सरस्वत्या ॥ ६१ ॥

पातं नो अश्विना दिवा पाहि नक्तꣳ सरस्वति ।
दैव्या होतारा भिषजा पातमिन्द्रꣳ सचा सुते ॥ ६२ ॥

Samiddho agniraśvinā tapto gharmo virāṭ sutaḥ. Duhe dhenuḥ sarasvatī somaṁ śukramihendriyam (i). //55//

Tanūpā bhiṣajā sute'śvinobhā sarasvatī. Madhvā rajāṁsīndriyamindrāya pathibhirvahān (i). //56//

Indrāyenduṁ sarasvatī narāśaṁsena nagnahum. Adhātamaśvinā madhu bheṣajaṁ bhiṣajā sute (i). //57//

Ājuhvānā sarasvatīndrāyendriyāṇi vīryam. Iḍābhiraśvinā-viṣaṁ samūrjaṁ saṁ rayiṁ dadhuḥ (i). //58//

Aśvinā namuceḥ sutaṁ somaṁ śukram parisrutā. Sarasvatī tamā'bharad bārhiṣendrāya pātave (i). //59//

Kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśaḥ. Indro na rodasī ubhe duhe kāmāntsarasvatī (i). //60//

Uṣāsānaktamaśvinā divendraṁ sāyamindriyaiḥ. Sañjānāne supeśasā samañjāte sarasvatyā (i). //61//

Pātaṁ no aśvinā divā pāhi naktaṁ sarasvati.
Daivyā hotārā bhiṣajā pātamindraṁ sacā sute (i). //62//

55. O twin healers, the fire has been made blazing; the cauldron is heated; the sparkling cure-juice has been pressed out; and the divine Doctress, like a milch-cow, has poured here bright and invigorating cure-juice.(1)

56. When the cure-juice is pressed out both the healers, protectors of body and expert physicians, and the divine Doctress fill all the worlds with sweetness. They send new strength through the channels for the aspirant. (1)

57. When the cure-juice is pressed out for the aspirant, the divine Doctress and the twin healers, the two physicians, mix with it the yeast, much praised by men and turn it into a sweet medicine.(1)

58. When invoked, the divine Doctress and the twin healers bestow on the aspirant the keenness of the sense-organs, manly vigour, food, cattle, energy and riches.(1)

59. Through sacrifice, the twin healers and the divine Doctress give to the aspirant that sparkling cure-jice to drink, which has been pressed out and stored by the miser.(1)

60. May the twin healers, accompanied by both the divine Doctress and the resplendent Lord, fulfil the desires by opening magnificent and wide doors of the regions, the heaven and earth.(1)

61. The twin healers, beautiful of form, accordant with the divine Doctress, in the morning and at night, in the day and in the evening, confer strength on the aspirant.(1)

62. May you, O twin healers, protect us by day; may you, O divine Doctress, protect us by night. When the cure-juice is pressed out, may both of you, O physicians, the divine priests, protect the aspirant.(1)

तिस्रस्त्रेधा सरस्वत्यश्विना भारतीडा । तीव्रं परिस्रुता सोममिन्द्राय सुषुवुर्मदम् ॥ ६३ ॥
अश्विना भेषजं मधु भेषजं नः सरस्वती । इन्द्रे त्वष्टा यशः श्रियꣳ रूपꣳरूपमधुः सुते ॥ ६४ ॥
ऋतुथेन्द्रो वनस्पतिः शशमानः परिस्रुता । कीलालमश्विभ्यां मधु दुहे धेनुः सरस्वती ॥ ६५ ॥
गोभिर्न सोममश्विना मासरेण परिस्रुता । समधातꣳ सरस्वत्या स्वाहेन्द्रे सुतं मधु ॥ ६६ ॥
अश्विना हविरिन्द्रियं नमुचेर्धिया सरस्वती । आ शुक्रमासुराद्वसु मघमिन्द्राय जभ्रिरे ॥ ६७ ॥
यमश्विना सरस्वती हविषेन्द्रमवर्धयन् । स बिभेद वलं मघं नमुचावासुरे सचा ॥ ६८ ॥
तमिन्द्रं पशवः सचाश्विनोभा सरस्वती । दधाना अभ्यनूषत हविषा यज्ञ इन्द्रियैः ॥ ६९ ॥
य इन्द्र इन्द्रियं दधुः सविता वरुणो भगः । स सुत्रामा हविष्पतिर्यजमानाय सश्चत ॥ ७० ॥
सविता वरुणो दधद्यजमानाय दाशुषे । आदत्त नमुचेर्वसु सुत्रामा बलमिन्द्रियम् ॥ ७१ ॥

Tisrastredhā sarasvatyaśvinā bhāratīḍā. Tīvraṁ p[illegible]ā somamindrāya suṣuvurmadam (i). //63//
Aśvinā bheṣjaṁ madhu bheṣajaṁ naḥ sarasvatī. Indre tvaṣṭā yaśaḥ śriyaṁ rūpaṁ rūpamadhuḥ sute (i). //64//
Ṛtuthendro vanaspatiḥ śaśamānaḥ parisrutā. Kīlālamaś-vibhyāṁ madhu duhe dhenuḥ sarasvatī (i). //65//
Gobhirna somamaśvinā māsareṇa parisrutā. Samadhātaṁ sarasvatyā svahendre sutaṁ madhu (i). //66//
Aśvinā havirindriyaṁ namucerdhiyā sarasvatī. Ā śukramāsurādvasu maghamindrāya jabhrire (i). //67//
Yamaśvinā sarasvatī haviṣendramavardhayan. Sa bibheda valaṁ maghaṁ namucāvāsure sacā (i). //68//
Tamindraṁ paśavaḥ sacāśvinobhā sarasvatī. Dadhānā abhyanūṣata haviṣā yajña indriyaiḥ (i). //69//
Ya indra indriyaṁ dadhuḥ savitā varuṇo bhagaḥ.
Sa sutrāmā haviṣpatiryajamānāya saścata (i). //70//
Savitā varuṇo dadhad yajamānāya dāśuṣe. Ādatta namucervasu sutrāmā balamindriyam (i). //71//

63. May the twin healers, and the three—the speech, the discriminating intellect, and the culture—in three separate forms provide the aspirant with strong elating bliss.(1)

64. When the cure-juice is pressed out, the twin healers serve it to us as a sweet medicine; the divine Doctress offers it as a medicine; and the cosmic Moulder serves it to the aspirant in the form of fame, fortune and varying appearances.(1)

65. In due seasons, the Lord of vegetation, being praised, presses out the sweet beverage for the aspirant. The divine Doctress milks the cow for the twin healers.(1)

67. The twin healers and the divine Doctress, with their ingenuity, fetch unadulterated sacrificial supplies, strength, and bounteous wealth for the aspirant from the niggard.(1)

68. The aspirant, whom the twin healers and the divine Doctress support with sacrificial urge, breaks through the tremendous devilish force of addiction. (1)

69. Both the twin healers along with the divine Doctress as well as all the animals, praise the resplendent Lord at the sacrifice, offering Him oblations with their sense-organs. (1)

70. The manly vigour, which the inspirer Lord, the venerable Lord and the wealth-bestowing Lord, grant to the aspirant, may the good protector and the Lord of all offerings bestow that on this sacrificer. (1)

71. Good protector, the resplendent Lord, takes away wealth, strength and manly vigour from the tight-gripped miser; the inspirer, venerable Lord bestows all that on the sacrificer, who is generous in charities. (1)

वरुणः क्षत्रमिन्द्रियं भगेन सविता श्रियम् । सुत्रामा यशसा बलं दधाना यज्ञमाशत ॥ ७२ ॥
अश्विना गोभिरिन्द्रियमश्वेभिर्वीर्यं बलम् । हविषेन्द्रꣳ सरस्वती यजमानमवर्धयन् ॥ ७३ ॥
ता नासत्या सुपेशसा हिरण्यवर्तनी नरा । सरस्वती हविष्मतीन्द्र कर्मसु नोऽवत ॥ ७४ ॥
ता भिषजा सुकर्मणा सा सुदुघा सरस्वती । स वृत्रहा शतक्रतुरिन्द्राय दधुरिन्द्रियम् ॥ ७५ ॥
युवꣳ सुराममश्विना नमुचावासुरे सचा । विपिपानाः सरस्वतीन्द्रं कर्मस्वावत ॥ ७६ ॥
पुत्रमिव पितरावश्विनोभेन्द्रावथुः काव्यैर्दꣳसनाभिः ।
यत्सुरामं व्यपिबः शचीभिः सरस्वती त्वा मघवन्नभिष्णक् ॥ ७७ ॥
यस्मिन्नश्वास ऋषभास उक्षणो वशा मेषा अवसृष्टास आहुताः ।
कीलालपे सोमपृष्ठाय वेधसे हृदा मतिं जनय चारुमग्नये ॥ ७८ ॥

Varuṇaḥ kṣatramindriyaṁ bhagena savitā śriyam.
Sutrāmā yaśasā balaṁ dadhānā yajñamāśata (i). //72//

Aśvinā gobhirindriyam aśvebhirvīryaṁ balam. Haviṣendraṁ sarasvatī yajamānamavardhyan (i). //73//

Tā nāsatyā supeśasā hiraṇyavartanī narā. Sarasvatī haviṣmatīndra karmasu no' vata (i). //74//

Tā bhiṣajā sukarmaṇā sā sudughā sarasvatī. Sa vṛtrahā śatakraturindrāya dadhurindriyam (i). //75//

Yuvaṁ surāmamaśvinā namucāvāsure sacā. Vipipānāḥ sarasvatīndraṁ karmasvāvata (i). //76//

Putramiva pitarāvaśvinobhendrāvathuḥ kāvyairdaṁsanābhiḥ. Yatsurāmaṁ vyapibaḥ śacībhiḥ sarasvatī tvā maghavannabhiṣṇak (i). //77//

Yasminnaśvāsa ṛṣabhāsa ukṣaṇo vaśā meṣā avasṛṣṭāsa āhutāḥ.
Kīlālape somapṛṣṭhāya vedhase hṛdā matiṁ janaya cārumagnaye (i). //78//

72. May the venerable Lord, bestowing strength for defending the weak, the inspirer Lord, bestowing wealth with grace, and the good protector, bestowing power with fame, attend this sacrifice. (1)

73. May the twin healers and the divine Doctress enhance the power of the aspirant, the sacrificer, with cattle, horses, keenness of sense-organs, mental power, physical strength and provisions. (1)

74. O resplendent Lord, may the twin healers, of beautiful appearance, endowed with human qualities and traversing the paths of gold, and the divine Doctress, provider of supplies, help us in our actions. (1)

75. Those two physicians, expert in their work, and the divine Doctress, liberal in giving, and the Lord, slayer of evil tendencies and busy in hundreds of actions, confer manly vigour on the aspirant. (1)

76. May you, O twin healers, and the Doctress divine, drink together the cure-juice, mixed with fermented beverage and assist the aspirant in his struggle against the wicked and unsocial elements.(1)

77. O resplendent Lord, may the twins divine nurse you with their wonderous powers and actions, as parents nurse their child. So you have drunk the gladdening draught of devotional bliss with your might. O Lord of riches, may the Speech divine always refresh you with praises. (1)

78. Develop friendly inclination in your heart towards the wise leader of people, to whom well-trained horses, bulls, oxen, good-tempered cows as well as rams have been offered and who enjoys sweet gruels and drinks cure-juice. (1)

अहाव्यग्ने हविरास्ये ते स्रुचीव घृतं चम्वीव सोमः ।
वाजसनिꣳ रयिमस्मे सुवीरं प्रशस्तं धेहि यशसं बृहन्तम् ॥ ७९ ॥
अश्विना तेजसा चक्षुः प्राणेन सरस्वती वीर्यम् । वाचेन्द्रो बलेनेन्द्राय दधुरिन्द्रियम् ॥ ८० ॥
गोमदू षु णासत्याश्वावद्यातमश्विना । वर्त्ती रुद्रा नृपाय्यम् ॥ ८१ ॥
न यत्परो नान्तर आदधर्षद्वृषण्वसू । दुःशꣳसो मर्त्यो रिपुः ॥ ८२ ॥
ता न आ वोढमश्विना रयिं पिशङ्गसन्दृशम् । धिष्ण्या वरिवोविदम् ॥ ८३ ॥
पावका नः सरस्वती वाजेभिर्वाजिनीवती । यज्ञं वष्टु धियावसुः ॥ ८४ ॥
चोदयित्री सूनृतानां चेतन्ती सुमतीनाम् । यज्ञं दधे सरस्वती ॥ ८५ ॥
महो अर्णः सरस्वती प्र चेतयति केतुना । धियो विश्वा वि राजति ॥ ८६ ॥

Ahāvyagne havirāsye te srucīva ghṛtaṁ camvīva somaḥ.
Vājasaniṁ rayimasme suvīraṁ praśastaṁ dhehi yaśasaṁ bṛhantaṁ (i). //79//
Aśvinā tejasā cakṣuḥ prāṇena sarasvatī vīryam.
Vācendro balenendrāya dedhurindriyam (i). //80//
Gomadū ṣu ṇāsatyāśvāvadyātamaśvinā. Varttī rudrā nṛpāyyam (i). //81//
Na yatparo nāntara ādadharṣad vṛṣaṇvasū. Duḥśaṁso martyo ripuḥ (i). //82//
Tā na ā voḍhamaśvinā rayiṁ piśaṅgasandṛśam. Dhiṣṇyā varivovidam (i). //83//
Pāvakā naḥ sarasvatī vājebhirvājinīvatī. Yajñaṁ vaṣṭu dhiyāvasuḥ (i). //84//
Codayitrī sūnṛtānāṁ cetantī sumatīnām. Yajñaṁ dadhe sarasvatī (i). //85//
Maho arṇaḥ sarasvatī pra cetayati ketunā. Dhiyo viśvā virājati (i). //86//

79. O fire divine, I have poured oblations in your mouth as the purified butter is poured into ladle and the cure-juice into mug. May you grant us wealth that brings power; bless us with good sons, and bestow upon us good and great fame. (1)

80. The twin healers with light gave vision to the aspirant; the Doctress divine with vital breath granted him the manly vigour; and the resplendent Lord, with speech and strength, invested him with power. (1)

81. O in-breaths and out-breaths, O breaths of vital complex, in whom there is no untruth, may you go with your wisdom and vigour by the direct road to the place, where sense-organs are getting their enjoyments directly from natural sources. (1)

82. O showerer of wealth, grant us those riches, which neither distant nor near malevolent man or foe shall rob. (1)

83. May you, O resolute twins-divine, bring to us riches of various sorts, and wealth-begetting wealth. (1)

84. May the divine speech, the fountain-head of all faculties (mental and spiritual), purifier and bestower of knowledge, recompenser of worship, be the source of inspiration and accomplishment for all our organized benevolent acts. (1)

85. O divine speech, you inspire those, who delight in truth. You instruct them, who are diligent. Please assist us in our efforts to perform the organized sacred acts. (1)

86. This speech divine sets in motion all the energies of the soul and intellect. It enlightens the wisdom of all, who are seekers of truth. (1)

इन्द्रा याहि चित्रभानो सुता इमे त्वायवः । अण्वीभिस्तना पूतासः ॥ ८७ ॥

इन्द्रा याहि धियेषितो विप्रजूतः सुतावतः । उप ब्रह्माणि वाघतः ॥ ८८ ॥

इन्द्रा याहि तूतुजान उप ब्रह्माणि हरिवः । सुते दधिष्व नश्चनः ॥ ८९ ॥

अश्विना पिबतां मधु सरस्वत्या सजोषसा । इन्द्रः सुत्रामा वृत्रहा जुषन्तां सोम्यं मधु ॥ ९० ॥

Indrāyāhi citrabhāno sutā ime tvāyavaḥ. Aṇvībhistanā pūtāsaḥ (i) //87//

Indrāyāhi dhiyeṣito viprajūtaḥ sutāvataḥ. Upa brahmāṇi vāghataḥ (i). //88//

Indrāyāhi tūtujāna upa brahmāṇi harivaḥ. Sute dadhiṣva naścanaḥ (i). //89//

Aśvinā pibatāṁ madhu sarasvatyā sajoṣasā.
Indraḥ sutrāmā vṛtrahā juṣantām̐ somyaṁ madhu (i). //90//

87. O soul, the lower self, of wonderful splendour, listen to us. All attainments of the vital and mental complex are meant for your acceptance. (1)

88. O soul, you are apprehended by understanding, admired by the wise, and sought after by the seekers. May you accept and assimilate what comes out as the essence of a toiling and purposeful life. (1)

89. O soul, the self, may you come in company with your faculties full of awareness and quick in acquirements; come, accept and assimilate the knowledge derived by the mind and the senses. (1)

90. O twin healers, may both of you drink honey-sweet cure-juice accordant with the Doctress divine. May the resplendent Lord, protector, and slayer of nescience, receive from us sweet devotion. (1)

अथोत्तरविंशतिः ।

अथैकविंशोऽध्यायः ।

इमं मे वरुण श्रुधी हवमद्या च मृडय । त्वामवस्युरा चके ॥ १ ॥

तत्त्वा यामि ब्रह्मणा वन्दमानस्तदा शास्ते यजमानो हविर्भिः ।
अहेडमानो वरुणेह बोध्युरुशꣳस मा न आयुः प्र मोषीः ॥ २ ॥

त्वं नो अग्ने वरुणस्य विद्वान् देवस्य हेडो अव यासिसीष्ठाः ।
यजिष्ठो वह्नितमः शोशुचानो विश्वा द्वेषाꣳसि प्र मुमुग्ध्यस्मत् ॥ ३ ॥

स त्वं नो अग्नेऽवमो भवोती नेदिष्ठो अस्या उषसो व्युष्टौ ।
अव यक्ष्व नो वरुणꣳ रराणो वीहि मृडीकꣳ सुहवो न एधि ॥ ४ ॥

महीमू षु मातरꣳ सुव्रतानामृतस्य पत्नीमवसे हुवेम ।
तुविक्षत्रामजरन्तीमुरूचीꣳ सुशर्माणमदितिꣳ सुप्रणीतिम् ॥ ५ ॥

ATHAIKAVIMŚO' DHYĀYAḤ

Imaṁ me varuṇa śrudhī havamadyā ca mṛḍaya. Tvāmavas-yurācake (i). //1//

Tattvā yāmi brahmaṇā vandamānastadāśāste yajamāno havirbhiḥ.
Aheḍamāno varuṇeha bodhyuruśaṁsa mā na āyuḥ pra moṣīḥ. (i). //2//

Tvaṁ no agne varuṇasya vidvān devasya heḍo ava yāsisīṣṭhāḥ.
Yajiṣṭho vahnitamaḥ śośucāno viśvā dveṣāṁsi pra mumug-dhyasmat (i). //3//

Sa tvaṁ no agne' vamo bhavotī nediṣṭho asyā uṣaso uyuṣṭau.
Ava yakṣva no varuṇaṁ rarāṇo vīhi mṛḍīkaṁ suhavo na edhi (i). //4//

Mahīmū ṣu mātaraṁ suvratānāmṛtasya patnīmavase huvema.
Tuvikṣatrāmajarantīmurūcīṁ suśarmāṇamaditiṁ supraṇītim (i). //5//

CHAPTER TWENTY-ONE

1. I invoke you, O venerable Lord, to make this day a happy one. I implore you for your helpful blessings. (1)

2. Praising you with devotional prayers, I implore you to enlighten me with that sacred knowledge, which the worshippers seek through offerings and reciting sacred hymns. O venerable Lord, do not look at us with disdain and do not deprive us of our life-span. (1)

3. O all-wise fire divine, avert from us the wrath of cosmic waters. You are the best invoker, and the most diligent bearer of oblations, the most resplendent; may you liberate us from all animosities. (1)

4. May you, O light-divine, our preserver, be nearest to us with your protection at the breaking of the dawn. May you reconcile to us the cosmic waters, and propitiated by our praise, cherish our homage, and be swift to respond to our calls. (1)

5. We invoke for protection the Earth, mother of the pious, sustainer of the truth, the great protectress, free from decay, full of attractions, granter of joys, undivided and an excellent creation. (1)

सुत्रामाणं पृथिवीं द्यामनेहसꣳ सुशर्माणमदितिꣳ सुप्रणीतिम्।
दैवीं नावꣳ स्वरित्रामनागसमस्रवन्तीमा रुहेमा स्वस्तये॥ ६॥
सुनावमा रुहेयमस्रवन्तीमनागसम्। शतारित्राꣳ स्वस्तये॥ ७॥
आ नो मित्रावरुणा घृतैर्गव्यूतिमुक्षतम्। मध्वा रजाꣳसि सुक्रतू॥ ८॥
प्र बाहवा सिसृतं जीवसे न आ नो गव्यूतिमुक्षतं घृतेन।
आ मा जने श्रवयतं युवाना श्रुतं मे मित्रावरुणा हवेमा॥ ९॥
शं नो भवन्तु वाजिनो हवेषु देवताता मितद्रवः स्वर्काः।
जम्भयन्तोऽहिं वृकꣳ रक्षाꣳसि सनेम्यस्मद्युयवन्नमीवाः॥ १०॥
वाजे-वाजेऽवत वाजिनो नो धनेषु विप्रा अमृता ऋतज्ञाः।
अस्य मध्वः पिबत मादयध्वं तृप्ता यात पथिभिर्देवयानैः॥ ११॥
समिद्धो अग्निः समिधा सुसमिद्धो वरेण्यः। गायत्री छन्द इन्द्रियं त्र्यविर्गौर्वयो दधुः॥ १२॥

Sutrāmāṇam pṛthivīṁ dyāmanehasaṁ suśarmāṇamaditiṁ supraṇītim.
Daivīṁ nāvaṁ svaritrāmanāgasamasravantīmāruhemā svastaye (i). //6//
Sunāvamāruheyamasravantīmanāgasam. Śatāritrāṁ svastaye (i). //7//
Ā no mitrāvaruṇā ghṛtairgavyūtimukṣatam. Madhvā rajāṁsi sukratū (i). //8//
Pra bāhavā sisṛtaṁ jīvase na ā no gavyūtimukṣatam ghṛtena.
Ā mā jane śravayataṁ yuvānā śrutaṁ me mitrāvaruṇā havemā (i). //9//
Śaṁ no bhavantu vājino haveṣu devatātā mitadravaḥ svarkāḥ.
Jambhayanto'hiṁ vṛkaṁ rakṣāṁsi sanemyasmadyuyavanna-mīvāḥ (i). //10//
Vājevāje'vata vājino no dhaneṣu viprā amṛtā ṛtajñāḥ.
Asya madhvaḥ pibata mādayadhvaṁ tṛptā yāta pathibhirdevayānaiḥ (i). //11//
Samiddho agniḥ samidhā susamiddho vareṇyaḥ. Gāyatrī chanda indriyaṁ tryavirgaurvayo dadhuḥ (i). //12//

6. For our weal, may we embark on the vessel divine, well-protecting, spacious, shining and unmenaced, full of comforts, seamless, goodly constructed, fitted with fine oars, flawless and never-leaking. (1)

7. For weal, may I embark on an excellent vessel, leak-proof, faultless and fitted with a hundred oars. (1)

8. May our Lord, friend and venerable, the performer of good works, furnish our cow-stalls with butter and sprinkle the worlds with sweetness. (1)

9. May you stretch forth your arms for prolongation of our existence. May you bedew with water the pastures of our cattle. May I be worthy of honours amongst men. O ever-youthful cosmic Lord of light and warmth, hear these my invocations. (1)

10. May the speedy horses (of the sun) be for our comfort at our call. Moving pleasantly in the sacrifice, beautiful in appearance, destroying snakes, wolves and pests, may they quickly banish all the calamities from us. (1)

11. O horses (of the sun), wise, immortal and skilled in eternal law, protect us in each and every battle for riches. Drink of this sweet mead. Be delighted; being satisfied, go on the paths along which the enlightened ones travel. (1)

12. May Samiddha (i.e. the fire enkindled with wood), the excellent Agni (fire) made blazing (with purified butter), Gāyatrī metre and the eighteen months old steer bestow life and vigour (on the aspirant). (1)

तनूनपाच्छुचिव्रतस्तनूपाश्च सरस्वती । उष्णिहा छन्द इन्द्रियं दित्यवाड्गौर्वयो दधुः ॥ १३ ॥
इडाभिरग्निरीड्यः सोमो देवो अमर्त्यः । अनुष्टुप्छन्द इन्द्रियं पञ्चाविर्गौर्वयो दधुः ॥ १४ ॥
सुबर्हिरग्निः पूषण्वान्त्स्तीर्णबर्हिरमर्त्यः । बृहती छन्द इन्द्रियं त्रिवत्सो गौर्वयो दधुः ॥ १५ ॥
दुरो देवीर्दिशो महीर्ब्रह्मा देवो बृहस्पतिः । पङ्क्तिश्छन्द इहेन्द्रियं तुर्यवाड्गौर्वयो दधुः ॥ १६ ॥
उषे यह्वी सुपेशसा विश्वे देवा अमर्त्याः । त्रिष्टुप्छन्द इहेन्द्रियं पष्ठवाड्गौर्वयो दधुः ॥ १७ ॥
दैव्या होतारा भिषजेन्द्रेण सयुजा युजा । जगती छन्द इन्द्रियमनड्वान्गौर्वयो दधुः ॥ १८ ॥
तिस्र इडा सरस्वती भारती मरुतो विशः । विराट् छन्द इहेन्द्रियं धेनुर्गौर्न वयो दधुः ॥ १९ ॥
त्वष्टा तुरीपो अद्भुत इन्द्राग्नी पुष्टिवर्धना । द्विपदा छन्द इन्द्रियमुक्षा गौर्न वयो दधुः ॥ २० ॥

Tanūnapācchucivratastanūpāśca sarasvatī. Uṣṇihā chanda indriyaṁ dityavāḍ gaurvayo dadhuḥ (i). //13//
Iḍābhiragnirīḍyah somo devo amartyaḥ. Anuṣṭup chanda indriyaṁ pañcāvirgaurvayo dadhuḥ (i). //14//
Subarhiragniḥ pūṣaṇvāntstīrṇabarhiramartyaḥ. Bṛhatī chanda indriyaṁ trivatso gaurvayo dadhuḥ (i). //15//
Duro devīrdiśo mahīrbrahmā devo bṛhaspatiḥ. Paṅktiśchanda ihendriyaṁ turyavāḍ gaurvayo dadhuḥ (i). //16//
Uṣe yahvī supeśasā viśve devā amartyāḥ. Triṣṭup chanda ihendriyaṁ paṣṭhavāḍ gaurvayo dadhuḥ (i). //17//
Daivyā hotārā bhiṣajendreṇa sayujā yujā. Jagatī chanda indriyamanaḍvān gaurvayo dadhuḥ (i). //18//
Tisra iḍā sarasvatī bhāratī maruto viśaḥ. Virāṭ chanda ihendriyaṁ dhenurgaurna vayo dadhuḥ (i). //19//
Tvaṣṭā turīpo adbhuta indrāgnī puṣṭivardhanā. Dvipadā chanda indriyamukṣā gaurna vayo dadhuḥ (i). //20//

13. May Tanūnapāt (i.e. never - decaying body), urging always to pious actions, and Sarasvatī (divine Doctress) that protects the body, Uṣṇik metre and the two years old steer bestow long life and vigour (on the aspirant). (1)

14. May Īḍya (i.e. worthy of praise), praiseworthy adorable Lord, and the immortal Soma (the blissful), Anuṣṭup metre and the thirty months old steer bestow long life and vigour (on the aspirant). (1)

15. May the Barhiḥ (i.e. sacred ġrass) with spread out tresses and the immortal Pūṣan (the nourisher), the Bṛhatī metre, and the three years old steer bestow long life and vigour (on the aspirant). (1)

16. May the Devīr-duraḥ (i.e. divine doors), mighty regions, and Bṛhaspati (Lord Supreme), the Lord of knowledge, the Paṅkti metre and the four years old bull bestow long life and vigour (on the aspirant). (1)

17. May the two Uṣas (i.e. dawns), beautiful in appearance and immortal Viṣvedevāḥ (all Nature's bounties), the Triṣṭup metre and a bull, capable of carrying burden bestow long life and vigour (on the aspirant). (1)

18. May the two Daivya-hotārā (two divine invokers), the two physicians and Indra (the resplendent), closely connected with each other, the Jagatī metre and the cart-drawing bullock bestow long life and vigour (on the aspirant). (1)

19. May the three, Iḍā (i.e. the divine intellect), Sarasvatī (i.e. the divine speech), and Bhāratī (i.e. the divine culture), and Maruts (the cloud-bearing winds) and Viśaḥ (the people), Virāṭ metre and the milch-cow bestow long life and vigour (on the aspirant). (1)

20. May Tvaṣṭṛ (i.e. divine sculptor or architect), quick-coming and wonderful, and Indrāgnī (the cloud and the fire), furtherers of nourishment, the Dvipada metre and the virile bull bestow long life and vigour (on the aspirant). (1)

शमिता नो वनस्पतिः सविता प्रसुवन् भगम् । ककुप्छन्द इहेन्द्रियं वशा वेहद्वयो दधुः ॥ २१ ॥
स्वाहा यज्ञं वरुणः सुक्षत्रो भेषजं करत् । अतिच्छन्दा इन्द्रियं बृहदृषभो गौर्वयो दधुः ॥ २२ ॥
वसन्तेन ऋतुना देवा वसवस्त्रिवृता स्तुताः । रथन्तरेण तेजसा हविरिन्द्रे वयो दधुः ॥ २३ ॥
ग्रीष्मेण ऋतुना देवा रुद्राः पञ्चदशे स्तुताः । बृहता यशसा बलꣳ हविरिन्द्रे वयो दधुः ॥ २४ ॥
वर्षाभिर्ऋतुनाऽऽदित्या स्तोमे सप्तदशे स्तुताः । वैरूपेण विशौजसा हविरिन्द्रे वयो दधुः ॥ २५ ॥
शारदेन ऋतुना देवा एकविꣳश ऋभव स्तुताः । वैराजेन श्रिया श्रियꣳ हविरिन्द्रे वयो दधुः ।२६।
हेमन्तेन ऋतुना देवास्त्रिणवे मरुत स्तुताः । बलेन शक्वरीः सहो हविरिन्द्रे वयो दधुः ॥ २७ ॥
शैशिरेण ऋतुना देवास्त्रयस्त्रिꣳशेऽमृता स्तुताः । सत्येन रेवतीः क्षत्रꣳ हविरिन्द्रे वयो दधुः ॥२८॥

Śamitā no vanaspatiḥ savitā prasuvan bhagam. Kakup chanda ihendriyaṁ vaśā vehadvayo dadhuḥ (i). //21//

Svāhā yajñaṁ varuṇaḥ sukṣatro bheṣajaṁ karat. Aticchandā indriyaṁ bṛhadṛṣabho gaurvayo dadhuḥ (i).//22//

Vasantena ṛtunā devā vasavastrivṛtā stutāḥ. Rathantareṇa tejasā havirindre vayo dadhuḥ (i). //23//

Grīṣmeṇa ṛtunā devā rudrāḥ pañcadaśe stutāḥ. Bṛhatā yaśasā balaṁ havirindre vayo dadhuḥ (i) //24//

Varṣābhirṛtunā"dityā stome saptadaśe stutāḥ. Vairūpeṇa viśaujasā havirindre vayo dadhuḥ (i). //25//

Sāradena ṛtunā devā ekaviṁśa ṛbhava stutāḥ. Vairājena śriyā śriyaṁ havirindre vayo dadhuḥ (i). //26//

Hemantena ṛtunā devāstriṇave maruta stutāḥ. Balena śakvarīḥ saho havirindre vayo dadhuḥ (i). //27//

Śaiśireṇa ṛtunā devāstrayastriṁśe'mṛtā stutāḥ. Satyena revatīḥ kṣatraṁ havirindre vayo dadhuḥ (i). //28//

21. May Vanaspatiḥ (i.e. Lord of vegetation), giving us joy, and Savitṛ (the impeller), bestower of prosperity, the Kakup metre and a barren cow bestow long life and vigour (on the aspirant). (1)

22. May Svāhākṛtis (i.e. the auspicious utterance *svāhā*), giving healing powers to sacrifice, and Varuṇa (the venerable Lord), the excellent protector, the Aticchandas metre and a huge and sturdy ox bestow long life and vigour (on the aspirant). (1)

23. In the Spring season, may the divine Vasus praised with the Trivṛt Stomas and the Rāthantara Sāmans, bestow lustre, supplies and long life on the aspirant. (1)

24. In the Summer season, may the divine Rudras, praised with the Pañcadaśa Stomas and with the Bṛhat Sāmans, bestow glory, strength, supplies and long life on the aspirant. (1)

25. In the Rainy season, may the Ādityas, praised with the Saptadaśa Stomas and with Vairūpa Sāmans, bestow subject people, vigour, supplies and long life on the aspirant. (1)

26. In the Autumn season, may the divine Ṛbhus, praised with the Ekviṁśa Stomas and with the Vairāj Sāmans, bestow splendour, supplies and long life on the aspirant. (1)

27. In the Winter season, may the divine Maruts, praised with Triṇava Stomas and with the Śakvarī Sāmans, bestow strength, endurance, supplies and long life on the aspirant. (1)

28. In the Frosty season, may the immortal bounties of Nature, praised with the Trayastriṁśa Stomas and with the Revatī Sāmans, bestow truth, ruling power, supplies and long life on the aspirant. (1)

होता यक्षत्समिधाऽग्निमिडस्पदेऽश्विनेन्द्रꣳ सरस्वतीमजो धूम्रो न गोधूमैः कुवलैर्भेषजं मधु शष्पैर्न
तेज इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ २९ ॥
होता यक्षत्तनूनपात्सरस्वतीमविर्मेषो न भेषजं पथा मधुमता भरन्नश्विनेन्द्राय वीर्यं बदरैरुपवाका-
भिर्भेषजं तोक्मभिः पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३० ॥
होता यक्षन्नराशꣳसं न नग्नहुं पतिꣳ सुरया भेषजं मेषः सरस्वती भिषग्रथो न चन्द्र्यश्विनोर्वपा
इन्द्रस्य वीर्यं बदरैरुपवाकाभिर्भेषजं तोक्मभिः पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य
होतर्यज ॥ ३१ ॥
होता यक्षदिडेडित आजुह्वानः सरस्वतीमिन्द्रं बलेन वर्धयन्नृषभेण गवेन्द्रियमश्विनेन्द्राय भेषजं
यवैः कर्कन्धुभिर्मधु लाजैर्न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३२॥
होता यक्षद्बर्हिरूर्णम्रदा भिषङ्नासत्या भिषजाऽश्विनाऽश्वा शिशुमती भिषग्धेनुः सरस्वती
भिषग्दुह इन्द्राय भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३३ ॥

Hotā yakṣat samidhā'gnimiḍaspade'śvinendraṁ sarasvatīmajo dhūmro na godhūmaiḥ kuvalairbheṣajaṁ madhu śaṣpairna teja indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //29//

Hotā yakṣattanūnapāt sarasvatīmavirmeṣo na bheṣajaṁ pathā madhumatā bharannaśvinendrāya vīryaṁ badarairupavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //30//

Hotā yakṣannarāśaṁsaṁ na nagnahuṁ patiṁ surayā bheṣajaṁ meṣaḥ sarasvatī bhiṣagratho na candryasvinorvapā indrasya vīryaṁ badarairūpavākābhirbheṣajaṁ tokmabhiḥ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //31//

Hotā yakṣadiḍeḍita ājuhvānaḥ sarasvatīmindraṁ balena vardhayannṛṣabheṇa gavendriyamaśvinendrāya bheṣajaṁ yavaiḥ karkandhubhirmadhu lājairna māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //32//

Hotā yakṣadbarhirūrṇammradā bhiṣaṅnasatyā bhiṣaj-ā'śvinā' śvā śiśumatī bhiṣagdhenuḥ sarasvatī bhiṣagduha indrāya bheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //33//

29. At the place of sacrifice, let the priest offer oblations to the Samidhāgni (Samiddha) with kindling fuel and to the twin healers and to the divine Doctress; smoke-coloured goat, and wheat and jujube fruit make a good remedy; honey, with germinated grain, gives lustre and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

30. Let the priest offer oblations to Tanūnapāt, and the divine Doctress. An ewe and a ram are a good remedy. In a sweetly way the twin healers give manly vigour to the aspirant with jujube fruit, and *indra-yava* (Wrightia Antidysenterica) and germinated grains as remedy. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

31. Let the priest offer oblations to the Lord Narāśaṁsa (i.e. adored by all men). The yeast mixed with the fermented drink and the ram are the remedy. The divine Doctress and the golden chariot of the healers give manly vigour to the aspirant with fat, jujube fruit, *indra-yava* and the germinated grains. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

32. Let the priest offer oblations to Iḍa with holy hymns, invoking the divine Doctress. He exalts the aspirant with strength. The twin healers provide remedy to the aspirant with bulls and cows, barley and jujube fruit, roasted paddy and parched grain mixed with honey. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

33. Let the priest offer oblations to the Barhiṣ, soft as wool. The truth-abiding twin healers are the two physicians. The mare with a foal and a milch-cow also are physicians and the divine Doctress is also a physician, giving medicine to the aspirant. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षद्दुरो दिशः कवष्यो न व्यचस्वतीरश्विभ्यां न दुरो दिश इन्द्रो न रोदसी दुघे दुहे धेनुः सरस्वत्यश्विनेन्द्राय भेषजꣳ शुक्रं न ज्योतिरिन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३४ ॥

होता यक्षत्सुपेशसोषे नक्तं दिवाऽश्विना समञ्जाते सरस्वत्या त्विषिमिन्द्रे न भेषजꣳ श्येनो न रजसा हृदा श्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३५ ॥

होता यक्षद्दैव्या होतारा भिषजाऽश्विनेन्द्रं न जागृवि दिवा नक्तं न भेषजैः शूषꣳ सरस्वती भिषक् सीसेन दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३६ ॥

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपसो रूपमिन्द्रे हिरण्ययमश्विनेडा न भारती वाचा सरस्वती मह इन्द्राय दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३७ ॥

Hotā yakṣadduro diśaḥ kavaṣyo na vyacasvatīraśvibhyāṁ na duro diśa indro na rodasī dughe duhe dhenuḥ sarasvatyaśvinendrāya bheṣajaṁ śukraṁ na jyotirindriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //34//

Hotā yakṣat supeśasoṣe naktaṁ divā'śvinā samañjāte sarasvatyā tviṣimindre na bheṣajaṁ śyeno na rajasā hṛdā śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //35//

Hotā yakṣaddaivyā hotārā bhiṣajā' śvinendraṁ na jāgṛvi divā naktaṁ na bheṣajaiḥ śūṣaṁ sarasvatī bhiṣak sīsena duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //36//

Hotā yakṣattisro devīrna bheṣajaṁ trayastridhātavo' paso rūpamindre hiraṇyayamaśvineḍā na bhāratī vācā sarasvatī maha indrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaj (i). //37//

34. Let the priest offer oblations to the Duro-diśaḥ (i.e. the doors of the regions), resounding and wide-extending. The Duro-diśaḥ and the aspirant milk heaven and earth for the twin healers. The divine Doctress and the twin healers milk the cow as a medicine for the aspirant, giving manly vigour and brilliant lustre. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

35. Let the priest offer oblations to the two Uṣās, beautiful of form, who keep company with the twin healers and the divine Doctress day and night. They fill the hawk-like aspirant with lustre, light, spirit and splendour, with the medicine and rice-gruel. Let them enjoy milk, pressed out cure-juice, butter, and honey. O priest, offer oblations of melted butter. (1)

36. Let the priest offer oblations to the Daivya-Hotārā, (divine priests), to the twin healers and to the aspirant. The divine Doctress, keeping awake day and night, milks out strength and manly vigour for the aspirant with remedies prepared with lead. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

37. Let the priest offer oblations to the Tisro-devīḥ (three divinities), the three remedies, the three active elements, that put a golden form on the aspirant. Iḍā, Bhāratī and Sarasvatī (the insight, the culture and the vitality), with good speech, give to the aspirant greatness and manly vigour. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षत् सुरेतसमृषभं नर्यापसं त्वष्टारमिन्द्रमश्विना भिषजं न सरस्वतीमोजो न जूतिरिन्द्रियं वृको न रभसो भिषग् यशः सुरया भेषजꣳ श्रिया न मासरं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ३८ ॥

होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुं भीमं न मन्युꣳ राजानं व्याघ्रं नमसाऽश्विना भामꣳ सरस्वती भिषगिन्द्राय दुह इन्द्रियं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥३९॥

होता यक्षदग्निꣳ स्वाहाऽऽज्यस्य स्तोकानाꣳ स्वाहा मेदसां पृथक् स्वाहा छागमश्विभ्याꣳ स्वाहा मेषꣳ सरस्वत्यै स्वाहा ऋषभमिन्द्राय सिꣳहाय सहस इन्द्रियꣳ स्वाहाऽग्निं न भेषजꣳ स्वाहा सोममिन्द्रियꣳ स्वाहेन्द्रꣳ सुत्रामाणꣳ सवितारं वरुणं भिषजां पतिꣳ स्वाहा वनस्पतिं प्रियं पाथो न भेषजꣳ स्वाहा देवा आज्यपा जुषाणो अग्निर्भेषजं पयः सोमः परिस्रुता घृतं मधु व्यन्त्वाज्यस्य होतर्यज ॥ ४० ॥

Hotā yakṣat suretasamṛṣabhaṁ naryāpasaṁ tvaṣṭāramindramaśvinā bhiṣajaṁ na sarasvatīmojo na jūtirindriyaṁ vṛko na rabhaso bhiṣag yaśaḥ surayā bheṣajaṁ śriyā na māsaraṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //38//

Hotā yakṣad vanaspatiṁ śamitāraṁ śatakratuṁ bhīmaṁ na manyuṁ rājānaṁ vyāghraṁ namasā'śvinā bhāmaṁ sarasvatī bhiṣagindrāya duha indriyaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i).//39//

Hotā yakṣadagniṁ svāhā" jyasya stokānāṁ svāhā medasāṁ pṛthak svāhā chāgamaśvibhyāṁ ṣvāhā meṣaṁ sarasvatyai svāha ṛṣabhamindrāya siṁhāya sahasa indriyaṁ svāhā'gniṁ na bheṣajaṁ svāhā somamindriyaṁ svāhendraṁ sutrāmāṇaṁ savītāraṁ varuṇaṁ bhiṣajām patiṁ svāhā vanaspatiṁ priyaṁ pātho na bheṣajaṁ svāhā devā ājyapā juṣāṇo agnirbheṣajaṁ payaḥ somaḥ parisrutā ghṛtaṁ madhu vyantvājyasya hotaryaja (i). //40//

38. Let the priest offer oblations to Tvaṣṭṛ, the prolific, the mighty, active for the benefit of men, and to the resplendent Lord, to the twin healers and to the divine Doctress. The physician, active as a wolf, gives power, speed, manly vigour and glory with splendour to the aspirant with fermented drink and rice-gruel as a medicine. Let them enjoy milk, pressed out cure-juice, butter and honey. O priest, offer oblations of melted butter. (1)

39. Let the priest offer oblations to Vanaspati, seasoner of sacrificial material, performer of a hundred selfless actions, fierce and enthusiastic, shining like a tiger. With sacrificial offerings, let him adore the twin healers, full of ardour. The divine Doctress milks out manly vigour for the aspirant. Let them enjoy milk, pressed out cure-juice. butter and honey. O priest, offer oblations of melted butter. (1)

40. Let the priest offer oblations to Agni (fire) with the utterance of *svāhā*. Drops of melted butter; *svāhā*. Separately the drops of fatty oil; *svāhā*. A goat to the twin healers; *svāhā*. A ram to the divine Doctress; *svāhā*. A strong bull to the resplendent one; *svāhā*. Manly vigour to the courageous lion; *svāhā*. Fire and the remedy; *svāhā*. Cure-juice and manly vigour; *svāhā*. The resplendent one, the good protector, the impeller, the venerable, the lord of physicians; *svāhā*. The Lord of vegetation, pleasing food, the medicine; *svāhā*. The enlightened ones,enjoyers of melted butter, the adorable accepting the medicine; *svāhā*.Let them enjoy milk, pressed out cure-juice,butter and honey. O priest, offer oblations of melted butter. (1)

होता यक्षदश्विनौ छागस्य वपाया मेदसो जुषेतांꣳ हविर्होतर्यज ।
होता यक्षत्सरस्वतीं मेषस्य वपाया मेदसो जुषतांꣳ हविर्होतर्यज ।
होता यक्षदिन्द्रमृषभस्य वपाया मेदसो जुषतांꣳ हविर्होतर्यज ॥ ४१ ॥

होता यक्षदश्विनौ सरस्वतीमिन्द्रꣳ सुत्रामाणमिमे सोमाः सुरामाणश्छागैर्न मेषैर्ऋषभैः सुताः शष्पैर्न तोक्मभिर्लाजैर्महस्वन्तो मदा मासरेण परिष्कृताः शुक्राः पयस्वन्तोऽमृताः प्रस्थिता वो मधुश्चुतस्तानश्विना सरस्वतीन्द्रः सुत्रामा वृत्रहा जुषन्तांꣳ सोम्यं मधु पिबन्तु मदन्तु व्यन्तु होतर्यज ॥ ४२ ॥

होता यक्षदश्विनौ छागस्य हविष आत्तामद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घस्तां नूनं घासे अज्राणां यवसप्रथमानांꣳ सुमत्क्षराणांꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करत एवाश्विना जुषेतांꣳ हविर्होतर्यज ॥ ४३ ॥

Hotā yakṣadaśvinau chāgasya vapāyā medaso juṣetāṁ havirhotaryaja.
Hotā yakṣatsarasvatīṁ meṣasya vapāyā medaso juṣatāṁ havirhotaryaja.
Hotā yakṣadindramṛṣabhasya vapāyā medaso juṣatāṁ havirhotaryaja (i). //41//

Hotā yakṣadaśvinau sarasvatīmindraṁ sutrāmāṇamime somāḥ surāmāṇaśchāgairna meṣairṛṣabhaiḥ sutāḥ śaṣpairna tokmabhirlājairmahasvanto madā māsareṇa pariṣkṛtāḥ śukrāḥ payasvanto'mṛtāḥ prasthitā vo madhuścutastānaśvinā sarasvatīndraḥ sutrāmā vṛtrahā juṣantaṁ somyaṁ madhu pibantu madantu vyantu hotaryaja (i). //42//

Hotā yakṣadaśvinau chāgasya haviṣa āttāmadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā gṛbho ghastāṁ nūnaṁ ghāse ajrāṇām yavasaprathamānāṁ sumatkṣarāṇāṁ śatarudriyāṇāmagniṣvāttānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādaṅgādavattānām karata evāśvinā juṣetāṁ havirhotaryaja (i). //43//

41. Let the priest offer oblations. May the twin healers employ the omentum and the marrow of a male-goat as a curing material. O priest, offer oblations.

    Let the priest offer oblations. May the divine Doctress employ the omentum and the marrow of a ram as a curing material. O priest, offer oblations.

    Let the priest offer oblations. May the aspirant employ the omentum and the marrow of a strong bull as a curing material. O priest, offer oblations. (1)

42. Let the priest offer oblations to the twin healers, the divine Doctress and the resplendent one, the good protector. Here are your much pleasing cure-juices, along with goats, rams and bullocks, pressed with rich shoots, germinated corn and parched rice, joy-giving, adorned with cooked rice, refined, sparkling, mixed with milk, nectar-like, presented dripping honey. May the twin healers, the divine Doctress and the resplendent one, the good protector and the slayer of nescience, accept them and drink sweet cure-juice. May they be merry and enjoy. O priest, offer oblations. (1)

43. Let the priest offer oblations to the twin healers. May both of them enjoy today the sacred food prepared with the milk and butter taken from goats, before the malicious people come and before the hordes of snatching men arrive. May both of them eat the delicious foods in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle and from the shoulders and from the deepest parts as well. Thus with the portions, taken from each and every part, may these twin healers make their repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षत् सरस्वतीं मेषस्य हविष आवयदद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासे अज्राणां यवसप्रथमानाꣳ सुमत्क्षराणाꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करदेवꣳ सरस्वती जुषताꣳ हविर्होतर्यज ॥ ४४ ॥
होता यक्षदिन्द्रमृषभस्य हविष आवयदद्य मध्यतो मेद उद्भृतं पुरा द्वेषोभ्यः पुरा पौरुषेय्या गृभो घसन्नूनं घासे अज्राणां यवसप्रथमानाꣳ सुमत्क्षराणाꣳ शतरुद्रियाणामग्निष्वात्तानां पीवोपवसनानां पार्श्वतः श्रोणितः शितामत उत्सादतोऽङ्गादङ्गादवत्तानां करदेवमिन्द्रो जुषताꣳ हविर्होतर्यज ।४५।

Hotā yakṣat sarasvatīm meṣasya haviṣa āvayadadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvattānāṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādaṅgādavāttānāṁ karadevam̐ sarasvatī juṣatām̐ havirhotaryaja (i). //44//

Hotā yakṣadindramṛṣabhasya haviṣa āvayadadya madhyato meda udbhṛtaṁ purā dveṣobhyaḥ purā pauruṣeyyā ghṛbho ghasannūnaṁ ghāse ajrāṇāṁ yavasaprathamānām̐ sumatkṣarāṇām̐ śatarudriyāṇāmagniṣvāttānaṁ pīvopavasanānāṁ pārśvataḥ śroṇitaḥ śitāmata utsādato'ṅgādangādavattānāṁ karadevamindro juṣatām̐ havirhotaryaja (i). //45//

44. Let the priest offer oblations to Sarasvatī (the divine Doctress). May she enjoy today the sacred food prepared with the milk and butter taken from sheep, before the malicious people come and before the hordes of snatching men arrive. May she eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions, taken from each and every part, may the divine Doctress make her repast and enjoy the sacrificial food. O priest, offer oblations. (1)

45. Let the priest offer oblations to Indra (the resplendent one). May he enjoy today the sacred food prepared from the milk and butter taken from the cow, before the malicious people come and the hordes of snatching men arrive. May he eat the delicious foods, in which the barley is the first and the foremost, so tasty that these slip down the gullet of their own, worthy of hundreds of praises, well-cooked in the fire, covered with a thick layer (of melted butter), taken out from the side, from the middle, from the shoulders and from the deepest part as well. Thus with the portions taken from each and every part, may the resplendent one make his repast and enjoy the sacrificial food. O priest, offer oblations. (1)

होता यक्षद्वनस्पतिमभि हि पिष्टतमया रभिष्ठया रशनयाधित। यत्राश्विनोश्छागस्य हविषः प्रिया धामानि यत्र सरस्वत्या मेषस्य हविषः प्रिया धामानि यत्रेन्द्रस्य ऋषभस्य हविषः प्रिया धामानि यत्राग्नेः प्रिया धामानि यत्र सोमस्य प्रिया धामानि यत्रेन्द्रस्य सुत्राम्णः प्रिया धामानि यत्र सवितुः प्रिया धामानि यत्र वरुणस्य प्रिया धामानि यत्र वनस्पतेः प्रिया पाथांꣳसि यत्र देवानामाज्यपानां प्रिया धामानि यत्राग्नेर्होतुः प्रिया धामानि तत्रैतान्प्रस्तुत्येवोपस्तुत्येवोपावस्रक्षद्रभीयस इव कृत्वी करदेवं देवो वनस्पतिर्जुषताꣳ हविर्होतर्यज ॥ ४६ ॥
होता यक्षदग्निꣳ स्विष्टकृतमयाडग्निरश्विनोश्छागस्य हविषः प्रिया धामान्ययाट् सरस्वत्या मेषस्य हविषः प्रिया धामान्ययाडिन्द्रस्य ऋषभस्य हविषः प्रिया धामान्ययाडग्नेः प्रिया धामान्ययाट् सोमस्य प्रिया धामान्ययाडिन्द्रस्य सुत्राम्णः प्रिया धामान्ययाट् सवितुः प्रिया धामान्ययाड् वरुणस्य प्रिया धामान्ययाड् वनस्पतेः प्रिया पाथाꣳस्ययाड् देवानामाज्यपानां प्रिया धामानि यक्षदग्नेर्होतुः प्रिया धामानि यक्षत् स्वं महिमानमायजतामेज्या इषः कृणोतु सो अध्वरा जातवेदा जुषताꣳ हविर्होतर्यज ॥ ४७ ॥

Hotā yakṣad vanaspatimabhi hi piṣṭatamayā rabhiṣṭhayā raśanayādhita. Yatrāśvinośchāgasya haviṣaḥ priyā dhāmāni yatra sarasvatyā meṣasya haviṣaḥ priyā dhāmāni yatrendrasya ṛṣabhasya haviṣaḥ priyā dhāmāni yatrāgneḥ priyā dhāmāni yatra somasya priyā dhāmāni yatrendrasya sutrāmṇaḥ priyā dhāmāni yatra savituḥ priyā dhāmāni yatra varuṇasya priyā dhāmāni yatra vanaspateḥ priyā pāthāṁsi yatra devānāmājyapanāṁ priyā dhāmāni yatrāgnerhotuḥ priyā dhāmāni tatraitān prastutyevopastutyevopā-vasrakṣadhrabhīyasa iva kṛtvi karadevaṁ devo vanspatirjuṣatāṁ havirhotaryaja (i). //46//

Hotā yakṣadagniṁ sviṣṭakṛtamayāḍagniraśvinośchāgasya haviṣaḥ priyā dhāmānyayāṭ sarasvatyā meṣasya haviṣaḥ priyā dhāmānyayāḍindrasya ṛṣabhasya haviṣaḥ priyā dhāmānyayāḍagneḥ priyā dhāmānyayāṭ somasya priyā dhāmānyayāḍindrasya sutrāmṇaḥ priyā dhāmānyayāṭ savituḥ priyā dhāmānyayāḍ varuṇasya priyā dhāmānyayāḍ vanaspateḥ priyā pāthāṁsyayāḍ devānāmājyapānāṁ priyā dhāmāni yakṣadagnerhotuḥ priyā dhāmāni yakṣat svaṁ mahimānamāyajatāmejyā iṣaḥ kṛṇotu so adhvarā jātavedā juṣatāṁ havirhotaryaja (i). //47//

46. Let the priest offer oblations to the Lord of vegetation, wearing a beautiful and very strong girdle. There where the favourite stations of the twin healers as well as of the goat, their offering, are; where the favourite stations of the divine Doctress as well as of the ram, her offering, are; where the favourite stations of the resplendent one as well as of the bull, his offering, are; where the favourite stations of the adorable Lord are; where the favourite stations of the blissful Lord are; where the favourite stations of the resplendent Lord, the good protector, are; where the favourite stations of the impeller Lord are; where the favourite stations of the venerable Lord are; where the favourite places of the Lord of vegetation are; where the favourite stations of the enlightened ones, fond of drinking purified butter, are; where the favourite stations of the fire divine, the sacrificer, are; there let him present them praising and lauding, making them quick and strong. May the Lord of vegetation arrange thus and rejoice with our offerings. O priest, offer oblations. (1)

47. Let the priest offer oblations to the adorable Lord, the performer of good sacrifices. The adorable Lord visits the favourite stations of the twin healers and of the goat, their offering; visits the favourite stations of the divine Doctress and of the ram, her offering; visits the favourite stations of the resplendent one and of the bull, his offering. He visits the favourite stations of the adorable Lord; visits the favourite stations of the blissful Lord; visits the favourite stations of the resplendent Lord, the good protector; visits the favourite stations of the impeller Lord; visits the favourite stations of the venerable Lord; visits the favourite stations of the Lord of the vegetation; visits the favourite stations of the enlightened ones, who are fond of drinking purified butter. He worships the favourite stations of the fire divine, the sacrificer; He worships His own granduer. Let him procure foods suitable for the sacrifice. May He, the omniscient, bring the sacrifice to successful completion and may He rejoice with our offerings. O priest, offer oblations. (1)

देवं बर्हिः सरस्वती सुदेवमिन्द्रे अश्विना ।
तेजो न चक्षुरक्ष्योर्बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ४८ ॥
देवीर्द्वारो अश्विना भिषजेन्द्रे सरस्वती ।
प्राणं न वीर्यं नसि द्वारो दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ४९ ॥
देवी उषासावश्विना सुत्रामेन्द्रे सरस्वती ।
बलं न वाचमास्य उषाभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५० ॥
देवी जोष्ट्री सरस्वत्यश्विनेन्द्रमवर्धयन् ।
श्रोत्रं न कर्णयोर्यशो जोष्ट्रीभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५१ ॥
देवी ऊर्जाहुती दुघे सुदुघेन्द्रे सरस्वत्यश्विना भिषजाऽवतः ।
शुक्रं न ज्योति स्तनयोराहुती धत्त इन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५२ ॥

Devaṁ barhiḥ sarasvatī sudevamindre aśvinā.
Tejo na cakṣurakṣyorbarhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //48//

Devīrdvāro aśvinā bhiṣajendre sarasvatī.
Prāṇaṁ na vīryaṁ nasi dvāro dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //49//

Devī uṣāsāvaśvinā sutrāmendre sarasvatī.
Balaṁ na vācamāsya uṣābhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //50//

Devī joṣṭrī sarasvatyaśvinendramavardhayan.
Śrotraṁ na karṇayoryaśo joṣṭrībhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //51//

Devī ūrjāhutī dughe sudughendre sarasvatyaśvinā bhiṣajā'vataḥ.
Śukraṁ na jyoti stanayorāhutī dhatta indriyaṁ vasuvane vasudheyasya vyantu yaja (i). //52//

48. The divine and the right divine Barhiṣ, the divine Doctress and the twin healers give to the aspirant the lustre and vision in his eyes, and through the Barhiṣ, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

49. The Devīr-Dvāraḥ, the two healers, ,the physicians, and the divine Doctress give to the aspirant breath and vigour in his nostrils and through the Dvāras, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

50. The two divine Uṣās, the twin healers, that are good protectors, and the divine Doctress give to the aspirant force and speech in his mouth and through two Uṣās, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

51. The divine Joṣṭrīs (sky and earth), the divine Doctress and the twin healers make the aspirant prosper; they put power of hearing as well as fame in his ears; and through Joṣṭrīs they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

52. The two divine Ūrjāhutis (offerings of delicious food), which are like well-yielding cows, the divine Doctress and the twin healers, protectors with medicines, put bright light in the breasts of the aspirant; through the two Āhutis, they give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवा देवानां भिषजा होताराविन्द्रमश्विना ।
वषट्कारैः सरस्वती त्विषिं न हृदये मतिꣳ होतृभ्यां दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥५३॥
देवीस्तिस्रस्तिस्रो देवीरश्विनेडा सरस्वती ।
शूषं न मध्ये नाभ्यामिन्द्राय दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५४ ॥
देव इन्द्रो नराशꣳसस्त्रिवरूथः सरस्वत्याश्विभ्यामीयते रथः ।
रेतो न रूपममृतं जनित्रमिन्द्राय त्वष्टा दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥ ५५ ॥
देवो देवैर्वनस्पतिर्हिरण्यपर्णो अश्विभ्याꣳ सरस्वत्या सुपिप्पल इन्द्राय पच्यते मधु ।
ओजो न जूतिरृषभो न भामं वनस्पतिर्नो दधदिन्द्रियाणि वसुवने वसुधेयस्य व्यन्तु यज ॥५६॥

Devā devānāṁ bhiṣajā hotārāvindramaśvinā.
Vaṣaṭkāraiḥ sarasvatī tviṣiṁ na hṛdaye matiṁ hotṛbhyāṁ dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //53//

Devīstisrastisro devīraśvineḍā sarasvatī.
Śūṣaṁ na madhye nābhyāmindrāya dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //54//

Deva indro narāśaṁsastrivarūthaḥ sarasvatyaśvibhyāmīyate rathaḥ.
Reto na rūpamamṛtaṁ janitramindrāya tvaṣṭā dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja (i). //55//

Devo devairvanaspatirhiraṇyaparṇo aśvibhyāṁ sarasvatyā supippala indrāya pacyate madhu.
Ojo na jūtirṛṣabho na bhāmaṁ vanaspatirno dadhadindriyāṇi vasuvane vasudheyasya vyantu yaja (i). //56//

53. The Daivyā-Hotārā (the two divine priests), the physicians of the enlightened ones, the twin healers, and the divine Doctress with sacrificial *vaṣaṭ* offerings, put brilliance and wisdom in the heart of the aspirant through the Daivyā-Hotārā and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

54. The Tisro-devīs (the three divinities), the twin healers, Iḍā and Sarasvatī put stamina in the midst of the navel of the aspirant and give him manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

55. The divine Narāśaṁsa (praised by men), the resplendent one, has got three regions; his chariot is driven by the twin healers and the divine Doctress. May Tvaṣṭṛ (the Universal Architect) bestow on the aspirant the seed and the form that is immortal as well as reproductive and the powers of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

56. The divine Vanaspati (Lord of vegetation) which has golden leaves and good fruit, along with the twin healers and the divine Doctress ripens sweet fruit for the aspirant. May the revered Vanaspati bestow on us ardour, speed, anger and power of all the sense-organs. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

देवं बर्हिर्वारितीनामध्वरे स्तीर्णमश्विभ्यामूर्णम्रदाः सरस्वत्या स्योनमिन्द्र ते सदः ।
ईशायै मन्युꣳ राजानं बर्हिषा दधुरिन्द्रियं वसुवने वसुधेयस्य व्यन्तु यज ॥ ५७ ॥

देवो अग्निः स्विष्टकृद्देवान्यक्षद्यथायथꣳ होताराविन्द्रमश्विना वाचा वाचꣳ सरस्वतीमग्निꣳ सोमꣳ स्विष्टकृत् स्विष्ट इन्द्रः सुत्रामा सविता वरुणो भिषगिष्टो देवो वनस्पतिः स्विष्टा देवा आज्यपाः स्विष्टो अग्निरग्निना होता होत्रे स्विष्टकृद्यशो न दधदिन्द्रियमूर्जमपचितिꣳ स्वधां वसुवने वसुधेयस्य व्यन्तु यज ॥ ५८ ॥

अग्निमद्य होतारमवृणीतायं यजमानः पचन् पक्तीः पचन् पुरोडाशान् बध्नन्नश्विभ्यां छागꣳ सरस्वत्यै मेषमिन्द्राय ऋषभꣳ सुन्वन्नश्विभ्याꣳ सरस्वत्या इन्द्राय सुत्राम्णे सुरासोमान् ॥ ५९ ॥

Devaṁ barhirvāritīnāmadhvare stīrṇamasvibhyāmūrṇam-mradāḥ sarasvatyā syonamindra te sadaḥ. Īśāyai manyuṁ rājānaṁ barhiṣā dadhurindriyaṁ vasuvane vasudheyasya vyantu yaja (i). //57//

Devo agniḥ sviṣṭakṛd devān yakṣadyathāyathaṁ hotārāvindramaśvinā vācā vācaṁ sarasvatīmagniṁ somaṁ sviṣṭakṛt sviṣṭa indraḥ sūtrāamā savitā varuṇo bhiṣagiṣto devo vanaspatiḥ sviṣṭā devā ājyapāḥ sviṣṭo agniragninā hotā hotre sviṣṭakṛdyaśo na dadhadindriyamūrjamapacitiṁ svadhāṁ vasuvane vasudheyasya vyantu yaja (i). //58//

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacan paktīḥ pacan puroḍāśān badhnannaśvibhyāṁ chāgaṁ sarasvatyai meṣamindrāya ṛṣabhaṁ sunvannaśvibhyāṁ sarasvatyā indrāya sutrāmṇe surāsomān (i). //59//

57. O aspirant, may the divine Barhiṣ (sacred grass), soft as wool, spread out by the divine Doctress and the twin healers at the place of the sacrifice, be a comfortable seat for you. Through the Barhiṣ, they put the raging anger in you for dominance over others and give you manly vigour. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

58. Agni (the adorable leader), and the Sviṣṭakṛt-devas (performers of pleasing actions), entertain the enlightened ones, as is due and proper for each—the two divine priests, the resplendent self and the twin healers; with pleasing speech, he reciprocates the good speech of the divine Doctress, of the adorable leader and of the pacifier and of the Sviṣṭakṛt. The good protector, the resplendent self, the impeller, the venerable, and the physicians are entertained; the sporting Vanaspati (Lord of vegetation) is entertained; the enlightened ones, fond of drinking purified butter, have been entertained; the adorable leader has worshipped well the adorable Lord; the cosmic priest has bestowed on the priest, performer of good actions, fame, strength, vigour, honour, and food supplies. At the time of distribution of wealth, may they obtain store of wealth (for us). Offer oblations. (1)

59. Today this sacrificer has chosen the adorable Lord as his priest, and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the twin healers, a ram for the divine Doctress, and a bull for the resplendent self; and he has pressed out fermented cure-juices for the twin healers, the divine Doctress and resplendent self, the good protector. (1)

सूपस्था अद्य देवो वनस्पतिरभवदश्विभ्यां छागेन सरस्वत्यै मेषेणेन्द्राय ऋषभेणाक्षँस्तान् मेदस्तः प्रति पचताग्रृभीषतावीवृधन्त पुरोडाशैरपुरश्विना सरस्वतीन्द्रः सुत्रामा सुरासोमान् ॥ ६० ॥
त्वामद्य ऋष आर्षेय ऋषीणां नपादवृणीतायं यजमानो बहुभ्य आ सङ्गतेभ्य एष मे देवेषु वसु वार्यायक्षयत इति ता या देवा देव दानान्यदुस्तान्यस्मा आ च शास्वा च गुरस्वेषितश्च होतरसि भद्रवाच्याय प्रेषितो मानुषः सूक्तवाकाय सूक्ता ब्रूहि ॥ ६१ ॥

Sūpasthā adya devo vanaspatirabhavadaśvibhyāṁ chāgena saravatyai meṣeṇendrāya ṛṣabheṇākṣaṅstān medastaḥ prati pacatāgṛbhīṣatāvīvṛdhanta puroḍāśairapuraśvinā sarasvatīndraḥ sutrāmā surāsomān (i). //60//

Tvāmadya ṛṣa ārṣeya ṛṣīṇāṁ napādavṛṇītāyaṁ yajamāno bahubhya ā saṅgatebhya eṣa me deveṣu vasu vāryāyakṣyata iti tā yā devā deva dānānyadustānyasmā ā ca śāsvā ca gurasveṣitaśca hotarasi bhadravācyāya preṣito mānuṣaḥ sūktavākāya sūktā brūhi (i). //61//

60. The Lord of Vegetation today has done good service to the twin healers with the goat, to the divine Doctress with the ram and to the resplendent self with the bull. The twin healers, the divine Doctress and the resplendent self have taken these offerings, cooked with butter, and eaten their fill and have grown strong: and they have drunk the fermented cure-juice. (1)

61. O seer, son of a seer, grandson of a seer, today this sacrificer has chosen you for the many, who have assembled, with the idea that this one will win for me the choicest treasures from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you make good utterances. (1)

अथ द्वाविंशोऽध्यायः ।

तेजोऽसि शुक्रममृतमायुष्पा आयुर्मे पाहि ।
देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्यामा ददे ॥ १ ॥

इमामगृभ्णन् रशनामृतस्य पूर्व आयुषि विदथेषु कव्या ।
सा नो अस्मिन्त्सुत आ बभूव ऋतस्य सामन्त्सरमारपन्ती ॥ २ ॥

अभिधा असि भुवनमसि यन्ताऽसि धर्ता । स त्वमग्निं वैश्वानरं सप्रथसं गच्छ स्वाहाकृतः ॥३॥

स्वगा त्वा देवेभ्यः प्रजापतये ब्रह्मन्नश्वं भन्त्स्यामि देवेभ्यः प्रजापतये तेन राध्यासम् ।
तं बधान देवेभ्यः प्रजापतये तेन राध्नुहि ॥ ४ ॥

ATHA DVĀVIṀŚO' DHYĀYAḤ

Tejo'si śukramamṛtamāyuṣpā āyurme pāhi (i).
Devasya tvā savituḥ prasave'śvinorbāhubhyāṁ pūṣṇo hastābhyāmadade (ii). //1//

Imāmagṛbhṇan raśanāmṛtasya pūrva āyuṣi vidatheṣu kavyā. Sā no asmintsuta ā babhūva ṛtasya sāmantsaramārapantī (i). //2//

Abhidhā asi bhuvanamasi yantā'si dhartā. Sa tvamagnim vaiśvānaraṁ saprathasaṁ gaccha svāhākṛtaḥ (i). //3//

Svagā tvā devebhyaḥ prajāpataye (i) brahmannaśvaṁ bhantsyāmi devebhyaḥ prajāpataye tena rādhyāsam (ii). Taṁ badhāna devebhyaḥ prajāpataye tena rādhnuhi (iii). //4//

CHAPTER TWENTY-TWO

1. (O fire divine), you are lustre, bright and immortal, preserver of life; may you preserve my life. (1) At the impulsion of the Creator Lord, I take you with arms of the healers and with hands of the nourisher. (2)

2. This is the girdle of truth, worn by the sages of the earliest ages in the sacrifices. She, the same, has appeared again at this sacrifice of ours resounding the hymn of truth and knowledge. (1)

3. O fire divine, you are praised by all. You are the shelter. You are the controller. You are the support. Now, consecrated by offerings, may you go to the vaster fire, benefactor of all men. (1)

4. O fire, you move at your will for the enlightened ones and for the Lord of creatures. (1) Now, for the sake of the enlightened ones and the Lord of creatures I shall put in discipline the fast-moving defence forces. May I prosper thereby. (2) May you put them in discipline for the enlightened ones and the Lord of creatures, and prosper. (3)

प्रजापतये त्वा जुष्टं प्रोक्षामी(१)न्द्राग्निभ्यां त्वा जुष्टं प्रोक्षामि(२) वायवे त्वा जुष्टं प्रोक्षामि(३)
विश्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि(४) सर्वेभ्यस्त्वा देवेभ्यो जुष्टं प्रोक्षामि(५)।
यो अर्वन्तं जिघांसति तमभ्यमीति वरुणः। परो मर्तः परः श्वा ॥ ५ ॥

अग्नये स्वाहा सोमाय स्वाहा ऽपां मोदाय स्वाहा(३) सवित्रे स्वाहा(४) वायवे स्वाहा
विष्णवे स्वाहे(६)न्द्राय स्वाहा बृहस्पतये स्वाहा(८) मित्राय स्वाहा(९) वरुणाय स्वाहा(१०) ॥६॥

हिङ्काराय स्वाहा हिङ्कृताय स्वाहा क्रन्दते स्वाहा(३) ऽवक्रन्दाय स्वाहा प्रोथते स्वाहा(५)
प्रप्रोथाय स्वाहा(६) गन्धाय स्वाहा(७) घ्राताय स्वाहा निविष्टाय स्वाहो(९)पविष्टाय स्वाहा(१०)
सन्दिताय स्वाहा(११) वल्गते स्वाहा ऽऽसीनाय स्वाहा शयानाय स्वाहा स्वपते स्वाहा
जाग्रते स्वाहा कूजते स्वाहा प्रबुद्धाय स्वाहा(१८) विजृम्भमाणाय स्वाहा विचृत्ताय स्वाहा
संहानाय स्वाहो(२१)पस्थिताय स्वाहा ऽऽयनाय स्वाहा प्रायणाय स्वाहा(२४) ॥ ७ ॥

Prajāpataye tvā juṣṭaṁ prokṣāmī-(i) ndrāgnibhyāṁ tvā juṣṭaṁ prokṣāmi (ii) vāyave tvā juṣṭaṁ prokṣāmi (iii) viśvebhyastvā devebhyo juṣṭaṁ prokṣāmi (iv) sarvebhyastvā devebhyo juṣṭaṁ prokṣāmi (v).
Yo arvantaṁ jighāṁsati tamabhyamīti varuṇaḥ (vi). Paro martaḥ paraḥ śvā (vii). //5//

Agnaye svāhā (i) somāya svāhā- (ii)' pām modāya svāhā (iii) savitre svāhā (iv) vāyave svāhā (v) viṣṇave svāhe-(vi) ndrāya svāhā (vii) bṛhaspataye svāhā (viii) mitrāyā svahā (ix) varuṇāya svāhā (x). //6//

Hiṅkārāya svāhā (i) hiṅkṛtāya svāhā (ii) krandate svāhā-(iii)'vakrandāya svāhā (iv) prothate svāhā (v) praprothāya svāhā (vi) gandhāyā svāhā (vii) ghrātāya svāhā (viii) niviṣṭāya svāho-(ix) paviṣṭāya svāhā (x) sanditāya svāhā (xi) valgate svāhā-(xii) "sīnāya svāhā (xiii) śayānāya svāhā (xiv) svapate svāhā (xv) jāgrate svāhā (xvi) kūjate svāhā (xvii) prabuddhāya svāhā (xviii) vijṛmbhamāṇāya svāhā (xix)vicṛttāya svāhā (xx) saṁhānāya svāho- (xxi) pasthitāya svāhā-(xxii) "yanāya svāhā (xxiii) prāyaṇāya svāhā (xxiv). //7//

5. I sprinkle you, who are pleasing to the Lord of creatures. (1) I sprinkle you, who are pleasing to the clouds as well as to the fire. (2) I sprinkle you, who are pleasing to the wind. (3) I sprinkle you, who are pleasing to all the bounties of Nature. (4) I sprinkle you, who are pleasing to all the enlightened ones. (5) The venerable Lord smites him, who wants to harm an aspirant moving forward. (6) May the man keep away; may the dog keep away. (7)

6. *Svāhā* to the adorbale Lord. (1) *Svāhā* to the blissful Lord. (2) *Svāhā* to the joy-giving water. (3) *Svāhā* to the impeller Lord. (4) *Svāhā* to the purifying Lord. (5) *Svāhā* to the pervading Lord. (6) *Svāhā* to the resplendent Lord. (7) *Svāhā* to the Lord Supreme. (8) *Svāhā* to the friendly Lord. (9) *Svāhā* to the venerable Lord. (10)

7. *Svāhā* to *the hiṅ* sound. (1) *Svāhā* to him, that has made *hiṅ* sound. (2) *Svāhā* to the crying. (3) *Svāhā* to the low crying. (4) *Svāhā* to the snorting. (5) *Svāhā* to the loud snorts. (6) *Svāhā* to the smell. (7) *Svāhā* to him, that smells. (8) *Svāhā* to him, that enters. (9) *Svāhā* to him, that sits down. (10) *Svāhā* to him, that is departing. (11) *Svāhā* to him, that is walking. (12) *Svāhā* to him, that is seated. (13) *Svāhā* to him, that is lying down. (14) *Svāhā* to him, that is sleeping. (15) *Svāhā* to him, that is awake. (16) *Svāhā* to him, that is making sweet low sounds. (17) *Svāhā* to him, that is aroused. (18) *Svāhā* to him, that is yawning. (19) *Svāhā* to him, that is outshining. (20) *Svāhā* to him, that is crouching. (21) *Svāhā* to him, that is standing by. (22) *Svāhā* to him, that is going. (23) *Svāhā* to him, that is going extremely well. (24)

यते स्वाहा धावते स्वाहो—द्द्रावाय स्वाहो—द्द्रुताय स्वाहा शूकाराय स्वाहा
शूकृताय स्वाहा निषण्णाय स्वाहो—त्थिताय स्वाहा जवाय स्वाहा बलाय स्वाहा
विवर्तमानाय स्वाहा विवृत्ताय स्वाहा विधून्वानाय स्वाहा विधूताय स्वाहा
शुश्रूषमाणाय स्वाहा शृण्वते स्वाहे—क्षमाणाय स्वाहे—क्षिताय स्वाहा
वीक्षिताय स्वाहा निमेषाय स्वाहा यदत्ति तस्मै स्वाहा यत् पिबति तस्मै स्वाहा
यन्मूत्रं करोति तस्मै स्वाहा कुर्वते स्वाहा कृताय स्वाहा ॥ ८ ॥

तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ९ ॥

हिरण्यपाणिमूतये सवितारमुप ह्वये । स चेत्ता देवता पदम् ॥ १० ॥

देवस्य चेततो महीं प्र सवितुर्हवामहे । सुमतिꣳ सत्यराधसम् ॥ ११ ॥

सुष्टुतिꣳ सुमतीवृधो रातिꣳ सवितुरीमहे । प्र देवाय मतीविदे ॥ १२ ॥

रातिꣳ सत्पतिं महे सवितारमुप ह्वये । आसवं देववीतये ॥ १३ ॥

Yate svāhā (i) dhāvate svāho- (ii) ddrāvāya svāho- (iii) ddrutāya svāhā (iv) śūkārāya svāhā (v) śūkṛtāya svāhā (vi) niṣaṇṇāya svāho-(vii) tthitāya svāhā (viii) javāya svāhā (ix) balāya svāhā (x) vivartamānāya svāhā (xi) vivṛttāya svāhā (xii) vidhūnvānāya svāhā (xiii) vidhūtāya svāhā (xiv) śuśrūṣamāṇāya svāhā (xv) śṛṇvate svāhe-(xvi) kṣamāṇāya svāhe-(xvii) kṣitāya svāhā (xviii) vīkṣitāya svāhā (xix) nimeṣāya svāhā (xx) yadatti tasmai svāhā (xxi) yat pibati tasmai svāhā (xxii) yanmūtraṁ karoti tasmai svāhā (xxiii) kurvate svāhā (xxiv) kṛtāya svāhā (xxv). //8//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //9//

Hiraṇyapāṇimūtaye savitāramupa hvaye. Sa cettā devatā padam (i). //10//

Devasya cetato mahīṁ pra saviturhavāmahe. Sumatiṁ satyarādhasam (i). //11//

Suṣṭutiṁ sumatīvṛdho rātiṁ savitur̄imahe. Pra devāya matīvide (i). //12//

Rātiṁ satpatiṁ mahe savitāramupa hvaye. Āsavaṁ devavītaye (i). //13//

8. *Svāhā* to him, that is walking. (1) *Svāhā* to him, that is running. (2) *Svāhā* to jumping up. (3) *Svāhā* to him, that has jumped up. (4) *Svāhā* to the shoo sound. (5) *Svāhā* to him, that has made the shoo sound. (6) *Svāhā* to him, that is sitting down. (7) *Svāhā* to him, that has stood up. (8) *Svāhā* to the speed. (9) *Svāhā* to the strength. (10) *Svāhā* to him, that is rolling. (11) *Svāhā* to him, that has finished rolling. (12) *Svāhā* to him, that is shaking himself. (13) *Svāhā* to him, that has shaken himself. (14) *Svāhā* to him, that is trying to listen. (15) *Svāhā* to him, that is listening. (16) *Svāhā* to him, that is trying to see. (17) *Svāhā* to him, that is seen by others. (18) *Svāhā* to him, that has been seen minutely by others. (19) *Svāhā* to him, that blinks. (20) *Svāhā* to him, that eats. (21) *Svāhā* to him, that drinks. (22) *Svāhā* to him, that urinates. (23) *Svāhā* to him, that acts. (24) *Svāhā* to him, that has finished actions. (25)

9. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

10. For preservation, I invoke the divine Creator, imbued with golden radiance. Only realization of His nature leads one to the final destination. (1)

11. We hereby invoke the immense grace of the awakener and the impeller Lord; the grace, that is the true wealth. (1)

12. For praise and gifts, we beg the divine impeller Lord, who strengthens our good intentions, and knows our all the intentions as well. (1)

13. I invoke and praise the impeller Lord, who is the true bestower, good master and delighter, for the well-being of the enlightened ones. (1)

देवस्य सवितुर्मतिमासवं विश्वदेव्यम् । धिया भगं मनामहे ॥ १४ ॥
अग्निꣳ स्तोमेन बोधय समिधानो अमर्त्यम् । हव्या देवेषु नो दधत् ॥ १५ ॥
स हव्यवाडमर्त्य उशिग्दूतश्चनोहितः । अग्निर्धिया समृण्वति ॥ १६ ॥
अग्निं दूतं पुरो दधे हव्यवाहमुप ब्रुवे । देवाँ२ आ सादयादिह ॥ १७ ॥
अजीजनो हि पवमान सूर्यं विधारे शक्मना पयः । गोजीरया रꣳहमाणः पुरन्ध्या ॥ १८ ॥
विभूर्मात्रा प्रभूः पित्राऽश्वोऽसि हयोऽस्यत्योऽसि मयोऽस्यर्वाऽसि सप्तिरसि वाज्यसि वृषाऽसि नृमणा असि । ययुर्नामाऽसि शिशुर्नामाऽस्यादित्यानां पत्वाऽन्विहि देवा आशापाला एतं देवेभ्योऽश्वं मेधाय प्रोक्षितꣳ रक्षते—ह रन्ति—रिह रमतां—मिह धृति—रिह स्वधृतिः स्वाहा ।१९

Devasya saviturmatimāsavaṁ viśvadevyam. Dhiyā bhagaṁ manāmahe (i). //14//

Agniṁ stomena bodhaya samidhāno amartyam. Havyā deveṣu no dadhat (i). //15//

Sa havyavāḍamartya uśigdūtaścanohitaḥ. Agnirdhiyā samṛṇvati (i). //16//

Agniṁ dūtam puro dadhe havyavāhamupa bruve. Devāň ā sādayādiha (i). //17//

Ajījano hi pavamāna sūryaṁ vidhāre śakmanā payaḥ. Gojīrayā raṁhamāṇaḥ purandhyā (i). //18//

Vibhūramātrā prabhūḥ pitrā' śvo' si hayo' syatyo' si mayo'syarvā'si saptirasi vājyasi vṛṣā' si nṛmaṇā asi. Yayurnāmā' si śiśurnāmā'syādityānām patvā' nvihi (i) devā āśāpālā etaṁ devebhyo' śvam medhāya prokṣitaṁ rakṣate- (ii) ha ranti-(iii) riha ramatām(iv) iha dhṛti-(v) riha svadhṛtiḥ svāhā (vi). //19//

14. The grace of the impeller Lord, that bestows bliss on all the enlightened ones, we think to be a big fortune. (1)

15. Awaken the immortal fire divine with praises, so that being enkindled may he convey our offerings to the enlightened ones. (1)

16. The adorable Lord, medium of devotion, immortal, divine carrier of enlightenment, and the cherisher of our dedicated actions, inspires the devotees with divine wisdom. (1)

17. I establish to the fire divine the foremost status of the messenger. I adore him as the bearer of the oblations; may he inspire Nature's bounties to occupy their functional places. (1)

18. O purifier Lord, you have created the sun with your might for lifting water (in the space), that in its turn hastens in large streams for sustaining the life of animals. (1)

19. O horse, majestic through mother and mighty through father, you are a swift runner *(aśvaḥ)*; You are a courser *(hayaḥ)*; you are ever-moving *(atyaḥ)*; you are a pleasure *(mayah)*; you are a racer *(arvā)*; you are a draft horse *(saptiḥ)*; you are a strong horse *(vajī)*; you are a stallion *(vṛṣā)*; you are kind to man *(nṛmaṇas)*; you are *yayu* (fond of running) by name; you are *śiśu* (baby) by name. May you follow the path of the suns. (1) O bounties of Nature, warders of quarters, may you protect this horse, besprinkled for sacrifice. (2) Here is pleasure. (3) May you delight here. (4) May here be satisfaction for you. (5) May here be satisfaction for oneself. *Svāhā*. (6)

काय स्वाहा[1] कस्मै स्वाहा[2] कतमस्मै स्वाहा[3] स्वाहाऽऽधिमाधीताय
स्वाहा मनः प्रजापतये[5] स्वाहा चित्तं विज्ञातायादित्यै स्वाहा ऽदित्यै मह्यै स्वाहा
ऽदित्यै सुमृडीकायै स्वाहा सरस्वत्यै स्वाहा सरस्वत्यै पावकायै स्वाहा
सरस्वत्यै बृहत्यै स्वाहा[12] पूष्णे स्वाहा[13] पूष्णे प्रपथ्याय स्वाहा[14]
पूष्णे नरन्धिषाय स्वाहा त्वष्ट्रे स्वाहा त्वष्ट्रे तुरीपाय स्वाहा त्वष्ट्रे पुरुरूपाय स्वाहा
विष्णवे स्वाहा विष्णवे निभूयपाय स्वाहा विष्णवे शिपिविष्टाय स्वाहा[21] ॥ २० ॥

विश्वो देवस्य नेतुर्मर्तो वुरीत सख्यम् । विश्वो राय इषुध्यति द्युम्नं वृणीत पुष्यसे स्वाहा[1] ॥२१॥

आ ब्रह्मन् ब्राह्मणो ब्रह्मवर्चसी जायतामा राष्ट्रे राजन्यः शूर इषव्योऽतिव्याधी महारथो
जायतां दोग्ध्री धेनुर्वोढानड्वानाशुः सप्तिः पुरन्धिर्योषा जिष्णू रथेष्ठाः सभेयो युवास्य
यजमानस्य वीरो जायतां निकामे-निकामे नः पर्जन्यो वर्षतु फलवत्यो न ओषधयः पच्यन्तां
योगक्षेमो नः कल्पताम् ॥ २२ ॥

Kāya svāhā (i) kasmai svāhā (ii) katamasmai svāhā (iii) svāhā"dhimādhītāya (iv) svāhā manaḥ prajāpataye (v) svāhā cittaṁ vijñātāyā- (vi) dityai svāhā-(vii) 'dityai mahyai svāhā-(viii) 'dityai sumṛḍikāyai svāhā (ix) sarasvatyai svāhā (x) sarasvatyai pāvakāyai svāhā (xi) sarasvatyai bṛhatyai svāhā (xii) pūṣṇe svāhā (xiii) pūṣṇe prapathyāya svāhā (xiv) pūṣṇe narandhiṣāya svāhā (xv) tvaṣṭre svāhā (xvi) tvaṣṭre turīpāya svāhā (xvii) tvaṣtre pururūpāya svāhā (xviii) viṣṇave svāhā (xix) viṣṇave nibhūyapāya svāhā (xx) viṣṇave śipiviṣṭāya svāhā (xxi). // 20//

Viśvo devasya neturmarto vurīta sakhyam. Viśvo rāya iṣudhyati dyumnaṁ vṛṇīta puṣyase svāhā (i). //21//

Ā brahman brāhmaṇo brahmavarcasī jāyatām ā rāṣṭre rājanyaḥ śūra iṣavyo' tivyādhī mahāratho jāyatāṁ dogdhrī dhenurvoḍhānaḍvān āśuḥ saptiḥ purandhiryoṣā jiṣṇū ratheṣṭhāḥ sabheyo yuvāsya yajamānasya vīro jāyatāṁ nikāme nikāme naḥ parjanyo varṣatu phalavatyo na oṣadhayaḥ pacyantāṁ yogakṣemo naḥ kalpatām (i). //22//

20. *Svāhā* to the Lord of bliss. (1) *Svāhā* to the bliss personified. (2) *Svāhā* to the highest bliss. (3) *Svāhā* to him, who has been enkindled. (4) *Svāhā* to the Lord of creatures, who knows the mind. (5) *Svāhā* to one, that knows the thought thoroughly. (6) *Svāhā* to the Eternity. (7) *Svāhā* to the mighty Eternity. (8) *Svāhā* to the Eternity, the bestower. (9) *Svāhā* to the divine speech. (10) *Svāhā* to the purifying speech. (11) *Svāhā* to the great speech. (12) *Svāhā* to the nourisher. (13) *Svāhā* to the nourisher, the guide. (14) *Svāhā* to the nourisher, the strengthener of men. (15) *Svāhā* to the universal Architect. (16) *Svāhā* to the speedy universal Architect. (17) *Svāhā* to the multiform universal Architect. (18) *Svāhā* to the sacrifice. (19) *Svāhā* to the sacrifice, the sure protector. (20) *Svāhā* to the sacrifice imbibed within all the creatures. (21)

21. Let all the mortals desire the company of the Creator Lord, our leader. All the people beg Him for riches. Let you also approach the glorious Lord for nourishment. (1)

22. O Lord Supreme, may our intellectuals be imbued with the highest moral values; may our nation have warriors, brave, skilled in shooting, free from diseases whatsoever, and fierce and undaunted fighters; may the cows be rich in milk, the oxen good at carrying, the horses swift of speed, and the women full of cultural accomplishments: may this householder be blessed with a son, who, desirous of conquests, be always in the forefront and be well-versed in parliamentary manners, as well as be youthful; may the cloud bring rain as and when we desire; may our fruitful harvests ripen; bestow on us, O Lord, power of acquisition and preservation of riches. (1)

प्राणाय स्वाहा ऽपानाय स्वाहा व्यानाय स्वाहा चक्षुषे स्वाहा श्रोत्राय स्वाहा
वाचे स्वाहा मनसे स्वाहा ॥ २३ ॥

प्राच्यै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहा दक्षिणायै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहा
प्रतीच्यै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहो—दीच्यै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहो—
र्ध्वायै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहा ऽवाच्यै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहा ॥२४॥

अद्भ्यः स्वाहा वार्भ्यः स्वाहो—दकाय स्वाहा तिष्ठन्तीभ्यः स्वाहा स्रवन्तीभ्यः स्वाहा
स्यन्दमानाभ्यः स्वाहा कूप्याभ्यः स्वाहा सूद्याभ्यः स्वाहा धार्याभ्यः स्वाहा
ऽर्णवाय स्वाहा समुद्राय स्वाहा सरिराय स्वाहा ॥ २५ ॥

वाताय स्वाहा धूमाय स्वाहा ऽभ्राय स्वाहा मेघाय स्वाहा विद्योतमानाय स्वाहा
स्तनयते स्वाहा ऽवस्फूर्जते स्वाहा वर्षते स्वाहा ऽववर्षते स्वाहो—ग्रं वर्षते स्वाहा
शीघ्रं वर्षते स्वाहो—द्गृह्णते स्वाहो—द्गृहीताय स्वाहा प्रुष्णते स्वाहा शीकायते स्वाहा
प्रुष्वाभ्यः स्वाहा ह्रादुनीभ्यः स्वाहा नीहाराय स्वाहा ॥ २६ ॥

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii) cakṣuṣe svāhā (iv) śrotāya svāhā (v) vāce svāhā (vi) manase svāhā (vii). //23//

Prācyai diśe svāhā- (i) 'rvācyai diśe svāhā (ii) dakṣiṇāyai diśe svāhā- (iii) 'rvācyai diśe svāhā (iv) pratīcyai diśe svāhā- (v) 'rvācyai diśe svāho- (vi) dīcyai diśe svāhā- (vii) 'rvācyai diśe svāho-(viii) rdhvāyai diśe svāhā- (ix) 'rvācyai diśe svāhā- (x) 'vācyai diśe svāhā- (xi) 'rvācyai diśe svāhā (xii). //24//

Adbhyaḥ svāhā (i) vārbhyaḥ svāho- (ii) dakāya svāhā (iii) tiṣṭhantībhyaḥ svāhā (iv) sravantībhyaḥ svāhā (v) syandamānābhyaḥ svāhā (vi) kūpyabhyaḥ svāhā (vii) sūdyābhyaḥ svāhā (viii) dhāryābhyaḥ svāhā- (ix) 'rṇavāya svāhā (x) samudrāya svāhā (xi) sarirāya svāhā (xii). //25//

Vātāya svāhā (i) dhūmāya svāhā- (ii) 'bhrāya svāhā (iii) meghāya svāhā (iv) vidyotamānāya svāhā (v) stanayate svāhā- (vi) 'vasphūrjate svāhā (vii) varṣate svāhā-(viii) 'vavarṣate svāho- (ix) graṁ varṣate svāhā (x) śīghraṁ varṣate svāho- (xi) dgṛhṇate svāho- (xii) dgṛhītāya svāhā (xiii) pruṣṇate svāhā (xiv) śīkāyate svāhā (xv) pruṣvābhyaḥ svāhā (xvi) hrādunībhyaḥ svāhā (xvii) nīhārāya svāhā (xviii). //26//

23. *Svāhā* to in-breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to diffused breath. (3) *Svāhā* to vision. (4) *Svāhā* to hearing. (5) *Svāhā* to speech. (6) *Svāhā* to mind. (7)

24. *Svāhā* to the eastward region. (1) *Svāhā* to the proximate region. (2) *Svāhā* to the southward region. (3) *Svāhā* to the proximate region. (4) *Svāhā* to the westward region. (5) *Svāhā* to the proximate region. (6) *Svāhā* to the northward region. (7) *Svāhā* to the proximate region. (8) *Svāhā* to the upward region. (9) *Svāhā* to the proximate region. (10) *Svāhā* to the downward region. (11) *Svāhā* to the proximate region. (12)

25. *Svāhā* to waters. (1) *Svāhā* to drinking waters. (2) *Svāhā* to irrigation waters. (3) *Svāhā* to standing waters. (4) *Svāhā* to flowing waters. (5) *Svāhā* to trickling waters. (6) *Svāhā* to well-waters. (7) *Svāhā* to spring waters. (8) *Svāhā* to stream waters. (9) *Svāhā* to the Sea. (10) *Svāhā* to the Ocean. (11) *Svāhā* to the tide. (12)

26. *Svāhā* to wind. (1) *Svāhā* to fumes. (2) *Svāhā* to vapours. (3) *Svāhā* to cloud. (4) *Svāhā* to lightning cloud. (5) *Svāhā* to thundering cloud. (6) *Svāhā* to the bursting. (7) *Svāhā* to the raining. (8) *Svāhā* to lightly raining. (9) *Svāhā* to heavily raining. (10) *Svāhā* to quickly raining. (11) *Svāhā* to the holding up. (12) *Svāhā* to the held up. (13) *Svāhā* to the sprinkling. (14) *Svāhā* to the drizzling. (15) *Svāhā* to drops, (16) *Svāhā* to hails. (17) *Svāhā* to hoar frost. (18)

अग्नये स्वाहा सोमाय स्वाहे—न्द्राय स्वाहा पृथिव्यै स्वाहा ऽन्तरिक्षाय स्वाहा
दिवे स्वाहा दिग्भ्यः स्वाहा ऽऽशाभ्यः स्वाहो—र्व्यै दिशे स्वाहा ऽर्वाच्यै दिशे स्वाहा ।२७।
नक्षत्रेभ्यः स्वाहा नक्षत्रियेभ्यः स्वाहा ऽहोरात्रेभ्यः स्वाहा ऽर्धमासेभ्यः स्वाहा
मासेभ्यः स्वाहा ऋतुभ्यः स्वाहा ऽऽर्तवेभ्यः स्वाहा संवत्सराय स्वाहा
द्यावापृथिवीभ्यां स्वाहा चन्द्राय स्वाहा सूर्याय स्वाहा रश्मिभ्यः स्वाहा
वसुभ्यः स्वाहा रुद्रेभ्यः स्वाहा ऽऽदित्येभ्यः स्वाहा मरुद्भ्यः स्वाहा
विश्वेभ्यो देवेभ्यः स्वाहा मूलेभ्यः स्वाहा शाखाभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
पुष्पेभ्यः स्वाहा फलेभ्यः स्वाहौ—षधीभ्यः स्वाहा ॥ २८ ॥
पृथिव्यै स्वाहा ऽन्तरिक्षाय स्वाहा दिवे स्वाहा सूर्याय स्वाहा चन्द्राय स्वाहा
नक्षत्रेभ्यः स्वाहा ऽद्भ्यः स्वाहौ—षधीभ्यः स्वाहा वनस्पतिभ्यः स्वाहा
परिप्लवेभ्यः स्वाहा चराचरेभ्यः स्वाहा सरीसृपेभ्यः स्वाहा ॥ २९ ॥

Agnaye svāhā (i) somāya svāhe- (ii) ndrāya svāhā (iii) pṛthivyai svāhā- (iv) 'ntarikṣāya svāhā (v) dive svāhā (vi) digbhyaḥ svāhā- (vii)" śābhyaḥ svāho- (viii) rvyai diśe svāhā-(ix) 'rvācyai diśe svāhā (x). //27//

Nakṣatrebhyaḥ svāhā (i) nakṣatriyebhyaḥ svāhā-(ii) 'horātrebhyaḥ svāhā- (iii) 'rdhamāsebhyaḥ svāhā (iv) māsebhyaḥ svāha (v) ṛtubhyaḥ svāhā- (vi) "rtavebhyaḥ svāhā (vii) saṁvatsarāya svāhā (viii) dyāvāpṛthīvibhyāṁ svāhā (ix) candrāya svāhā (x) sūryāya svāhā (xi) raśmibhyaḥ svāhā (xii) vasubhyaḥ svāhā (xiii) rudrebhyaḥ svāhā- (xiv) "dityebhyaḥ svāhā (xv) marudbhyaḥ svāhā (xvi) viśvebhyo devebhyaḥ svāhā (xvii) mūlebhyaḥ svāhā (xviii) śākhābhyaḥ svāhā (xix) vanaspatibhyaḥ svāhā (xx) puṣpebhyaḥ svāhā (xxi) phalebhyaḥ svāhau- (xxii) ṣadhībhyaḥ svāhā (xxiii). //28//

Pṛthivyai svāhā- (i) 'ntarikṣāya svāhā (ii) dive svāhā (iii) sūryāya svāhā (iv) candrāya svāhā (v) nakṣatrebhyaḥ svāhā- (vi) 'dbhyaḥ svāhau- (vii) ṣadhībhyaḥ svāhā (viii) vanaspatibhyaḥ svāhā (ix) pariplavebhyaḥ svāhā (x) carācarebhyaḥ svāhā (xi) sarīsṛpebhyaḥ svāhā (xii). //29//

27. *Svāhā* to the fire. (1) *Svāhā* to the moon. (2) *Svāhā* to the lightning. (3) *Svāhā* to the Earth. (4) *Svāhā* to the mid-space. (5) *Svāhā* to the sky. (6) *Svāhā* to the regions. (7) *Svāhā* to the mid-regions. (8) *Svāhā* to the upward region. (9) *Svāhā* to the downward region. (10)

28. *Svāhā* to the stars. (1) *Svāhā* to the constellations. (2) *Svāhā* to the pairs of day and night. (3) *Svāhā* to the half months. (4) *Svāhā* to the months. (5) *Svāhā* to the seasons. (6) *Svāhā* to the groups of seasons. (7) *Svāhā* to the year. (8) *Svāhā* to the heaven and earth. (9) *Svāhā* to the moon. (10) *Svāhā* to the sun. (11) *Svāhā* to the rays. (12) *Svāhā* to the abodes. (13) *Svāhā* to the vital forces. (14) *Svāhā* to the luminous bodies. (15) *Svāhā* to the cloud-bearing winds. (16) *Svāhā* to all the bounties of Nature. (17) *Svāhā* to the roots. (18) *Svāhā* to the branches. (19) *Svāhā* to the plants. (20) *Svāhā* to the flowers. (21) *Svāhā* to the fruits. (22) *Svāhā* to the medicinal herbs. (23)

29. *Svāhā* to the earth. (1) *Svāhā* to the mid-space. (2) *Svāhā* to the sky. (3) *Svāhā* to the sun. (4) *Svāhā* to the moon. (5) *Svāhā* to the stars. (6) *Svāhā* to the waters. (7) *Svāhā* to the medicinal herbs. (8) *Svāhā* to the plants. (9) *Svāhā* to the swimming creatures. (10) *Svāhā* to the moving and non-moving. (11) *Svāhā* to the reptiles. (12)

असवे स्वाहा वसवे स्वाहा विभुवे स्वाहा विवस्वते स्वाहा गणश्रिये स्वाहा
गणपतये स्वाहा ऽभिभुवे स्वाहा ऽधिपतये स्वाहा शूषाय स्वाहा संसर्पाय स्वाहा
चन्द्राय स्वाहा ज्योतिषे स्वाहा मलिम्लुचाय स्वाहा दिवा पतये स्वाहा ॥ ३० ॥
मधवे स्वाहा माधवाय स्वाहा शुक्राय स्वाहा शुचये स्वाहा नभसे स्वाहा
नभस्याय स्वाहे—षाय स्वाहो—र्जाय स्वाहा सहसे स्वाहा सहस्याय स्वाहा
तपसे स्वाहा तपस्याय स्वाहा ऽंहसस्पतये स्वाहा ॥ ३१ ॥
वाजाय स्वाहा प्रसवाय स्वाहा ऽपिजाय स्वाहा क्रतवे स्वाहा स्वः स्वाहा
मूर्ध्ने स्वाहा व्यश्नुविने स्वाहा ऽन्त्याय स्वाहा ऽन्त्याय भौवनाय स्वाहा
भुवनस्य पतये स्वाहा ऽधिपतये स्वाहा प्रजापतये स्वाहा ॥ ३२ ॥

Asave svāhā (i) vasave svāhā (ii) vibhuve svāhā (iii) vivasvate svāhā (iv) gaṇaśriye svāhā (v) gaṇapataye svāhā- (vi) 'bhibhuve svāhā- (vii) 'dhipataye svāhā (viii) śūṣāya svāhā (ix) saṁsarpāya svāhā (x) candrāya svāhā (xi) jyotiṣe svāhā (xii) malimlucāya svāhā (xiii) divā patayate svāhā (xiv). //30//

Madhave svāhā (i) mādhavāya svāhā (ii) śukrāya svāhā (iii) śucaye svāhā (iv) nabhase svāhā (v) nabhasyāya svāhe- (vi) ṣāya svāho- (vii) rjāya svāhā (viii) sahase svāhā (ix) sahasyāya svāhā (x) tapase svāhā (xi) tapasyāya svāhā-(xii) 'm̐hasaspataye svāhā (xiii). //31//

Vājāya svāhā (i) prasavāya svāhā- (ii) 'pijāya svāhā (iii) kratave svāhā (iv) svaḥ svāhā (v) mūrdhne svāhā (vi) vyaśnuvine svāhā- (vii) 'ntyāya svāhā- (viii) 'ntyāya bhauvanāya svāhā (ix) bhuvanasya pataye svāhā-(x) 'dhipataye svāhā (xi) prajāpataye svāhā (xii). //32//

30. *Svāhā* to the life-breath. (1) *Svāhā* to the soul living in the body. (2) *Svāhā* to the pervading wind. (3) *Svāhā* to the sun. (4) *Svāhā* to the splendour of people. (5) *Svāhā* to the head of the state. (6) *Svāhā* to the conqueror. (7) *Svāhā* to the overlord. (8) *Svāhā* to strength. (9) *Svāhā* to the lightning. (10) *Svāhā* to the moon. (11) *Svāhā* to light. (12) *Svāhā* to the intercalary month (*malimluca*). (13) *Svāhā* to him that flies in the sky. (14)

31. *Svāhā* to Madhu *(caitra)*. (1) *Svāhā* to Mādhava *(vaiśākha)*. (2) *Svāhā* to Śukra *(jyeṣṭha)*. (3) *Svāhā* to Śuci (*āṣāḍha*). (4) *Svāhā* to Nabhas *(śrāvaṇa)*. (5) Svāhā to Nabhasya (*bhādrapada*). (6) *Svāhā* to Iṣa *(āśvina)*. (7) Svāhā to Ūrja (*kārttika*). (8) *Svāhā* to Sahas (*mārga-śīrṣa*). (9) *Svāhā* to Sahasya (*pauṣa*). (10) *Svāhā* to Tapas (*māgha*). (11) *Svāhā* to Tapasya (*phālguna*). (12) *Svāhā* to Aṁhasaspati (intercalary month). (13)

32. *Svāhā* to strength. (1) *Svāhā* to the progenitor. (2) *Svāhā* to the born. (3) *Svāhā* to action. (4) *Svāhā* to bliss. (5) *Svāhā* to top position. (6) *Svāhā* to the enjoyer. (7) *Svāhā* to the final. (8) *Svāhā* to the worldly finality. (9) *Svāhā* to the Lord of the world. (10) *Svāhā* to the Over lord. (11) *Svāhā* to the Lord of all creatures. (12)

आयुर्यज्ञेन कल्पताᳬं स्वाहा प्राणो यज्ञेन कल्पताᳬं स्वाहा ऽपानो यज्ञेन कल्पताᳬं स्वाहा
व्यानो यज्ञेन कल्पताᳬं स्वाहो—दानो यज्ञेन कल्पताᳬं स्वाहा समानो यज्ञेन कल्पताᳬं स्वाहा
चक्षुर्यज्ञेन कल्पताᳬं स्वाहा श्रोत्रं यज्ञेन कल्पताᳬं स्वाहा वाग्यज्ञेन कल्पताᳬं स्वाहा
मनो यज्ञेन कल्पताᳬं स्वाहा ऽऽत्मा यज्ञेन कल्पताᳬं स्वाहा ब्रह्मा यज्ञेन कल्पताᳬं स्वाहा
ज्योतिर्यज्ञेन कल्पताᳬं स्वाहा स्वर्यज्ञेन कल्पताᳬं स्वाहा पृष्ठं यज्ञेन कल्पताᳬं स्वाहा
यज्ञो यज्ञेन कल्पताᳬं स्वाहा ॥ ३३ ॥

एकस्मै स्वाहा द्वाभ्याᳬं स्वाहा शताय स्वाहै—कंशताय स्वाहा व्युष्ट्यै स्वाहा स्वर्गाय स्वाहा ॥ ३४ ॥

Āyuryajñena kalpatām̐ svāhā (i) prāṇo yajñena kalpatām̐ svāhā- (ii) 'pāno yajñena kalpatām̐ svāhā (iii) vyāno yajñena kalpatām̐ svāho- (iv) dāno yajñena kalpatām̐ svāhā (v) samāno yajñena kalpatām̐ svāhā (vi) cakṣuryajñena kalpatām̐ svāhā (vii) śrotraṁ yajñena kalpatām̐ svāhā (viii) vāgyajñena kalpatām̐ svāhā (ix) mano yajñena kalpatām̐ svāhā- (x) 'tmā yajñena kalpatām̐ svāhā (xi) brahmā yajñena kalpatām̐ svāhā (xii) jyotiryajñena kalpatām̐ svāhā (xiii) svaryajñena kalpatām̐ svāhā (xiv) pṛṣṭhaṁ yajñena kalpatām̐ svāhā (xv) yajño yajñena kalpatām̐ svāhā (xvi). //33//

Ekasmai svāhā (i) dvābhyām̐ svāhā (ii) śatāya svāhai- (iii) kaśatāya svāhā (iv) vyuṣṭyai svāhā (v) svargāya svāhā (vi). //34//

33. May the longevity be secured through sacrifice. *Svāhā.* (1) May the vital breath be secured through sacrifice. *Svāhā.* (2) May the downward breath be secured through sacrifice. *Svāhā.* (3) May the diffused breath be secured through sacrifice. *Svāhā.* (4) May the up-breath be secured through sacrifice. *Svāhā.* (5) May the digestive breath be secured through sacrifice. *Svāhā.* (6) May the vision be secured through sacrifice. *Svāhā.* (7) May the hearing power be secured through sacrifice. *Svāhā.* (8) May the speech be secured through sacrifice. *Svāhā.* (9) May the mind be secured through sacrifice. *Svāhā.* (10) May the self be secured through sacrifice. *Svāhā.* (11) May the knowledge of the Supreme be secured through sacrifice. *Svāhā.* (12) May the light be secured through sacrifice. *Svāhā.* (13) May the bliss be secured through sacrifice. *Svāhā.* (14) May whatever is left be secured through sacrifice. *Svāhā.* (15) May the sacrifice itself be secured through sacrifice. *Svāhā.* (16)

34. *Svāhā* to the one. (1) *Svāhā* to the two. (2) *Svāhā* to the hundred. (3) *Svāhā* to the hundred and one. (4) *Svāhā* to the effort to rise. (5) *Svāhā* to the state of absolute bliss. (6)

अथ त्रयोविंशोऽध्यायः ।

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिः सूर्यस्ते महिमा ।
यस्तेऽहन्त्संवत्सरे महिमा सम्बभूव यस्ते वायावन्तरिक्षे महिमा सम्बभूव
यस्ते दिवि सूर्ये महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये स्वाहा देवेभ्यः[३] ॥ २ ॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ३ ॥

उपयामगृहीतोऽसि प्रजापतये त्वा जुष्टं गृह्णाम्येष ते योनिश्चन्द्रमास्ते महिमा ।
यस्ते रात्रौ संवत्सरे महिमा सम्बभूव यस्ते पृथिव्यामग्नौ महिमा सम्बभूव
यस्ते नक्षत्रेषु चन्द्रमसि महिमा सम्बभूव तस्मै ते महिम्ने प्रजापतये देवेभ्यः स्वाहा[३] ॥ ४ ॥

ATHA TRAYOVIṀŚO' DHYĀYAḤ

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema. (i).//1//

Upayāmagṛhīto'si prajāpataye tvā juṣṭaṁ gṛhṇāmye- (i) ṣa te yoniḥ sūryaste mahimā (ii). Yaste' hantsaṁvatsare mahimā sambabhūva yaste vāyāvantarikṣe mahimā sambabhūva yaste divi sūrye mahimā sambabhūva tasmai te mahimne prajāpataye svāhā devebhyaḥ (iii). //2//

Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īṣe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema (i). //3//

Upayāmagṛhī to' si prajāpataye tvā juṣṭaṁ gṛhṇāmye- (i) ṣa te yoniścandramāste mahimā (ii). Yaste rātrau saṁvatsare mahimā sambabhūva yaste pṛthivyāmagnau mahimā sambabhūva yaste nakṣatreṣu candramasi mahimā sambabhūva tasmai te mahimne prajāpataye devebhyaḥ svāhā (iii). //4//

CHAPTER TWENTY-THREE

1. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that Lord we offer our oblations. (1)

2. You have been duly accepted. I take, you, pleasing to the Lord of creatures. (1) This is your abode. The sun is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the day in the year; to your grandeur, that becomes visible in the wind in the mid-space; to your grandeur, that becomes visible in the sky in the sun; to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

3. Who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves; who is the Lord of all these bipeds and quadrupeds; to that Lord we offer our oblations. (1)

4. You have been duly accepted. I take you, pleasing to the Lord of creatures. (1) This is your abode. The moon is your grandeur. (2) *Svāhā* to your grandeur, that becomes visible in the night in the year; to your grandeur, that becomes visible on the earth in the fire; to your grandeur, that becomes visible in the stars and in the moon: to that grandeur of yours; to the Lord of creatures and to the bounties of Nature. (3)

युञ्जन्ति ब्रध्नमरुषं चरन्तं परि तस्थुषः । रोचन्ते रोचना दिवि ॥ ५ ॥

युञ्जन्त्यस्य काम्या हरी विपक्षसा रथे । शोणा धृष्णू नृवाहसा ॥ ६ ॥

यद्वातो अपो अगनीगन्प्रियामिन्द्रस्य तन्वम् । एतꣳ स्तोतरनेन पथा पुनरश्वमावर्तयासि नः ॥७॥

वसवस्त्वाञ्जन्तु गायत्रेण छन्दसा रुद्रास्त्वाञ्जन्तु त्रैष्टुभेन छन्दसाऽऽदित्यास्त्वाञ्जन्तु जागतेन छन्दसा । भूर्भुवः स्वर्लाजी३ञ्छाची३न्यव्ये गव्य एतदन्नमत्त देवा एतदन्नमद्धि प्रजापते ॥८॥

कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किꣳ स्विद्धिमस्य भेषजं किम्वावपनं महत् ॥९॥

सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ १० ॥

का स्विदासीत्पूर्वचित्तिः किꣳ स्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ११ ॥

द्यौरासीत्पूर्वचित्तिरश्व आसीद् बृहद्वयः । अविरासीत्पिलिप्पिला रात्रिरासीत्पिशङ्गिला ॥ १२ ॥

Yuñjanti bradhnamaruṣaṁ carantaṁ pari tasthuṣaḥ. Rocante rocanā divi. (i).//5//

Yuñjantyasya kāmyā harī vipakṣasā rathe. Śoṇā dhṛṣṇū nṛvāhasā (i). //6//

Yadvāto apo aganīgan priyāmindrasya tanvam. Etaṁ stotaranena pathā punaraśvamāvartayāsi naḥ (i). //7//

Vasavastvāñjantu gāyatreṇa chandasā (i) rudrāstvāñjantu traiṣṭubhena chandasā- (ii) "dityā stvāñjantu jāgatena chandasā (iii). Bhūrbhuvaḥ sva-(iv) rlājīñchācīnyavye gavya etadannamatta devā etadannamaddhi prajāpate (v). //8//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kimvāvapanam mahat (i). //9//

Sūrya ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat (i). //10//

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.

Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //11//

Dyaurāsīt pūrvacittiraśva āsīd bṛhadvayaḥ. Avirāsīt pilippilā rātrirāsīt piśaṅgilā (i). //12//

5. Just as in the cosmos, the circumstationed planetary body derives light from the sun, similarly the mind and and speedy vital forces derive light and life from the God-blessed inner soul. (1)

6. May they harness to the car of their human body lovely, highly-spirited, enduring and speedy compound faculties (mental and vital) to reach their destination. (1)

7. May the fast-moving wind, carrying water vapours to the mid-space, bring back by the same path the rains to us. (1)

8. May the young sages bless you with the *gāyatrī* metre. (1) May the adult sages bless you with the *triṣṭubh* metre. (2) May the mature sages bless you with the *jagatī* metre. (3) Being, becoming and bliss. (4) O learned ones, here is the food of parched rice and parched grain flour, preparations made with products of various grains and with cow-products; enjoy the food. Here is the food; enjoy it, O sacrificer. (5)

9. Tell me, who is he, that wanders alone; and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

10. It is the sun that wanders alone; it is the moon that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

11. What is the thing thought of first? What is the huge bird? What is the soft and slippery? What is that, which swallows the forms of the things? (1)

12. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

वायुष्ट्वा पचतैरवत्वसितग्रीवश्छागैर्न्यग्रोधश्चमसैः शल्मलिर्वृद्ध्या ।
एष स्य राथ्यो वृषा पड्भिश्चतुर्भिरेदगन्ब्रह्मा कृष्णश्च नोऽवतु नमोऽग्नये ॥ १३ ॥

सꣳशितो रश्मिना रथः सꣳशितो रश्मिना हयः । सꣳशितो अप्स्वप्सुजा ब्रह्मा सोमपुरोगवः ॥१४॥
स्वयं वाजिँस्तन्वं कल्पयस्व स्वयं यजस्व स्वयं जुषस्व । महिमा तेऽन्येन न सन्नशे ॥ १५ ॥

न वा उ एतन्म्रियसे न रिष्यसि देवाँ२ इदेषि पथिभिः सुगेभिः ।
यत्रासते सुकृतो यत्र ते ययुस्तत्र त्वा देवः सविता दधातु ॥ १६ ॥

अग्निः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्नग्निः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः । वायुः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्वायुः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः । सूर्यः पशुरासीत्तेनायजन्त स एतं लोकमजयद्यस्मिन्त्सूर्यः स ते लोको भविष्यति तं जेष्यसि पिबैता अपः ॥ १७ ॥

Vāyuṣṭvā pacatairavatvasitagrīva śchāgairnyagrodha-
ścamasaiḥ śalmalirvṛddhyā.
Eṣa sya rāthyo vṛṣā paḍbhiścaturbhiredaganbrahmā
kṛṣṇaśca no' vatu namo' gnaye (i). //13//

Saṁśito raśminā rathaḥ saṁśito raśminā hayaḥ. Saṁśito apsvapsujā brahmā somapurogavaḥ (i). //14//

Svayaṁ vājiṅstanvaṁ kalpayasva svayaṁ yajasva svayaṁ juṣava. Mahimā te' nyena na sannaśe (i). //15//

Na vā u etanmriyase na riṣyasi devāṅ ideṣi pathibhiḥ sugebhiḥ. Yatrāsate sukṛto yatra te yayustatra tvā devaḥ savitā dadhātu (i). //16//

Agniḥ paśurāsīt tenāyajanta sa etaṅllokamajayad yasminnagniḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (i). Vāyuḥ paśurāsīt tenāyajanta sa eta- nllokamajayad yasminvāyuḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (ii). Sūryaḥ paśurāsīt tenāyajanta sa etaṅllokamajayad yasmintsūryaḥ sa te loko bhaviṣyati taṁ jeṣyasi pibaitā apaḥ (iii). //17//

13. May the wind preserve you with its power of digestion; may the black-necked fire preserve you with its power of disintegration; may the holy fig tree help you with ladles; may the silk-cotton tree help you with its growth. May this strong horse, suitable for a chariot, come here on all his four legs. May the learned sage, free from ignorance, help. We bow in reverence to the adorable Lord. (1)

14. The chariot looks beautiful when secured with ropes; the horse looks graceful when fitted with reins; the lotus looks charming when lying in waters; the learned sage looks grand when merged in bliss. (1)

15. O seeker of strength, may you yourself adorn your body. May you yourself perform the sacrifice and may you yourself enjoy. Your grandeur cannot be achieved by any one other than you. (1)

16. You are not dying here; nor you are being injured. You are going to the bounties of Nature by easy paths. May the impeller Lord place you there, where dwell the virtuous ones, who have already gone there. (1)

17. The fire is an offering. With him (fire), they perform the sacrifice. He wins the world, in which the fire is. That world will be yours. You will win that. Drink these waters. (1) The wind is an offering. With him (wind), they perform the sacrifice. He wins that world, in which the wind is. That world will be yours. You will win that. Drink these waters. (2) The sun is an offering. With him (sun), they perform sacrifice. He wins that world, in which the sun is. That world will be yours. You will win that. Drink these waters. (3)

प्राणाय स्वाहा॑ ऽपानाय स्वाहा॑ व्यानाय स्वाहा॑ ।
अम्बे अम्बिकेऽम्बालिके न मा नयति कश्चन । ससस्त्यश्वकः सुभद्रिकां काम्पीलवासिनीम् ॥१८॥

गणानां त्वा गणपतिं हवामहे प्रियाणां त्वा प्रियपतिं हवामहे
निधीनां त्वा निधिपतिं हवामहे वसो मम । आहमजानि गर्भधमा त्वमजासि गर्भधम् ॥ १९ ॥

ता उभौ चतुरः पदः संप्रसारयाव स्वर्गे लोके प्रोर्णुवाथां वृषा वाजी रेतोधा रेतो दधातु ।२०।

उत्सक्थ्या अव गुदं धेहि समञ्जिं चारया वृषन । य स्त्रीणां जीवभोजनः ॥ २१ ॥

यकासकौ शकुन्तिकाऽऽहलगिति वञ्चति । आहन्ति गभे पसो निगल्गलीति धारका ॥ २२ ॥

यकोऽसकौ शकुन्तक आहलगिति वञ्चति । विवक्षत इव ते मुखमध्वर्यो मा नस्त्वमभि भाषथाः ।२३।

Prāṇāya svāhā- (i) 'pānāya svāhā (ii) vyānāya svāhā (iii). Ambe ambike' mbālike na mā nayati kaścana. Sasastyaśvakaḥ subhadrikāṁ kāmpīlavāsinīm (iv) //18//

Gaṇānāṁ tvā gaṇapatiṁ havāmahe (i) priyāṇāṁ tvā priyapatiṁ havāmahe (ii) nidhīnāṁ tvā nidhipatiṁ havāmahe vaso mama (iii). Āhamajāni garbhadhamā tvamajāsi garbhadham (iv). //19//

Tā ubhau caturaḥ padaḥ samprasārayāva (i) svarge loke prorṇuvāthāṁ (ii) vṛṣā vājī retodhā reto dadhātu (iii). //20//

Utsakthyā ava gudaṁ dhehi samañjiṁ cārayā vṛṣan. Ya strīṇāṁ jīvabhojanaḥ (i). //21//

Yakāsakau śakuntikā "halagiti vañcati. Āhanti gabhe paso nigalgalīti dhārakā (i). //22//

Yako' sakau śakuntaka āhalagiti vañcati. Vivakṣata iva te mukhamadhvaryo mā nastvamabhi bhāṣathāḥ (i). //23//

18. *Svāhā* to breath. (1) *Svāhā* to out-breath. (2) *Svāhā* to through-breath. (3) O mother, O grand-mother, O great grand-mother, no one carries me away. An energetic man becomes sleepy after obtaining the joy-giving wealth. (4)

19. We invoke you, the Lord of people. (1) We invoke you, the dear Lord of dear ones. (2) We invoke you, the Lord of treasures, O my greatest wealth. (3) May I know the impregnator; may you know the one, that is to be impregnated. (4)

20. Let both the king and the subjects expand in all the four spheres (i.e. Dharma, Artha, Kāma, Mokṣa). (1) May they be happy as if living in heaven. (2) May the showerer, full of speed, and bestower of strength, grant strength to us. (3)

21. O powerful administrator, may you revive moral force and true justice among people by punishing him, who molests or exploits women for his livelihood. (1)

22. Where the hard-working cultivators are cheated and robbed of the fruits of their labour, there the government does harm to the people, and in consequence, the people swallow up the extorters. (1)

23. As this bird moves hither and thither (aimlessly), so, O righteous administrator, whenever you wish to talk, please do not speak to us in that manner. (1)

माता च ते पिता च तेऽग्रं वृक्षस्य रोहतः । प्रतिलामीति ते पिता गभे मुष्टिमतंसयत् ॥ २४ ॥
माता च ते पिता च तेऽग्रे वृक्षस्य क्रीडतः । विवक्षत इव ते मुखं ब्रह्मन्मा त्वं वदो बहु ॥२५॥
ऊर्ध्वामेनामुच्छ्रापय गिरौ भारꣳ हरन्निव । अथास्यै मध्यमेधताꣳ शीते वाते पुनन्निव ॥ २६ ॥
ऊर्ध्वमेनमुच्छ्रयताद्गिरौ भारꣳ हरन्निव । अथास्य मध्यमेजतु शीते वाते पुनन्निव ॥ २७ ॥
यदस्या अꣳहुभेद्याः कृधु स्थूलमुपातसत् । मुष्काविदस्या एजतो गोशफे शकुलाविव ॥ २८ ॥
यद्देवासो ललामगुं प्र विष्टीमिनमाविषुः । सक्थ्ना देदिश्यते नारी सत्यस्याक्षिभुवो यथा ॥ २९ ॥
यद्धरिणो यवमत्ति न पुष्टं पशु मन्यते । शूद्रा यदर्यजारा न पोषाय धनायति ॥ ३० ॥
यद्धरिणो यवमत्ति न पुष्टं बहु मन्यते । शूद्रो यदर्यायै जारो न पोषमनु मन्यते ॥ ३१ ॥

Mātā ca te pitā ca te'graṁ vṛkṣasya rohataḥ. Pratilāmīti te pitā gabhe muṣṭimataṁsayat (i). //24//

Mātā ca te pitā ca te' gre vṛkṣasya krīḍataḥ. Vivakṣata iva te mukhaṁ brahman mā tvaṁ vado bahu (i). //25//

Ūrdhvāmenāmucchrāpaya girau bhāraṁ haranniva. Athāsyai madhyamedhatāṁ śīte vāte punanniva (i). //26//

Ūrdhvamenamucchrayatād girau bhāraṁ haranniva. Athāsya madhyamejatu śīte vāte punanniva (i). //27//

Yadasyā aṁhubhedyāḥ kṛdhu sthūlamupātasat. Muṣkāvidasyā ejato gośaphe śakulāviva (i). //28//

Yaddevāso lalāmaguṁ pra viṣṭīminamāviṣuḥ. Sakthnā dediśyate nārī satyasyākṣibhuvo yathā (i). //29//

Yaddhariṇo yavamatti na puṣṭaṁ paśu manyate. Śūdrā yadaryajārā na poṣāya dhanāyati (i). //30//

Yaddhariṇo yavamatti na puṣṭaṁ bahu manyate. Śūdro yadaryāyai jāro na poṣamanu manyate (i). //31//

24. Your mother and your father climb up to the top of the tree. Being affectionate the father establishes the kingdom among the subjects. (1)

25. Your mother and your father play at the top of the tree. O enlightened one, your mouth shows you are about to speak; please do not talk much. (1)

26. O administrator, may you carry these subjects upwards like a man carrying a load up the mountain and then may you prosper among them like a man winnowing in a cool breeze. (1)

27. O subjects, may you carry this administrator upwards like a man carrying a load up the mountain. And then in your midst, may he prosper like a man winnowing in a cool breeze. (1)

28. Those thieves, who extort small or large quantities of wealth from the sinless people, tremble (in fear) as small fish are restive in insufficient water of a small pit made by hoof of a cow. (1)

29. When the enlightened ones enter the joy-giving field of knowledge, which is worth entering, then the truth is comprehended fully and directly as a woman by her thighs. (1)

30. When wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category woman, having a secret lover belonging to a higher category, is not a matter of satisfaction to her husband. (1)

31. When the wild deer eat the barley crop, the farmer does not feel that the cattle are growing strong; similarly, a low category secret lover of a woman belonging to a higher category does not rise up in the social hierarchy. (1)

दधिक्राव्णो अकारिषं जिष्णोरश्वस्य वाजिनः ।
सुरभि नो मुखा करत्प्र ण आयूंषि तारिषत् ॥ ३२ ॥

गायत्री त्रिष्टुब्जगत्यनुष्टुप्पङ्क्त्या सह । बृहत्युष्णिहा ककुप्सूचीभिः शम्यन्तु त्वा ॥ ३३ ॥

द्विपदा याश्चतुष्पदास्त्रिपदा याश्च षट्पदाः ।
विच्छन्दा याश्च सच्छन्दाः सूचीभिः शम्यन्तु त्वा ॥ ३४ ॥

महानाम्न्यो रेवत्यो विश्वा आशाः प्रभूवरीः । मैघीर्विद्युतो वाचः सूचीभिः शम्यन्तु त्वा ॥ ३५ ॥

नार्यस्ते पत्न्यो लोम विचिन्वन्तु मनीषया । देवानां पत्न्यो दिशः सूचीभिः शम्यन्तु त्वा ॥३६॥

रजता हरिणीः सीसा युजो युज्यन्ते कर्मभिः ।
अश्वस्य वाजिनस्त्वचि मिमाः शम्यन्तु शम्यन्तीः ॥ ३७ ॥

कुविदङ्ग यवमन्तो यवंचिद्यथा दान्त्यनुपूर्वं वियूय ।
इहेहैषां कृणुहि भोजनानि ये बर्हिषो नम उक्तिं यजन्ति ॥ ३८ ॥

कस्त्वा छ्यति कस्त्वा विशास्ति कस्ते गात्राणि शम्यति । क उ ते शमिता कविः ॥ ३९ ॥

Dadhikrāvṇo akāriṣaṁ jiṣṇoraśvasya vājinaḥ.
Surabhi no mukhā karat pra ṇa āyūṁṣi tāriṣat (i). //32//

Gāyatrī triṣṭubjagatyanuṣṭuppaṅktyā saha. Bṛhatyuṣṇihā kakupsūcībhiḥ śamyantu tvā (i). //33//

Dvipadā yāścatuṣpadāstripadā yāśca ṣaṭpadāḥ.

Vicchandā yāśca sacchandāḥ sūcībhiḥ śamyantu tvā (i). //34//

Mahānāmnyo revatyo viśvā āśāḥ prabhūvarīḥ. Maighīrvid-yuto vācaḥ sūcībhiḥ śamyantu tvā (i). //35//

Nāryaste patnyo loma vicinvantu manīṣayā. Devānāṁ patnyo diśaḥ sūcībhiḥ śamyantu tvā (i). //36//

Rajatā hariṇīḥ sīsā yujo yujyante karmabhiḥ. Aśvasya vājinastvaci simāḥ śamyantu śamyantīḥ (i). //37//

Kuvidaṅga yavamanto yavañcidyathā dāntyanupūrvaṁ viyūya. Ihehaiṣāṁ kṛṇuhi bhojanāni ye barhiṣo nama uktiṁ yajanti (i). //38//

Kastvā chyati kastva viśasti kaste gātrāṇi śamyati. Ka u te śamitā kaviḥ (i). //39//

32. I glorify the spacecraft, which is rapid like a victorious steed. May he give to our faces the fragrance of fame and longevity to our lives. (1)

33. O learned ones, may the *gāytrī*, the *triṣṭubh*, the *jagatī*, the *anuṣṭup*, along with the *paṅkti*, the *bṛhatī*, the *uṣṇik* and the *kakup* metres bring peace to you with their sweet recitations. (1)

34. May the metres having two feet, and the four-footed ones, the metres having three feet, and the six-footed ones, the metreless hymns and the hymns well-composed in metres bring peace to you with their sweet recitations. (1)

35. May all these regions of great name and of great fortune, with their influence, and the rumble of thunder-clouds bring peace to you, with their pleasing sound. (1)

36. May the wives of men dress your hair with rapt attention; may the wives of the enlightened ones, giving directions, bring peace to you with their sweet speech. (1)

37. Favourably inclined, bringing tributes and loving subjects are employed in various functions by the dynamic and powerful administrator. Thus in his close contact, bound by love, they satisfy him as well as derive satisfaction from him. (1)

38. O friends, as the farmers reap the plentiful barley crop in proper order, so get the meals prepared here itself for the people, who in this sacrifice are chanting hymns of homage. (1)

39. Who refines you? Who guides you with diligence? Who calms your limbs? Who is the seer, that brings peace to you? (1)

ऋतवस्त ऋतुथा पर्व शमितारो वि शासतु । संवत्सरस्य तेजसा शमीभिः शम्यन्तु त्वा ॥ ४० ॥
अर्धमासाः परूंषि ते मासा आ च्छ्यन्तु शम्यन्तः ।
अहोरात्राणि मरुतो विलिष्टं सूदयन्तु ते ॥ ४१ ॥
दैव्या अध्वर्यवस्त्वा च्छ्यन्तु वि च शासतु । गात्राणि पर्वशस्ते सिमाः कृण्वन्तु शम्यन्तीः ।४२।
द्यौस्ते पृथिव्यन्तरिक्षं वायुश्छिद्रं पृणातु ते । सूर्यस्ते नक्षत्रैः सह लोकं कृणोतु साधुया ॥ ४३ ॥
शं ते परेभ्यो गात्रेभ्यः शमस्त्ववरेभ्यः । शमस्थभ्यो मज्जभ्यः शम्वस्तु तन्वै तव ॥ ४४ ॥
कः स्विदेकाकी चरति क उ स्विज्जायते पुनः । किंस्विद्धिमस्य भेषजं किम्वावपनं महत् ।४५।
सूर्य एकाकी चरति चन्द्रमा जायते पुनः । अग्निर्हिमस्य भेषजं भूमिरावपनं महत् ॥ ४६ ॥
किंस्वित्सूर्यसमं ज्योतिः किं समुद्रसमं सरः ।
किंस्वित्पृथिव्यै वर्षीयः कस्य मात्रा न विद्यते ॥ ४७ ॥

Ṛtavasta ṛtuthā parva śamitāro vi śāsatu. Saṁvatsarasya tejasā śamībhiḥ śamyantu tvā (i). //40//

Ardhamāsāḥ parūṁṣi te māsā ācchyantu śamyantaḥ. Ahorātrāṇi maruto viliṣṭaṁ sūdayantu te (i). //41//

Daivyā adhvaryavastvācchyantu vi ca śāsatu. Gātrāṇi parvaśaste simāḥ kṛṇvantu śamyantīḥ (i). //42//

Dyauste pṛthivyantarikṣaṁ vāyuśchidraṁ pṛṇātu te. Sūryaste nakṣatraiḥ saha lokaṁ kṛṇotu sādhuyā (i). //43//

Śaṁ te parebhyo gātrebhyaḥ śamastvavarebhyaḥ. Śamasthabhyo majjabhyaḥ śaṁvastu tanvai tava (i). //44//

Kaḥ svidekākī carati ka u svijjāyate punaḥ. Kiṁ sviddhimasya bheṣajaṁ kiṁvāvapanaṁ mahat (i). //45//

Sūryā ekākī carati candramā jāyate punaḥ. Agnirhimasya bheṣajaṁ bhūmirāvapanaṁ mahat (i). //46//

Kiṁ svit sūryasamaṁ jyotiḥ kiṁ samudrasamaṁ saraḥ. Kiṁ svit pṛthivyai varṣīyaḥ kasya mātrā na vidyate (i). //47//

40. May the seasons, the peace-bringers, in their due course, and on auspicious occasions, guide us diligently. With the lustre of the whole year, may they bring peace to you with righteous deeds. (1)

41. May the half-months and the months refine your joints while bringing peace to them. May the days and nights and the winds remove your faults whatsoever. (1)

41. May the divine priests refine you and guide you diligently. May all your limbs be calmed, joint by joint, with loving care. (1)

42. O king, may the heaven, the earth, the mid-space and the wind make up for your failing, if any. May the sun along with the stars make this world propitious for you. (1)

44. O king, may your upper parts of the body be at ease and at ease be the lower parts as well. May there be ease in your bones, ease in your marrow and may there be ease in the whole of your body. (1)

45. Tell me, who is he, that wanders alone, and who is he, that is born again? What is the remedy for freezing cold; and which is the extensive field? (1)

46. It is the sun that wanders alone; it is the moon, that is born again; the fire is the remedy for freezing cold; and the earth is the extensive field. (1)

47. What is the light comparable with the sun? Which is the lake comparable with the ocean? What is more spacious than the earth? What is the thing that cannot be measured? (1)

ब्रह्म सूर्यसमं ज्योतिर्द्यौः समुद्रसमꣳ सरः ।
इन्द्रः पृथिव्यै वर्षीयान् गोस्तु मात्रा न विद्यते ॥ ४८ ॥

पृच्छामि त्वा चितये देवसख यदि त्वमत्र मनसा जगन्थ ।
येषु विष्णुस्त्रिषु पदेष्वेष्टस्तेषु विश्वं भुवनमा विवेशा३ ॥ ४९ ॥

अपि तेषु त्रिषु पदेष्वस्मि येषु विश्वं भुवनमा विवेश ।
सद्यः पर्येमि पृथिवीमुत द्यामेकेनाङ्गेन दिवो अस्य पृष्ठम् ॥ ५० ॥

केष्वन्तः पुरुष आ विवेश कान्यन्तः पुरुषे अर्पितानि ।
एतद्ब्रह्मन्नुप वल्हामसि त्वा किꣳ स्विन्नः प्रति वोचास्यत्र ॥ ५१ ॥

पञ्चस्वन्तः पुरुष आ विवेश तान्यन्तः पुरुषे अर्पितानि ।
एतत्त्वात्र प्रतिमन्वानो अस्मि न मायया भवस्युत्तरो मत् ॥ ५२ ॥

का स्विदासीत्पूर्वचित्तिः किꣳ स्विदासीद् बृहद्वयः ।
का स्विदासीत्पिलिप्पिला का स्विदासीत्पिशङ्गिला ॥ ५३ ॥

Brahma sūryasamaṁ jyotirdyauḥ samudrasamaṁ saraḥ.
Indraḥ pṛthivyai varṣīyān gostu mātrā na vidyate (i). //48//

Pṛcchāmi tvā citaye devasakha yadi tvamatra manasā jagantha. Yeṣu viṣṇustriṣu padeṣveṣṭasteṣu viśvaṁ bhuvanamāvivesā (i). //49//

Api teṣu triṣu padeṣvasmi yeṣu viśvam bhuvanamāviveśa. Sadyaḥ paryemi pṛthivīmuta dyāmekenāṅgena divo asya pṛṣṭham (i). //50//

Keṣvantaḥ puruṣa ā viveśa kānyantaḥ puruṣe arpitāni. Etadbrahmannupa valhāmasi tvā kiṁ svinnaḥ prati vocāsyatra (i). //51//

Pañcasvantaḥ puruṣa ā viveśa tānyantaḥ puruṣe arpitāni. Etattvātra pratimanvāno asmi na māyayā bhavasyuttaro mat (i). //52//

Kā svidāsīt pūrvacittiḥ kiṁ svidāsīd bṛhadvayaḥ.
Kā svidāsīt pilippilā kā svidāsīt piśaṅgilā (i). //53//

48. The Divine Supreme is the light comparable with the sun. The sky is the lake comparable with the ocean.The cloud is more spacious than the earth. It is speech, that cannot be measured. (1)

49. O friend of the enlightened ones, I ask you for my knowledge. Tell me, if you have reached any conclusion in this regard; whether in the three steps, by which the sacrifice extends, the whole of the universe is encompassed or not? (1)

50. I exist in all the three steps by which this whole universe is encompassed. I go around the Earth, around the sky and even around the top of the sky in a moment with only a part of mine. (1)

51. What are the beings, which the Cosmic man has entered in? And what are the beings that have been contained within the Cosmic man? O wise one, I challenge you to answer this question. What an answer do you give about it to us? (1)

52. The Cosmic man has entered five beings and all those five have been contained within the Cosmic man. I can convince you of it. You cannot get better of me in argument by any trickery. (1)

53. What is the thing thought of first? What is the huge bird? What is soft and slippery? What is that, which swallows the forms of the things? (1)

द्यौरा॑सीत्पूर्वचि॑त्तिरश्व॑ आसीद् बृहद्वयः॑ ।
अवि॑रासीत्पिलिप्पि॒ला रात्रि॑रासीत्पिशङ्गि॒ला ॥ ५४ ॥

का ई॑मरे पिशङ्गि॒ला का ईं॑ कुरुपिशङ्गि॒ला ।
क ई॑मा॒स्कन्द॑मर्षति क ईं॒ पन्था॒ वि स॑र्पति ॥ ५५ ॥

अ॒जारे॑ पिशङ्गि॒ला श्वा॒वित्कु॑रुपिशङ्गि॒ला ।
श॒श आ॒स्कन्द॑मर्षत्यहिः॒ पन्थां॒ वि स॑र्पति ॥ ५६ ॥

कत्य॑स्य वि॒ष्ठाः कत्य॒क्षरा॑णि कति॒ होमा॑सः कति॒धा समि॑द्धः ।
य॒ज्ञस्य॑ त्वा वि॒दथा॑ पृच्छ॒मत्र॒ कति॒ होता॑र ऋतु॒शो य॑जन्ति ॥ ५७ ॥

षड॑स्य वि॒ष्ठाः श॒तम॒क्षरा॑ण्यशी॒तिर्होमाः॑ स॒मिधो॑ ह ति॒स्रः ।
य॒ज्ञस्य॑ ते वि॒दथा॒ प्र ब्र॑वीमि स॒प्त होता॑र ऋतु॒शो य॑जन्ति ॥ ५८ ॥

को अ॒स्य वे॑द॒ भुव॑नस्य॒ नाभिं॒ को द्यावा॑पृथि॒वी अ॒न्तरि॑क्षम् ।
कः सूर्य॑स्य वेद बृह॒तो ज॒नित्रं॒ को वे॑द च॒न्द्रम॑सं यतो॒जाः ॥ ५९ ॥

वेदा॒हम॒स्य भुव॑नस्य॒ नाभिं॒ वेद॒ द्यावा॑पृथि॒वी अ॒न्तरि॑क्षम् ।
वेद॒ सूर्य॑स्य बृह॒तो ज॒नित्र॒मथो॑ वेद च॒न्द्रम॑सं यतो॒जाः ॥ ६० ॥

Dyaurāsıt purvacittiraśva āsīd bṛhadvayaḥ.
Avirāsīt pilippilā rātrirāsīt piśaṅgilā (i). //54//

Kā īmare piśaṅgilā kā īṁ kurupiśaṅgilā.
Ka īmāskandamarṣati ka īm panthāṁ visarpati (i). //55//

Ajāre piśaṅgilā śvāvitkurupiśaṅgilā.
Śaśa āskandamarsatyahiḥ panthāṁ visarpati (i). //56//

Katyasya viṣṭhāḥ katyakṣarāṇi kati homāsaḥ katidhā samiddhaḥ.
Yajñasya tvā vidathā pṛcchamatra kati hotāra ṛtuśo yajanti (i). //57//

Ṣaḍasya viṣṭhāḥ śatamakṣarāṇyaśītirhomāḥ samidho ha tisraḥ. Yajñasya te vidathā pra bravīmi sapta hotāra ṛtuśo yajanti (i). //58//

Ko asya veda bhuvanasya nābhiṁ ko dyāvāpṛthivī antarikṣam. Kaḥ sūryasya veda bṛhato janitraṁ ko veda candramasaṁ yatojāḥ (i). //59//

Vedāhamasya bhuvanasya nābhiṁ veda dyāvāpṛthivī antarikṣam.
Veda sūryasya bṛhato janitramatho veda candramasaṁ yatojāḥ (i). //60//

54. The sky is the thing to be thought of first. The sun is the huge bird. Rain-soaked earth is soft and slippery. It is the night, that swallows the forms of the things. (1)

55. Well, what is she, that dovours all? And what is she, that destroys the crops? And what is he that runs in quick jumps? And what is he, that glides along the path? (1)

56. Well, it is the she-goat, that devours all.It is the porcupine, that destroys the crops. It is the hare, that runs in quick jumps; and it is the snake, that glides along the path. (1)

57. Urged by desire to know about the sacrifice, I hereby ask you : how many bases does it have? How many syllables are used in it? How many are the various types of oblations? With how many kindling sticks is it performed? And how many priests offer oblations in different seasons? (1)

58. The sacrifice has got six bases. There are a hundred syallables used in it. There are eighty types of oblations. Kindling sticks are three. For your knowledge's sake about the sacrifice, I tell you that there are seven priests, who offer oblations in different seasons. (1)

59. Who knows the navel (central point) of this world? Who knows the heaven and earth and the mid-space? Who knows the origin of the mighty sun? And who knows wherefrom the moon was born? (1)

60. I know the navel of this world. I know the heaven and earth and the mid-space. I know the origin of the mighty sun. And I know wherefrom the moon was born. (1)

पृच्छामि त्वा परमन्तं पृथिव्याः पृच्छामि यत्र भुवनस्य नाभिः ।
पृच्छामि त्वा वृष्णो अश्वस्य रेतः पृच्छामि वाचः परमं व्योम ॥ ६१ ॥

इयं वेदिः परो अन्तः पृथिव्या अयं यज्ञो भुवनस्य नाभिः ।
अयꣳ सोमो वृष्णो अश्वस्य रेतो ब्रह्मायं वाचः परमं व्योम ॥ ६२ ॥

सुभूः स्वयम्भूः प्रथमोऽन्तर्महत्यर्णवे । दधे ह गर्भमृत्वियं यतो जातः प्रजापतिः ॥ ६३ ॥

होता यक्षत्प्रजापतिꣳ सोमस्य महिम्नः । जुषतां पिबतु सोमꣳ होतर्यज ॥ ६४ ॥

प्रजापते न त्वदेतान्यन्यो विश्वा रूपाणि परि ता बभूव ।
यत्कामास्ते जुहुमस्तन्नो अस्तु वयꣳ स्याम पतयो रयीणाम् ॥ ६५ ॥

Pṛcchāmi tvā paramantaṁ pṛthivyāḥ pṛcchāmi yatra bhuvanasya nābhiḥ.
Pṛcchāmi tvā vṛṣṇo aśvasya retaḥ pṛcchāmi vācaḥ paramaṁ vyoma (i). //61//

Iyaṁ vediḥ paro antaḥ pṛthivyā ayaṁ yajño bhuvansya nābhiḥ.
Ayaṁ somo vṛṣṇo asvasya reto brahmāyaṁ vācaḥ paramaṁ vyoma (i). //62//

Subhūḥ svayambhūḥ prathamo' ntarmahatyarṇave. Dadhe ha garbhamṛtviyaṁ yato jātaḥ prajāpatiḥ (i). //63//

Hotā yakṣatprajāpatiṁ somasya mahimnaḥ. Juṣatāṁ pibatu somaṁ hotaryaja (i). //64//

Prajāpate na tvadetānyanyo viśvā rūpāṇi pari tā babhūva.
Yatkāmāste juhumastanno astu vayaṁ syāma patayo rayīṇām (i). //65//

61. I ask you, what is the farthest end of this Earth? I ask you, where is the navel of the world? I ask you, what is the semen of the horse in heat? I ask you, what is the highest space, where the speech abides? (1)

62. This very altar is the farthest end of the Earth. This sacrifice is the navel of this world. This cure-juice is the semen of the horse in heat. And this spiritual knowledge is the highest space, where the speech abides. (1)

63. The auspicious Being, born of His own will, the first one, lays down into the great ocean in proper season, the embryo, from which the Creator is born. (1)

64. The sacrificer worships the Lord of creatures for the glory of bliss. May he succeed and enjoy the bliss. Worship, O sacrificer, worship. (1)

65. O Lord of creatures, no one other than you overwhelms all these various forms. May our desires,with which we invoke you, be fulfilled. May we be possessors of abundant riches. (1)

अथ चतुर्विंशोऽध्यायः ।

अश्वस्तूपरो गोमृगस्ते प्राजापत्याः कृष्णग्रीव आग्नेयो रराटे पुरस्तात्सारस्वती मेष्यधस्ताद्धन्वोराश्विनावधोरामौ बाह्वोः सौमापौष्णः श्यामो नाभ्यां सौर्ययामौ श्वेतश्च कृष्णश्च पार्श्वयोस्त्वाष्ट्रौ लोमशसक्थौ सक्थ्योर्वायव्यः श्वेतः पुच्छ इन्द्राय स्वपस्याय वेहद्वैष्णवो वामनः ॥ १ ॥

रोहितो धूम्ररोहितः कर्कन्धुरोहितस्ते सौम्या बभ्रुररुणबभ्रुः शुकबभ्रुस्ते वारुणाः शितिरन्ध्रोऽन्यतःशितिरन्ध्रः समन्तशितिरन्ध्रस्ते सावित्राः शितिबाहुरन्यतःशितिबाहुः समन्तशितिबाहुस्ते बार्हस्पत्याः पृषती क्षुद्रपृषती स्थूलपृषती ता मैत्रावरुण्यः ॥ २ ॥

ATHA CATURVIMŚO' DHYĀYAḤ

Aśvastūparo gomṛgaste prājāpatyāḥ kṛṣṇagrīva āgneyo rarāṭe purastātsārasvatī meṣyadhastāddhanvorāśvināvadhorāmau bāhvoḥ saumāpauṣṇaḥ śyāmo nābhyām̐ sauryayāmau śvetaśca kṛṣṇaśca pārśvayostvāṣṭrau lomaśasakthau sakthyorvāyavyaḥ śvetaḥ puccha indrāya svapasyāya vehadvaiṣṇavo vāmanaḥ (i). //1//

Rohito dhūmrarohitaḥ karkandhurohitaste saumyā babhrurarunababhruḥ śukababhruste vāruṇāḥ śitirandhro-'nyataḥśitirandhraḥ samantaśitirandhraste sāvitrāḥ śitibāhuranyataḥśitibāhuḥ samantaśitibāhuste bārhaspatyāḥ pṛṣatī kṣudrapṛṣatī sthūlapṛṣatī tā maitrāvaruṇyaḥ (i). //2//

CHAPTER TWENTY-FOUR

1. The horse, the hornless animal, the *gayal* (*go-mṛga*) belonging to the Prajāpati (the Lord of the creatures), and the black-necked one belonging to Agni (the adorable Lord), are to be kept in the front and about the forehead; the ewe belonging to Sarasvatī (divine Doctress) is to be kept under the chins; the two animals with white under-bellies belonging to Aśvins (the twin healers) are to be kept near the arms; the dark-coloured belonging to Soma (the Lord of bliss) and Pūṣan (the nourisher) is to be kept in the navel; one white and one black belonging to Sūrya (the sun) and Yama (the controller Lord) are to be kept on the flanks; two animals with hairy thighs belonging to Tvaṣṭṛ (the Universal Architect) are to be kept by the thighs; the white one belonging to Vāyu (the wind) is to be kept near the tail; a cow, who slips her calf, belongs to Indra (the resplendent Lord), the performer of good deeds; and the dwarf one belongs to Viṣṇu (the pervading Lord). (1)

2. The red, the smoky-red and the jujube-red, these belong to Soma; the brown, the reddish-brown and the parrot-brown belong to Varuṇa (the venerarbla Lord); the one having whiteness in holes, the one having whiteness in holes on one side, and the one having whiteness in holes on all the sides, these belong to Savitṛ (the impeller Lord); the one having white forefeet, the one having white forefeet on one side, and the one having white forefeet on all the sides, these belong to Bṛhaspati (the Lord Supreme); the female speckled, the female speckled with small spots and the female speckled with large spots, these belong to Mitrā-Varuṇa (the friendly Lord and the venerable Lord). (1)

शुद्धवालः सर्वशुद्धवालो मणिवालस्त आश्विनाः श्येतः श्येताक्षोऽरुणस्ते रुद्राय पशुपतये कर्णा यामा अवलिप्ता रौद्रा नभोरूपाः पार्जन्याः ॥ ३ ॥

पृश्निस्तिरश्चीनपृश्निरूर्ध्वपृश्निस्ते मारुताः फल्गूर्लोहितोर्णी पलक्षी ताः सारस्वत्यः प्लीहाकर्णः शुण्ठाकर्णोऽध्यालोहकर्णस्ते त्वाष्ट्राः कृष्णग्रीवः शितिकक्षोऽञ्जिसक्थस्त ऐन्द्राग्नाः कृष्णाञ्जिरल्पाञ्जिर्महाञ्जिस्त उषस्याः ॥ ४ ॥

शिल्पा वैश्वदेव्यो रोहिण्यस्त्र्यवयो वाचेऽविज्ञाता अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ ५ ॥

कृष्णग्रीवा आग्नेयाः शितिभ्रवो वसूनाꣳ रोहिता रुद्राणाꣳ श्वेता अवरोकिण आदित्यानां नभोरूपाः पार्जन्याः ॥ ६ ॥

उन्नत ऋषभो वामनस्त ऐन्द्रावैष्णवा उन्नतः शितिबाहुः शितिपृष्ठस्त ऐन्द्राबार्हस्पत्याः शुकरूपा वाजिनाः कल्माषा आग्निमारुताः श्यामाः पौष्णाः ॥ ७ ॥

Śuddhavālaḥ sarvaśuddhavālo maṇivālasta āśvināḥ śyetaḥ syetākṣo' ruṇaste rudrāya paśupataye karṇā yāmā avaliptā raudrā nabhorūpāḥ pārjanyāḥ (i). *//3//*

Pṛśnistiraścīnapṛśnirūrdhvapṛśniste mārutāḥ phalgūrlohitorṇī palakṣī tāḥ sārasvatyaḥ plīhākarṇaḥ śuṇṭhākarṇo'dhyālohakarṇaste tvāṣṭrāḥ kṛṣṇagrīvaḥ śitikakṣo'ñjisakthasta aindrāgnāḥ kṛṣṇāñjiralpāñjirmahāñjista uṣasyāḥ (i). *//4//*

Śilpā vaiśvadevyo rohiṇyastryavayo vāce'vijñātā adityai sarūpā dhātre vatsataryo devānāṁ patnībhyaḥ (i). *//5//*

Kṛṣnagrīvā āgneyāḥ śitibhravo vasūnām̐ rohitā rudrāṇām̐ śvetā avarokiṇa ādityānāṁ nabhorūpāḥ pārjanyāh (i). *//6//*

Unnata ṛṣabho vāmanasta aindrāvaiṣṇavā unnataḥ śitibāhuḥ śitipṛṣṭhasta aindrābārhaspatyāḥ śukarūpā vājināḥ kalmāṣā āgnimārutāḥ śyāmāḥ pauṣṇāḥ (i). *//7//*

3. The one with bright hair, the one with all its hair bright, and the one with jewel-bright hair, these belong to Aśvins; the white one, the white-eyed and the ruddy one, these belong to Rudra (the terrible punisher), the Lord of animals; those having long ears belong to Yama; arrogant ones belong to Rudras and the sky-blue ones belong to Parjanya (Lord of Clouds). (1)

4. The speckled ones, those speckled transversely, those speckled upwards belong to Maruts (the Cloud-bearing winds); those with undeveloped bodies, those with reddish hair, the white ones,those belong to Sarasvatī; the male one with diseased ears, the one with short ears, the one with gold-coloured ears, these belong to Tvaṣṭṛ; the black-necked, the one with white flanks, the one with spotted thighs, these belong to Indra and Agni; the one with black spots, the one with small spots, the one with large spots, these belong to Uṣas (the dawn). (1)

5. The females with variegated colours belong to Viśvedevas (all the bounties of Nature); the red-coloured, one and a half years old belong to Vāk (the speech); those undistinguished belong to Aditi (the Eternity); those of the same colour belong to Dhātṛ (the sustainer), and the weaned she-calves belong to Deva-patnīs (the wives of the enlighted ones). (1)

6. The black-necked ones belong to Agni; the white-browed belong to Vasus (the young sages), the red ones belong to Rudras (the adult sages); the white far-sighted ones belong to Ādityas (the mature sages); and the sky-blue ones belong to Parjanya (clouds). (1)

7. The tall, the sturdy and the dwarf, these belong to Indra-Viṣṇu; the tall, the one with white forefeet and the one with white back, these belong to Indra-Bṛhaspati; the parrot-coloured belong to Vājins (the speedy); black with white spots belong to Agni-Maruts; dark-coloured belong to Pūṣan. (1)

एता ऐन्द्राग्ना द्विरूपा अग्नीषोमीया वामना अनड्वाह आग्नावैष्णवा वशा मैत्रावरुण्योऽन्यत एन्यो मैत्र्यः ॥ ८ ॥

कृष्णग्रीवा आग्नेया बभ्रवः सौम्याः श्वेता वायव्या अविज्ञाता अदित्यै सरूपा धात्रे वत्सतर्यो देवानां पत्नीभ्यः ॥ ९ ॥

कृष्णा भौमा धूम्रा आन्तरिक्षा बृहन्तो दिव्याः शबला वैद्युताः सिध्मास्तारकाः ॥ १० ॥

धूम्रान्वसन्तायालभते श्वेतान्ग्रीष्माय कृष्णान्वर्षाभ्योऽरुणाञ्छरदे पृषतो हेमन्ताय पिशङ्गाञ्छिशिराय ॥ ११ ॥

त्र्यवयो गायत्र्यै पञ्चावयस्त्रिष्टुभे दित्यवाहो जगत्यै त्रिवत्सा अनुष्टुभे तुर्यवाह उष्णिहे ॥ १२ ॥

पष्ठवाहो विराज उक्षाणो बृहत्या ऋषभाः ककुभेऽनड्वाहः पङ्क्त्यै धेनवोऽतिच्छन्दसे ॥ १३ ॥

कृष्णग्रीवा आग्नेया बभ्रवः सौम्या उपध्वस्ताः सावित्रा वत्सतर्यः सारस्वत्यः श्यामाः पौष्णाः पृश्नयो मारुता बहुरूपा वैश्वदेवा वशा द्यावापृथिवीयाः ॥ १४ ॥

Etā aindrāgnā dvirūpā agnīṣomīyā vāmanā anaḍvāḥa āgnāvaiṣṇavā vaśā maitrāvaruṇyo'nyata enyo maitryaḥ (i). //8//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyāḥ śvetā vāyavyā avijñātā adityai sarūpā dhātre vatsataryo devānāṁ patnībhyaḥ (i). //9//

Kṛṣṇā bhaumā dhūmrā āntarikṣā bṛhanto divyāḥ śabalā vaidyutāḥ sidhmāstārakāḥ (i). //10//

Dhūmrān vasantāyālabhate śvetān grīṣmāya kṛṣṇān varṣābhyo'ruṇāñcharade pṛṣato hemantāya piśaṅgāñchiśirāya (i). //11/

Tryavayo gāyatryai pañcāvayastriṣṭubhe dityavāho jagatyai trivatsā anuṣṭubhe turyavāha uṣṇihe (i). //12//

Paṣṭhavāho virāja ukṣāṇo bṛhatyā ṛṣabhāḥ kakubhe'naḍvāhaḥ paṅktyai dhenavo' ticchandase (i). //13//

Kṛṣṇagrīvā āgneyā babhravaḥ saumyā upadhvastāḥ sāvitrā vatsataryaḥ sārasvatyaḥ śyāmāḥ pauṣṇāḥ pṛśnayo mārutā bahurūpā vaiśvadevā vaśā dyāvāpṛthivīyāḥ (i). //14//

8. The variegated ones belong to Indra-Agni; those having two colours belong to Agni-Soma; dwarf bullocks belong to Agni-Viṣṇu; good-tempered cows belong to Mitra-Varuṇa, and partly variegated belong to Mitra. (1)

9. Black-necked ones belong to Agni; brown ones belong to Soma; white ones belong to Vāyu; undistinguished ones belong to Aditi; those having a common form belong to Dhātṛ; and weaning she-calves belong to Devapatnīs. (1)

10. Black ones belong to Bhūmi (the earth); smoke-coloured belong to Antarikṣa (the mid-space); huge ones belong to Dyu (the sky); brindled ones belong to Vidyut (the lightning); and blotched ones belong to Tārakas (the stars). (1)

11. Smoke-coloured he secures for Vasanta (spring season); white ones for Grīṣma (the summer); black ones for Varṣās (the rains); red ones for Śarad (the autumn); speckled ones for Hemanta (the winter); and orange-coloured for Śiśira (the frosty season). (1)

12. One and half year old calves he secures for *gāyatrī* metre; two and half years old steers for *triṣṭubh* metre; two years old for *jagatī* metre; three years old steers for *anuṣṭup* metre; and four years old for *uṣṇik* metre. (1)

13. Load-carrying bullocks he secures for *virāj* metre; fully mature bulls for *bṛhatī* metre; powerful bulls for *kakup* metre; draught oxen for *paṅkti* metre; and milch-cows for *aticchandas* metre. (1)

14. Black-necked ones belong to Agni; brown ones to Soma; those with mixed colours to Savitṛ; weaned she-calves to Sarasvatī; dark-coloured ones to Puṣan; speckled ones to Maruts; multi-coloured ones to Viśve-devās; and sterile cows to Dyāvā-Pṛthivī (the heaven and earth). (1)

उक्ताः सञ्चरा एता ऐन्द्राग्नाः कृष्णा वारुणाः पृश्नयो मारुताः कायास्तूपराः ॥ १५ ॥

अग्नयेऽनीकवते प्रथमजानालभते मरुद्भ्यः सान्तपनेभ्यः सवात्यान्मरुद्भ्यो गृहमेधिभ्यो बष्किहान्मरुद्भ्यः क्रीडिभ्यः सꣳसृष्टान्मरुद्भ्यः स्वतवद्भ्योऽनुसृष्टान् ॥ १६ ॥

उक्ताः सञ्चरा एता ऐन्द्राग्नाः प्राशृङ्गा माहेन्द्रा बहुरूपा वैश्वकर्मणाः ॥ १७ ॥

धूम्रा बभ्रुनीकाशाः पितृणाꣳ सोमवतां बभ्रवो धूम्रनीकाशाः पितृणां बर्हिषदां कृष्णा बभ्रुनीकाशाः पितृणामग्निष्वात्तानां कृष्णाः पृषन्तस्त्रैयम्बकाः ॥ १८ ॥

उक्ताः सञ्चरा एताः शुनासीरीयाः श्वेता वायव्याः श्वेताः सौर्याः ॥ १९ ॥

वसन्ताय कपिञ्जलानालभते ग्रीष्माय कलविङ्कान्वर्षाभ्यस्तित्तिरीञ्छरदे वर्त्तिका हेमन्ताय ककराञ्छिशिराय विककरान् ॥ २० ॥

समुद्राय शिशुमारानालभते पर्जन्याय मण्डूकानद्भ्यो मत्स्यान्मित्राय कुलीपयान्वरुणाय नाक्रान् ॥ २१ ॥

Uktāḥ sañcarā etā aindrāgnāḥ kṛṣṇā vārुṇāḥ pṛśnayo mārutāḥ kāyāstūparāḥ (i). //15//

Agnaye'nīkavate prathamajānālabhate marudbhyaḥ sāntapanebhyaḥ savātyān marudbhyo gṛhamedhibhyo baṣkihān marudbhyaḥ krīḍibhyaḥ saṁsṛṣṭān marudbhyaḥ svatavadbhyo' nusṛṣṭān (i). //16//

Uktāḥ sañcarā etā aindrāgnāḥ prāśṛṅgā māhendrā bahurūpā vaiśvakarmaṇāḥ. (i). //17//

Dhūmrā babhrunīkāśāḥ pitṝṇāṁ somavatāṁ babhravo dhūmranīkāśāḥ pitṝṇāṁ barhiṣadāṁ kṛṣṇā babhrunī-kāśāḥ pitṝṇāmagniṣvāttānāṁ kṛṣṇāḥ pṛṣantastraiyam-bakāḥ (i). //18//

Uktāḥ sañcarā etāḥ śunāsīrīyāḥ śvetā vāyavyāḥ śvetāḥ sauryāḥ (i). //19//

Vasantāya kapiñjalānālabhate grīṣmāya kalaviṅkān varṣābhyastittirīñcharade varttikā hemantāya kakarāñ-chiśirāya vikakarān (i). //20//

Samudrāya sisumārānālabhate parjanyāya maṇḍūkān adbhyo matsyān mitrāya kulīpayān varuṇāya nākrān (i). //21//

15. The above-mentioned grouped together, if dappled, belong to Indra-Agni; the black ones belong to Varuṇa; the speckled ones belong to Maruts; and the hornless ones belong to Ka (Prajāpati, the Lord of creatures). (1)

16. He procures those of the first birth for Agni, commanding an army; those born of one mother for the consuming Maruts (soldiers); those born after a long interval for the householder Maruts; those born together for the sportive Maruts; those born in succession for the inherently valiant Maruts. (1)

17. The above-mentioned, grouped together, if dappled, belong to Indra-Agni; those having prominent horns belong to Mahendra (the great Indra); and the multicoloured belong to Viśvakarman (Universal Architect). (1)

18. Smoke-coloured with a brownish tinge belong to Pitṛs (the elders), fond of cure-juice; brown-coloured with a smoky tinge belong to Pitṛs assembled at the sacrifices; the black with brownish tinge belong to Pitṛs, expert in the uses of fire; the black with spots belong to Tryambaka (the master of three regions). (1)

19. The above- mentioned, grouped together, if dappled, belong to Śunāsīra and white ones belong to Vāyu, and the bright ones belong to Sūrya (the sun). (1)

20. He secures *kapiñjala* birds for the Spring season, sparrows for the Summer, partiridges for the Rains, the quails for the Autumn, the *kakara* birds for the Winter, the *vikakara* birds for the Frosty season. (1)

21. He secures porpoises for Samudra (the sea), frogs for Parjanya, the fish for Āpaḥ (the waters), the *kulīpayas* for Mitra (the sun), and the crocodiles for Varuṇa (the high sea). (1)

सोमाय हंसानालभते वायवे बलाका इन्द्राग्निभ्यां क्रुञ्चान्मित्राय मद्गून्वरुणाय चक्रवाकान् ।२२।
अग्नये कुटरूनालभते वनस्पतिभ्य उलूकानग्नीषोमाभ्यां चाषानश्विभ्यां मयूरान्मित्रावरुणाभ्यां कपोतान् ॥ २३ ॥
सोमाय लबानालभते त्वष्ट्रे कौलीकान्गोषादीर्देवानां पत्नीभ्यः कुलीका देवजामिभ्योऽग्नये गृहपतये पारुष्णान् ॥ २४ ॥
अह्ने पारावतानालभते रात्र्यै सीचापूरहोरात्रयोः सन्धिभ्यो जतूर्मासेभ्यो दात्यौहान्त्संवत्सराय महतः सुपर्णान् ॥ २५ ॥
भूम्या आखूनालभतेऽन्तरिक्षाय पाङ्क्त्रान्दिवे कशान्दिग्भ्यो नकुलान्बभ्रुकानवान्तरदिशाभ्यः ।२६।
वसुभ्य ऋश्यानालभते रुद्रेभ्यो रुरूनादित्येभ्यो न्यङ्कून्विश्वेभ्यो देवेभ्यः पृषतान्त्साध्येभ्यः कुलुङ्गान् ॥ २७ ॥
ईशानाय परस्वत आलभते मित्राय गौरान्वरुणाय महिषान्बृहस्पतये गवयाँस्त्वष्ट्र उष्ट्रान् ॥ २८ ॥

Somāya haṁsānālabhate vāyave balākā indrāgnibhyāṁ kruñcān mitrāya madgūn varuṇāya cakravākān (i). //22//

Agnaye kutarūnālabhate vanaspatibhya ulūkān-agnīṣomābhyāṁ cāṣān aśvibhyāṁ mayūrān mitrāvaruṇābhyāṁ kapotān (i). //23//

Somāya labānālabhate tvaṣṭre kaulīkān goṣādīrdevānāṁ patnībhyaḥ kulīkā devajāmibhyo'gnaye gṛhapataye pāruṣṇān (i). //24//

Ahne pārāvatānālabhate rātryai sīcāpūrahorātrayoḥ sandhibhyo jatūrmāsebhyo dātyauhāntsaṁvatsarāya mahataḥ suparṇān (i). //25//

Bhūmyā ākhūnālabhate'ntarikṣāya pāṅktrān dive kaśān digbhyo nakulān babhrukān avāntaradiśābhyaḥ (i). //26//

Vasubhya ṛśyānālabhate rudrebhyo rurūn ādityebhyo nyaṅkūn viśvebhyo devebhyaḥ pṛṣatāntsādhyebhyaḥ kuluṅgān (i). //27//

Īśānāya parasvata ālabhate mitrāya gaurān varuṇāya mahiṣān bṛhaspataye gavayāňstvaṣṭra uṣṭrān (i). //28//

22. He secures swans for Soma, she-cranes for Vāyu, curlews for Indra-Agni, divers for Mitra and the *cakravāka* (Anas Casarca) for Varuṇa. (1)

23. He procures cocks for Agni, owls for Vanaspatis (Lords of forests), blue jays for Agni-Soma, peacocks for Aśvins and pigeons for Mitrā Varuṇa. (1)

24. He procures quails for Soma, *kaulīkas*, that sit on cows, for Tvaṣṭṛ, mynahs for Devapatnīs, *kulīkas* for Deva-jāmis (the sisters of the enlightened ones), and *pāruṣṇas* for Agni, the householder. (1)

25. He secures doves for Ahan (the day), *sīcāpūs* for Rātri (night), bats for conjuctions of Aho-rātra (the day and night), gallinules *(jatūḥ)* for Māsas (the months), and the great eagle for Saṁvatsara (the year). (1)

26. He secures rats for Bhūmi, field-rats for Antarikṣa, voles (*kaśas*) for Dyu, mongooses for Diks (the quarters), and brownish ichneumons for Avāntara Diks (intermediate quarters). (1)

27. He procures black bucks *(ṛṣya)* for Vasus, *rurus* for Rudras, *nyaṅkus* for Ādityas, spotted deer for Viśvedevas, and *kuluṅgas* for Sādhyas (those practising austerities). (1)

28. He procures wild asses (*parasvat*) for Īśana (the ruling Lord), *gauras* for Mitra, buffaloes for Varuṇa, *gayals* for Bṛhaspati,and camels for Tvaṣṭṛ. (1)

प्रजापतये पुरुषान्हस्तिन आलभते वाचे प्लुषींश्चक्षुषे मशकाञ्छ्रोत्राय भृङ्गाः ॥ २९ ॥

प्रजापतये च वायवे च गोमृगो वरुणायारण्यो मेषो यमाय कृष्णो मनुष्यराजाय मर्कटः शार्दूलाय रोहिदृषभाय गवयी क्षिप्रश्येनाय वर्तिका नीलङ्गोः कृमिः समुद्राय शिशुमारो हिमवते हस्ती ।३०।

मयुः प्राजापत्य उलो हलिक्ष्णो वृषदंशस्ते धात्रे दिशां कङ्को धुङ्क्षाग्नेयी कलविङ्को लोहिताहिः पुष्करसादस्ते त्वाष्ट्रा वाचे क्रुञ्चः ॥ ३१ ॥

सोमाय कुलुङ्ग आरण्योऽजो नकुलः शका ते पौष्णाः क्रोष्टा मायोरिन्द्रस्य गौरमृगः पिद्वो न्यङ्कुः कक्कटस्तेऽनुमत्यै प्रतिश्रुत्कायै चक्रवाकः ॥ ३२ ॥

सौरी बलाका शार्गः सृजयः शयाण्डकस्ते मैत्राः सरस्वत्यै शारिः पुरुषवाक् श्वाविद्भौमी शार्दूलो वृकः पृदाकुस्ते मन्यवे सरस्वते शुकः पुरुषवाक् ॥ ३३ ॥

सुपर्णः पार्जन्य आतिर्वाहसो दर्विदा ते वायवे बृहस्पतये वाचस्पतये पैङ्गराजोऽलज आन्तरिक्षः प्लवो मद्गुर्मत्स्यस्ते नदीपतये द्यावापृथिवीयः कूर्मः ॥ ३४ ॥

Prajāpataye puruṣān hastina ālabhate vāce pluṣīñścakṣuṣe maśakāñchrotrāya bhṛṅgāḥ (i). //29//

Prajāpataye ca vāyave ca gomṛgo varuṇāyāraṇyo meṣo yamāya kṛṣṇo manuṣyarājāya markaṭaḥ śārdūlāya rohidṛṣabhāya gavayī kṣipraśyenāya vartikā nīlaṅgoḥ kṛmiḥ samudrāya śiśumāro himavate hastī (i). //30//

Mayuḥ prājāpatya ulo halikṣṇo vṛṣadaṁśaste dhātre diśāṁ kaṅko dhuṅkṣāgneyī kalaviṅko lohitāhiḥ puṣkarasādaste tvāṣṭrā vāce kruñcaḥ (i). //31//

Somāya kuluṅga āraṇyo' jo nakulaḥ śakā te pauṣṇāḥ kroṣṭā māyorindrasya gauramṛgaḥ pidvo nyaṅkuḥ kakkaṭaste'numatyai pratiśrutkāyai cakravākaḥ (i). //32//

Saurī balākā śārgaḥ sṛjayaḥ śayāṇḍakaste maitrāḥ sarasvatyai śāriḥ puruṣavāk śvāvidbhaumī śārdūlo vṛkaḥ pṛdākuste manyave sarasvate śukaḥ puruṣavāk (i). //33//

Suparṇaḥ pārjanya ātirvāhaso darvidā te vāyave bṛhaspataye vācaspataye paiṅgarājo'laja āntarikṣaḥ plavo madgurmatsyaste nadīpataye dyāvāpṛthivīyaḥ kūrmaḥ (i). //34//

29. He procures male elephants for Prajāpati, white ants (*pluṣīs*) for Vāk (the speech), mosquitoes for Cakṣu (the vision) and bumble bees for Śrotra (the hearing). (1)

30. He procures *gayal* (*go-mṛga*) for Prajāpati and Vāyu, a wild ram for Varuṇa, a black buck for Yama, a monkey for Manuṣya-rāja (the king of men), a red deer for *śardūla* (the panther), a female *gayal* for *ṛṣabha* (the bull), a quail for *kṣipraśyena* (the swift hawk), a worm for *nīlaṅgu* (a species of worm), a propoise for Samudra, and an elephant for Himavān (the snowy mountain). (1)

31. The chimpanzee (*mayu)* belongs to the Lord of creatures (Prajāpati); the *ula* lion, the sword-toothed lion and the cat, they belong to Dhātṛ; the heron belongs to Diks; the *dhuṅkṣā* (a female bird) belongs to Agni; the sparrow, the red snake, the crane, these belong to Tvaṣṭṛ; and the curlew (*kruñca*) belongs to Vāk. (1)

32. The antelope belongs to Soma (the moon); the wild goat, the mongoose, the *śakā* bird,those belong to Pūṣan; the jackal belongs to Māyu; the *gaura* belongs to Indra; the *pidva* deer, the *nyaṅku* deer, the cock, these belong to Anumati (the assent); the ruddy-goose (*cakravāka*) belongs to Pratiśrutkā (promise). (1)

33. The female heron belongs to Sūrya; the *sarga*, the *srjaya*, the *śayāṇḍaka,* these belong to Mitra; the female parrot, talking in man's speech, belongs to Sarasvatī; the porcupine belongs to Bhūmi; the panther, the wolf, the snake, these belong to Manyu (the ardour); the male parrot, talking in man's speech belongs to Sarasvān (the male teacher). (1)

34. The eagle belongs to Parjanya; the *āti* bird, the *vāhasa* bird, the wood-pecker (*darvida*), these belong to Bṛhaspati, the master of the speech; the *alaja* bird belongs to Antarikṣa; the pelican *(plava),* the cormorant (*madgu)* and the fish, these belong to Nadhīpaṭi (the Lord of rivers), and the turtle belongs to Dyāvā-pṛthivī. (1)

पुरुषमृगश्चन्द्रमसो गोधा कालका दार्वाघाटस्ते वनस्पतीनां कृकवाकुः सावित्रो हंसो वातस्य नाक्रो मकरः कुलीपयस्तेऽकूपारस्य ह्रियै शल्यकः ॥ ३५ ॥

एण्यह्नो मण्डूको मूषिका तित्तिरिस्ते सर्पाणां लोपाश आश्विनः कृष्णो रात्र्या ऋक्षो जतूः सुषिलीका त इतरजनानां जहका वैष्णवी ॥ ३६ ॥

अन्यवापोऽर्धमासानामृश्यो मयूरः सुपर्णस्ते गन्धर्वाणामपामुद्रो मासां कश्यपो रोहित्कुण्डृणाची गोलत्तिका तेऽप्सरसां मृत्यवेऽसितः ॥ ३७ ॥

वर्षाहूर्ऋतूनामाखुः कशो मान्थालस्ते पितॄणां बलायाजगरो वसूनां कपिञ्जलः कपोत उलूकः शशस्ते नि [illegible]ै वरुणायारण्यो मेषः ॥ ३८ ॥

Puruṣamṛgaścandramaso godhā kālakā dārvāghāṭaste vanaspatīnāṁ kṛkavākuḥ sāvitro haṁso vātasya nākro makaraḥ kulīpayaste' kūpārasya hriyai śalyakaḥ (i). //35//

Eṇyahṇo maṇḍūko mūṣikā tittiriste sarpāṇāṁ lopāśa āsvinaḥ kṛṣṇo rātryā ṛkṣo jatūḥ suṣilīkā ta itarajanānāṁ jahakā vaiṣṇavī (i). //36//

Anyavāpo'rdhamāsānāmṛśyo mayūraḥ suparṇaste gandharvāṇāmapāmudro māsāṁ kaśyapo rohitkuṇḍṛṇācī golattikā te' psarasāṁ mṛtyave' sitaḥ (i). //37//

Varṣāhūrṛtūnāmākhuḥ kaśo mānthālaste pitṝṇāṁ balāyājagaro vasūnāṁ kapiñjalaḥ kapota ulūkaḥ śaśaste nirṛtyai varuṇāyāraṇyo meṣaḥ (i). //38//

35. The buck belongs to Candramas (the moon); the iguana (*godhā*), *kālakā*, and wood-pecker *(dārvāghāṭaḥ)* belongs to Vanaspatis; the cock (*kṛkavāku*) belongs to Savitṛ; the swan belongs to Vāta (the breeze); the crocodile, the dolphins, the *kulīpaya*, these belong to Akūpāra (the sea); the porcupine belongs to Hrī (shyness). (1)

36. The female deer belongs to Ahan (day); the frog, the female rat, the partridge, these belong to Sarpas (the snakes); the jackal (*lopāśa*) belongs to Aśvins; the black buck belongs to Rātri; the bear, the rat, the *suṣilīka*, these belong to Itara-janas (the other folk) and the pole cat belongs to Viṣṇu. (1)

37. The cuckoo *(anya-vāpa)* belongs to Ardhamāsas (the half-months) the antelope, the peacock the eagle, these belong to Gandharvas (the singers); the otter (*apāmudra*) belongs to Māsas; the tortoise *(kaśyapa)* the doe antelope *(rohit)*, these belong to Apsaras (the dancers), and the black snake belongs to Mṛtyu (the death). (1)

38. The frog *(varṣāhū)* belongs to Ṛtus (the seasons); the rat, the field-rat, the mouse *(mānthālaḥ)*, these belong to Pitṛs (the elders); the python belongs to Bala (the strength); the white partridge belongs to Vasus; the pigeon, the owl, the hare, these belong to Nirṛti (the misery); and the wild ram belongs to Varuṇa. (1)

श्वित्र आदित्यानामुष्ट्रो घृणीवान्वार्ध्रीनसस्ते मत्या अरण्याय सृमरो रुरू रौद्रः क्वयिः कुटरुर्दात्यौहस्ते वाजिनां कामाय पिकः ॥ ३९ ॥

खड्गो वैश्वदेवः श्वा कृष्णः कर्णो गर्दभस्तरक्षुस्ते रक्षसामिन्द्राय सूकरः सिंहो मारुतः कृकलासः पिप्पका शकुनिस्ते शरव्यायै विश्वेषां देवानां पृषतः ॥ ४० ॥

Śvitra ādityānāmuṣṭro ghṛṇīvānvārdhrīnasaste matyā araṇyāya sṛmaro rurū raudraḥ kvayiḥ kuṭarurdātyauhaste vājināṁ kāmāya pikaḥ (i). //39//

Khaḍgo vaiśvadevaḥ śvā kṛṣṇaḥ karṇo gardabhastarakṣuste rakṣasāmindrāya sūkaraḥ siṁho mārutaḥ kṛkalāsaḥ pippakā śakuniste śaravyāyai viśveṣāṁ devanāṁ pṛṣataḥ (i). //40//

39. The white one belongs to Ādityas; the camel, the fierce animal *(ghṛṇīvān)*, the rhinoceros, *(vārdhrīnasa)*, these belong to Mati (the intelligence); the *camar* cow (*sṛmara*) belongs to Araṇya (the forest); the *ruru* belongs to Rudras; the *kvayi*, the cock *(kuṭaru)*, the gallinule *(dātyauha)*, these belong to Vājins (the speedy ones); and the cuckoo belongs to Kāma (the desire). (1)

40. The rhinoceros *(khaḍga)* belongs to Viśvedevas; the black dog, the long-eared ass, the hyena, these belong to Rakṣas (the guards); the boar belongs to Indra; the lion belongs to Maruts; the chameleon, the *pippaka*, the vulture *(śakuni)*, these belong to Śaravyā (a woman expert in arrow shooting); and the spotted deer belongs to Viśvedevas. (1)

अथ पञ्चविंशोऽध्यायः ।

शादं दद्भिरवकां दन्तमूलैर्मृदं बर्स्वैस्तेगान्दंष्ट्राभ्याꣳ सरस्वत्या अग्रजिह्वं जिह्वाया
उत्सादमवक्रन्देन तालु वाजꣳ हनुभ्यामप आस्येन वृषणमाण्डाभ्यामादित्याँ श्मश्रुभिः
पन्थानं भ्रूभ्यां द्यावापृथिवी वर्तोभ्यां विद्युतं कनीनकाभ्याꣳ शुक्लाय स्वाहा
कृष्णाय स्वाहा पार्याणि पक्ष्माण्यवार्या इक्षवोऽवार्याणि पक्ष्माणि पार्या इक्षवः ॥ १ ॥

वातं प्राणेनापानेन नासिके उपयाममधरेणौष्ठेन सदुत्तरेण प्रकाशेनान्तरमनूकाशेन बाह्यं निवेष्यं
मूर्ध्ना स्तनयित्नुं निर्बाधेनाशनिं मस्तिष्केण विद्युतं कनीनकाभ्यां कर्णाभ्याꣳ श्रोत्रꣳ श्रोत्राभ्यां
कर्णौ तेदनीमधरकण्ठेनापः शुष्ककण्ठेन चित्तं मन्याभिरदितिꣳ शीर्ष्णा निर्ऋतिं निर्जर्जल्पेन
शीर्ष्णा संक्रोशैः प्राणान् रेष्माणꣳ स्तुपेन ॥ २ ॥

ATHA PAÑCAVIṀŚO'DHYĀYAḤ

Śādaṁ dadbhiravakāṁ dantamūlairmṛdaṁ basvaistegān daṁṣṭrābhyāṁ sarasvatyā agrajihvaṁ jihvāyā utsādamava-krandenā tālu vājaṁ hanubhyāmapa āsyena vṛṣaṇamāṇḍā-bhyāmādityāñ śmaśrubhiḥ panthānam bhrūbhyāṁ dyāvā-pṛthivī vartobhyāṁ vidyutaṁ kanīnakābhyāṁ śuklāya svāhā kṛṣṇāya svāhā pāryāṇi pakṣmāṇyavāryā ikṣavo'vāryāṇi pakṣmāṇi pāryā ikṣavaḥ (i). //1//

Vātaṁ prāṇenāpānena nāsike upayāmamadhareṇauṣṭhena saduttareṇa prakāśenāntaramanūkāśena bāhyaṁ niveṣyaṁ mūrdhnā stanayitnuṁ nirbādhenāśaniṁ mastiṣkeṇa vidyutaṁ kanīnakābhyāṁ karṇābhyāṁ śrotraṁ śrotrābhyāṁ karṇau tedanīmadharakaṇṭhenāpaḥ śuṣkakaṇṭhena cittaṁ manyābhiraditiṁ śīrṣṇā nirṛtiṁ nirjarjalyena śīrṣṇā saṁkrośaiḥ prāṇān reṣmāṇaṁ stupena (i). //2//

CHAPTER TWENTY-FIVE

1. Fresh hard fruits are for teeth, the soft ripe fruit for the jaws, very soft foods for gums, the hard nuts for the molars; the forepart of the tongue is for speech, the root of the tongue for tasting, the palates for shouting; the food is related to the two jaws, the water to the mouth, the fertility to the testicles, the beards to the old sages. The path is associated with eye-brows, the heaven and earth with eye-lashes and the lightning with the pupils of eyes. Let it be dedicated to the white; let it be dedicated to the black. Effectual are the upper eye-lashes and irresistible are the lower eye-lashes; irresistible are the upper eye-lashes and effectual are the lower eye-lashes. (1)

2. The air is closely related to the in-breath, the two nostrils to the out-breath; the controlling power to the lower lip, the impulsion to the upper lip; the inner mind to light, the outer mind to reflection; the head to the whirl pool, thunderbolt to the frontal head-bone; electricity to the brain, lightning flash to the pupils of eyes; hearing power to the external ears, external ears to the internal ears and the process of hearing; waters to the lower neck, thought to the dry throat, eternity to the back neck-tendons, misery to the head, vital breaths to the ragged head and to the abuses, and crest to the violence. (1)

मशकान् केशैरिन्द्रꣳ स्वपसा वहेन बृहस्पतिꣳ शकुनिसादेन कूर्माञ्छफैराक्रमणꣳ स्थूराभ्यामृक्षलाभिः कपिञ्जलाञ्जवं जङ्घाभ्यामध्वानं बाहुभ्यां जाम्बीलेनारण्यमग्निमतिरुग्भ्यां पूषणं दोर्भ्यामश्विनावꣳसाभ्याꣳ रुद्रꣳ रोराभ्याम् ॥ ३ ॥

अग्नेः पक्षतिर्वायोर्निपक्षतिरिन्द्रस्य तृतीया सोमस्य चतुर्थ्यदित्यै पञ्चमीन्द्राण्यै षष्ठी मरुताꣳ सप्तमी बृहस्पतेरष्टम्यर्यम्णो नवमी धातुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यमस्य त्रयोदशी ॥ ४ ॥

इन्द्राग्न्योः पक्षतिः सरस्वत्यै निपक्षतिर्मित्रस्य तृतीयापां चतुर्थी निर्ऋत्यै पञ्चम्यग्नीषोमयोः षष्ठी सर्पाणाꣳ सप्तमी विष्णोरष्टमी पूष्णो नवमी त्वष्टुर्दशमीन्द्रस्यैकादशी वरुणस्य द्वादशी यम्यै त्रयोदशी द्यावापृथिव्योर्दक्षिणं पार्श्वं विश्वेषां देवानामुत्तरम् ॥ ५ ॥

Maśakān keśairindram̐ svapasā vahena bṛhaspatim̐ śakunisādena kūrmāñchaphairākramaṇam̐ sthūrābhyāmṛkṣalābhiḥ kapiñjalāñjavaṁ jaṅghābhyāmadhvānaṁ bāhubhyāṁ jāmbīlenāraṇyamagnimatirugbhyāṁ pūṣaṇaṁ dorbhyāmaśvināvaṁsābhyām̐ rudram̐ rorābhyām (i). //3//

Agneḥ pakṣatirvāyornipakṣatirindrasya tṛtīyā somasya caturthyadityai pañcamīndrāṇyai ṣaṣṭhī marutām̐ saptamī bṛhaspateraṣṭamyaryamṇo navamī dhāturdaśamīndrasyai-kādaśī varuṇasya dvādaśī yamasya trayodaśī (i). //4//

Indrāgnyoḥ pakṣatiḥ sarasvatyai nipakṣatirmitrasya tṛtīyāpāṁ caturthī nirṛtyai pañcamyagnīṣomayoḥ ṣaṣṭhī sarpāṇām̐ saptamī viṣṇoraṣṭamī pūṣṇo navamī tvaṣṭurdaśamīndrasyaikādaśī varuṇasya dvādaśī yamyai trayodaśī dyāvāpṛthivyordakṣiṇaṁ pārśvaṁ viśveṣāṁ devānāmuttaram (i). //5//

3. Mosquitoes are associated with the hair, resplendence with the active shoulder, supremacy with the bird- like jump, tortoises with the hoofs; the approach with the fetlocks; the *kapiñjala* bird with the veins below the ankle-bone; the speed with the shanks, path with the forelegs; the forest with the knee-pan; adoration with the knees, sustenance with the shoulders and punishment with the shoulder-joints. (1)

4. (On the right side), the first rib belongs to the adorable Lord, the second to the omnipresent Lord, the third to the resplendent Lord, the fourth to the blissful Lord, the fifth to the Eternity, the sixth to the resplendence of the Lord, the seventh to the cloud-bearing winds, the eighth to the Lord Supreme, the ninth to the ordainer Lord, the tenth to the sustainer Lord, the eleventh to the resplendent self, the twelfth to the venerable Lord, and the thirteenth to the controller Lord. (1)

5. (On the left side), the first rib belongs to the Lord resplendent and adorable, the second to the divine Doctress, the third to the friendly Lord, the fourth to the Waters, the fifth to the Earth, the sixth to the Lord adorable and blissful, the seventh to the Serpents, the eighth to the omnipresent Lord, the ninth to the Nourisher, the tenth to the universal Architect, the eleventh to the resplendent Self, the twelfth to the venerable Lord and the thirteenth to the Controlling power; the right side belongs to the heaven and earth and the left side to all the bounties of Nature. (1)

मरुतांꣳ स्कन्धा विश्वेषां देवानां प्रथमा कीकसा रुद्राणां द्वितीयाऽऽदित्यानां तृतीया वायोः पुच्छमग्नीषोमयोर्भासदौ क्रुञ्चौ श्रोणिभ्यामिन्द्राबृहस्पती ऊरुभ्यां मित्रावरुणावल्गाभ्यामाक्रमणꣳ स्थूराभ्यां बलं कुष्ठाभ्याम् ॥ ६ ॥

पूषणं वनिष्ठुनाऽन्धाहीन्त्स्थूलगुदया सर्पान्गुदाभिर्विह्रुत आन्त्रैरपो वस्तिना वृषणमाण्डाभ्यां वाजिनꣳ शेपेन प्रजाꣳ रेतसा चाषान् पित्तेन प्रदरान् पायुना कूश्माञ्छकपिण्डैः' ॥ ७ ॥

इन्द्रस्य क्रोडोऽदित्यै पाजस्यं दिशां जत्रवोऽदित्यै भसज्जीमूतान् हृदयौपशेनान्तरिक्षं पुरीतता नभ उदर्येण चक्रवाकौ मतस्नाभ्यां दिवं वृक्काभ्यां गिरीन् प्लाशिभिरुपलान् प्लीह्ना वल्मीकान् क्लोमभिर्ग्लौभिर्गुल्मान् हिराभिः स्रवन्तीर्ह्रदान् कुक्षिभ्याꣳ समुद्रमुदरेण वैश्वानरं भस्मना ॥ ८ ॥

Marutām̐ skandhā viśveṣāṁ devānāṁ prathamā kīkasā rudrāṇāṁdvitīyā "dityānāṁ tṛtīyā vāyoḥ pucchamagnīṣomayorbhāsadau kruñcau śroṇibhyāmindrābṛhaspatī ūrubhyāṁ mitrāvaruṇāvalgābhyāmākramaṇam̐ sthūrābhyāṁ balaṁ kuṣṭhābhyām (i). //6//

Pūṣaṇaṁ vaniṣṭhunā'ndhāhīntsthūlagudayā sarpān gudābhirvihruta āntrairapo vastinā vṛṣaṇamāṇḍābhyāṁ vājinam̐ śepena prajām̐ retasā cāṣān pittena pradarān pāyunā kūśmāñchakapiṇḍaiḥ (i). //7//

Indrasya kroḍo'dityai pājasyaṁ diśāṁ jatravo'dityai bhasajjīmūtān hṛdayaupaśenāntarikṣaṁ purītatā nabha udaryeṇa cakravākau matasnābhyāṁ divaṁ vṛkkābhyāṁ girīn plāśibhirupalān plīhnā valmīkān klomabhirglaubhirgulmān hirābhiḥ sravantirhradān kukṣibhyām̐ samudramudareṇa vaiśvānaraṁ bhasmanā (i). //8//

6. The shoulders belong to the cloud-bearing winds (Maruts), the first rib cartiledges to all the bounties of Nature (Viśvedevāḥ), the second to the punishers (Rudras), the third to the suns (Ādityas), the tail to the air (Vāyu), the two huge haunches to the Lord adorable and blissful (Agni-Soma). The two hips are for the two curlews (*kruñcas*), two thighs are for the Lord resplendent and Supreme (Indra-Bṛhaspati), the two groins are for the Lord friendly and venerable (Mitra-Varuṇa), the two buttocks are for the forward motion (*ākramaṇam*), and the two loins for the propelling strength (*balam*). (1)

7. The nourishment is closely related to the rectum, blind worms to the large intestines, round worms to the entrails, the hook-worms to the guts, the waters to the bladder, the sperm to the testicles, the sexual power to the penis, the offspring to the semen, the bile to the foods, fissures to the anus, and the stools to the constipation. (1)

8. The chest belongs to the resplendent Lord, the belly to the Eternity, the clevicle bones belong to the regions, the fore-part of the penis belongs to the Eternity. The clouds represent the adjacent portion of the heart, the mid-space the artery of the heart, the firmament the inside of the belly, the cardiac arteries the *cakravāka* birds; the kidneys the sky, the ducts the mountains, the spleen the hail-stones, the lungs the ant-hills, the heart-vessels the shrubs; the veins resemble streams, the flanks the lakes, the belly the sea; and the ashes represent the fire. (1)

विधृतिं नाभ्या घृतꣳ रसेनापो यूष्णा मरीचीर्विप्रुड्भिर्नीहारमूष्मणा शीनं वसया प्रुष्वा अश्रुभिर्ह्रादुनीर्दूषीकाभिरस्ना रक्षाꣳसि चित्राण्यङ्गैर्नक्षत्राणि रूपेण पृथिवीं त्वचा जुम्बकाय स्वाहा ॥ ९ ॥

हिरण्यगर्भः समवर्त्तताग्रे भूतस्य जातः पतिरेक आसीत् ।
स दाधार पृथिवीं द्यामुतेमां कस्मै देवाय हविषा विधेम ॥ १० ॥

यः प्राणतो निमिषतो महित्वैक इद्राजा जगतो बभूव ।
य ईशे अस्य द्विपदश्चतुष्पदः कस्मै देवाय हविषा विधेम ॥ ११ ॥

यस्येमे हिमवन्तो महित्वा यस्य समुद्रꣳ रसया सहाहुः ।
यस्येमाः प्रदिशो यस्य बाहू कस्मै देवाय हविषा विधेम ॥ १२ ॥

य आत्मदा बलदा यस्य विश्व उपासते प्रशिषं यस्य देवाः ।
यस्य च्छायामृतं यस्य मृत्युः कस्मै देवाय हविषा विधेम ॥ १३ ॥

Vidhṛtiṁ nābhyā ghṛtaṁ rasenāpo yūṣṇā marīcīrvipruḍ-bhirnīhāramūṣmaṇā śīnaṁ vasayā pruṣvā aśrubhirhrādu-nīrdūṣīkābhirasna rakṣāṁsi citrāṇyaṅgairnakṣatrāṇi rūpeṇa pṛthivīṁ tvacā jumbakāya svāhā (i). //9//

Hiraṇyagarbhaḥ samavartatāgre bhūtasya jātaḥ patireka āsīt. Sa dādhāra pṛthivīṁ dyāmutemāṁ kasmai devāya haviṣā vidhema (i). //10//

Yaḥ prāṇato nimiṣato mahitvaika idrājā jagato babhūva. Ya īśe asya dvipadaścatuṣpadaḥ kasmai devāya haviṣā vidhema (i). //11//

Yasyeme himavanto mahitvā yasya samudraṁ rasayā sahāhuḥ. Yasyemāḥ pradiśo yasya bāhū kasmai devāya haviṣā vidhema (i). //12//

Ya ātmadā baladā yasya viśva upāsate praśiṣaṁ yasya devāḥ. Yasyacchāyāmṛtaṁ yasya mṛtyuḥ kasmai devāya haviṣā vidhema (i). //13//

9. The stability is determined by the navel; purified butter by the soup; waters by the digestive secretions; the rays by the drops; fog by heat; frozen butter by the tallow; irrigation of eyes by tears; the rheum of eyes by the malady, that makes one cry; blood by the protective vital force; wondrous beauty by various parts of the body; the stars by their respective forms; the earth by its skin. I dedicate it to the venerable Lord. (1)

10. Before all, the Lord having all the bright constellations in His womb, existed everywhere. He was the only Lord of everything born. He holds this earth as well as the heaven. To that great God we offer our oblations. (1)

11. He, who, by His majesty, has verily become the sole ruler of all that breathes, blinks and moves and who is the Lord of all these bipeds and quadrupeds, to that Lord, we offer our oblations. (1)

12. The praise of whose greatness these snowy mountains, this ocean alongwith the mighty rivers, and all these quarters sing,, and whose arms (are strong enough to protect us); to Him, the Lord, we offer our oblations. (1)

13. He, who is the bestower of spirit, and the bestower of strength, whom the whole of the universe worships, and whose command is obeyed by all the bounties of Nature, whose shade is the life immortal, and who is the Lord of death itself, to Him, the Lord, we offer our oblations. (1)

आ नो भद्राः क्रतवो यन्तु विश्वतोऽदब्धासो अपरीतास उद्भिदः ।
देवा नो यथा सदमिद् वृधे असन्नप्रायुवो रक्षितारो दिवे-दिवे ॥ १४ ॥

देवानां भद्रा सुमतिर्ऋजूयतां देवानाᳬं रातिरभि नो निवर्तताम् ।
देवानाᳬं सख्यमुपसेदिमा वयं देवा न आयुः प्रतिरन्तु जीवसे ॥ १५ ॥

तान्पूर्वया निविदा हूमहे वयं भगं मित्रमदितिं दक्षमस्रिधम् ।
अर्यमणं वरुणᳬं सोममश्विना सरस्वती नः सुभगा मयस्करत् ॥ १६ ॥

तन्नो वातो मयोभु वातु भेषजं तन्माता पृथिवी तत्पिता द्यौः ।
तद् ग्रावाणः सोमसुतो मयोभुवस्तदश्विना शृणुतं धिष्ण्या युवम् ॥ १७ ॥

तमीशानं जगतस्तस्थुषस्पतिं धियञ्जिन्वमवसे हूमहे वयम् ।
पूषा नो यथा वेदसामसद् वृधे रक्षिता पायुरदब्धः स्वस्तये ॥ १८ ॥

Ā no bhadrāḥ kratavo yantu viśvato' dabdhāso aparītāsa udbhidaḥ. Devā no yathā sadamid vṛdhe asannaprāyuvo rakṣitāro dive dive (i). //14//

Devānāṁ bhadrā sumatirṛjūyatāṁ devānāṁ rātirabhi no nivartatām. Devānāṁ sakhyamupasedimā vayṁ devā na āyuḥ pratirantu jīvase (i). //15//

Tān pūrvayā nividā hūmahe vayaṁ bhagaṁ mitramaditiṁ dakṣamasridham.
Aryamaṇaṁ varuṇaṁ somamaśvinā sarasvatī naḥ subhagā mayaskarat (i). //16//

Tanno vāto mayobhu vātu bheṣajaṁ tanmātā pṛthivī tatpitā dyauḥ. Tad grāvāṇaḥ somasuto mayobhuvastadaśvinā śṛṇutaṁ dhiṣṇyā yuvam (i)./ //17//

Tamīśānaṁ jagatastasthuṣaspatiṁ dhiyañjinvamavase hūmahe vayam.
Pūṣā no yathā vedasāmasad vṛdhe rakṣitā pāyuradabdhaḥ svastaye (i). //18//

14. May such auspicious, never-failing and elevating works, as are done without compulsion, be achieved by us in all spheres of activiity. May the divines grant us protection day after day without any obstruction in our progress. (1)

15. May the benevolent wisdom of the straightforward sages be ours. May generosity of godly men and their friendship descend on us. May they grant us long life that we may enjoy fully. (1)

16. Then we invoke with traditional compliments prosperous men, well-wishers, preceptors, custodians, judges,aesthetes, physicians, surgeons and educationists. May they be auspicious and givers of happiness to us. (1)

17. May the air be the healing cure for us, and so be the mother earth, and the father sun. May the medicinal juices, extracted with the pressing stones, be conducive to health. May you, the expert physicians and surgeons, listen to our prayers. (1)

18. We invoke that sovereign Lord of all that stands or moves, and the inspirer of wisdom for our protection. As a nourisher, He has ever been the defender and promoter of our prosperity. May He continue to be an abiding guardian for our well-being. (1)

स्वस्ति न इन्द्रो वृद्धश्रवाः स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः स्वस्ति नो बृहस्पतिर्दधातु ॥ १९ ॥

पृषदश्वा मरुतः पृश्निमातरः शुभंयावानो विदथेषु जग्मयः ।
अग्निजिह्वा मनवः सूरचक्षसो विश्वे नो देवा अवसागमन्निह ॥ २० ॥

भद्रं कर्णेभिः शृणुयाम देवा भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवांसस्तनूभिर्व्यशेमहि देवहितं यदायुः ॥ २१ ॥

शतमिन्नु शरदो अन्ति देवा यत्रा नश्चक्रा जरसं तनूनाम् ।
पुत्रासो यत्र पितरो भवन्ति मा नो मध्या रीरिषतायुर्गन्तोः ॥ २२ ॥

अदितिर्द्यौरदितिरन्तरिक्षमदितिर्माता स पिता स पुत्रः ।
विश्वे देवा अदितिः पञ्च जना अदितिर्जातमदितिर्जनित्वम् ॥ २३ ॥

Svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ. Svasti nastārkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu (i). //19//

Pṛṣadaśvā marutaḥ pṛśnimātaraḥ śubhaṁyāvāno vidatheṣu jagmayaḥ.
Agnijihvā manavaḥ sūracakṣaso viśve no devā avasāgamanniha (i). //20//

Bhadraṁ karṇebhiḥ śṛṇuyāma devā bhadraṁ paśyemākṣabhiryajatrāḥ.
Sthiraiṛaṅgaistuṣṭuvāṁsastanūbhirvyaśemahi devahitaṁ yadāyuḥ (i). //21//

Śataminnu śarado anti devā yatrā naścakrā jarasaṁ tanūnām. Putrāso yatra pitaro bhavanti mā no madhyā rīriṣatāyurgantoḥ (i). //22//

Aditirdyauraditirantarikṣamaditirmātā sa pitā sa putraḥ. Viśve devā aditiḥ pañca janā aditirjātamaditirjanitvam (i). //23//

19. May the widely respected, resplendent God, guard our welfare. May the all-knowing nourisher guard our welfare. May the creator of the cyclic universe ceaselessly guard our welfare. May the sovereign protector, with unblemished weapons, guard us for our prosperity. (1)

20. May the vital principles, resembling soldiers riding spotted horses, offsprings of the variegated mothers, resplendent, frequenters of the place of sacred worship, fire-tongued and radiant as the sun, come hither for our protection. (1)

21. O learned people, may we, with our ears, listen to what is beneficial. O persons, worthy of sacred deeds, may we see with our eyes that is beneficial. May we, engaged in your praises, enjoy with firm limbs and sound bodies, a full term of life dedicated to God. (1)

22. Hundred autumns are assigned to us by God in the midst of our passing existence subject to old age and decay. Those, who are sons today, shall be fathers tomorrow, and therefore, may we have no afflictions or infirmities in the midst of our life-span. (1)

23. Eternity is sky; eternity is mid-air; eternity is mother and father and son. Eternity is all the gods; eternity is penta-classified men; eternity is all, that has been born and shall be born. (1)

मा नो मित्रो वरुणो अर्यमायुरिन्द्र ऋभुक्षा मरुतः परि ख्यन् ।
यद्वाजिनो देवजातस्य सप्तेः प्रवक्ष्यामो विदथे वीर्याणि ॥ २४ ॥

यन्निर्णिजा रेक्णसा प्रावृतस्य रातिं गृभीतां मुखतो नयन्ति ।
सुप्राङजो मेम्यद्विश्वरूप इन्द्रापूष्णोः प्रियमप्येति पाथः ॥ २५ ॥

एष छागः पुरो अश्वेन वाजिना पूष्णो भागो नीयते विश्वदेव्यः ।
अभिप्रियं यत्पुरोडाशमर्वता त्वष्टेदेनꣳ सौश्रवसाय जिन्वति ॥ २६ ॥

यद्धविष्यमृतुशो देवयानं त्रिर्मानुषाः पर्यश्वं नयन्ति ।
अत्रा पूष्णः प्रथमो भाग एति यज्ञं देवेभ्यः प्रतिवेदयन्नजः ॥ २७ ॥

होताऽध्वर्युरावया अग्निमिन्धो ग्रावग्राभ उत शꣳस्ता सुविप्रः ।
तेन यज्ञेन स्वरंकृतेन स्विष्टेन वक्षणा आ पृणध्वम् ॥ २८ ॥

Mā no mitro varuṇo aryamāyurindra ṛbhukṣā marutaḥ pari khyan. Yadvājino devajātasya sapteḥ pravakṣyāmo vidathe vīryāṇi (i). //24//

Yannirṇijā reknasā prāvṛtasya rātiṁ gṛbhītāṁ mukhato nayanti. Suprāṅajo memyadviśvarūpa indrāpūṣṇoḥ priyamapyeti pāthaḥ (i). //25//

Eṣa chāgaḥ puro aśvena vājinā pūṣṇo bhāgo nīyate viśvadevyaḥ. Abhipriyaṁ yatpuroḍāśamarvatā tvaṣṭedenaṁ sauśravasāya jinvati (i). //26//

Yaddhaviṣyamṛtuśo devayānaṁ trirmānuṣāḥ paryaśvaṁ nayanti. Atrā pūṣṇaḥ prathamo bhāga eti yajñaṁ devebhyaḥ prativedayannajaḥ (i). //27//

Hotā' dhvaryurāvayā agnimindho grāvagrābha uta śaṁstā suvipraḥ. Tena yajñena svaraṁkṛtena sviṣṭena vakṣaṇā ā pṛṇadhvam (i). //28//

24. Here we shall be narrating the attainments of a swift horse, possessing exceptionally supreme qualities exhibited during battles. These attributes are to be appreciated by all classes of people—friends, learned men of judiciary, the wise, the illustrious and the intellectuals and by the people serving in defence departments. (1)

25. Due care is taken of this royal horse, who should be cleaned and decorated with rich trappings, and whilst it fights bravely against the enemies, it gets laudations and favours from the king and the commanders. (1)

26. A charming novice horse, representing the Commander, moves in the front line, and it is followed by the royal horse. The novice horse is put under the care of a skilled trainer, and provided with all facilities for receiving honours and glory in future. (1)

27. The persons, in charge of the honour-awarding ceremony, conducted at the proper season, send forth the royal horse, who is taken thrice round the arena and whilst the royal horse moves, the novice horse representing the Commander, marches on in the front, as if he is being trained for leadership. He moves in the first line, and as he moves, he, as if, goes on announcing to the learned audience the commencement of the royal sacrifice. (1)

28. At the ceremony are also present the priest, the minister of rites, the offerer of oblations, the kindler of fires, caretaker of medicinal plants, the directors of ceremonies, and the stage-supervisors. Under their direction, the impressive ceremony continues in an orderly manner. Proper arrangements of water channels are also made. (1)

यूपव्रस्का उत ये यूपवाहाश्चषालं ये अश्वयूपाय तक्षति ।
ये चार्वते पचनꣳ सम्भरन्त्युतो तेषामभिगूर्त्तिर्न इन्वतु ॥ २९ ॥

उप प्रागात्सुमन्मेऽधायि मन्म देवानामाशा उप वीतपृष्ठः ।
अन्वेनं विप्रा ऋषयो मदन्ति देवानां पुष्टे चकृमा सुबन्धुम् ॥ ३० ॥

यद्वाजिनो दाम सन्दानमर्वतो या शीर्षण्या रशना रज्जुरस्य ।
यद्वा घास्य प्रभृतमास्ये तृणꣳ सर्वा ता ते अपि देवेष्वस्तु ॥ ३१ ॥

यदश्वस्य क्रविषो मक्षिकाश यद्वा स्वरौ स्वधितौ रिप्तमस्ति ।
यद्धस्तयोः शमितुर्यन्नखेषु सर्वा ता ते अपि देवेष्वस्तु ॥ ३२ ॥

यदूवध्यमुदरस्यापवाति य आमस्य क्रविषो गन्धो अस्ति ।
सुकृता तच्छमितारः कृण्वन्तूत मेधꣳ शृतपाकं पचन्तु ॥ ३३ ॥

Yūpavraskā uta ye yūpavāhāścaṣālaṁ ye aśvayūpāya takṣati. Ye cārvate pacanaṁ sambharantyuto teṣāmabhigūrttirna invatu (i). //29//

Upa prāgātsumanme' dhāyi manma devānāmāśā upa vītapṛṣṭhaḥ. Anvenaṁ viprā ṛṣayo madanti devānāṁ puṣṭe cakṛmā subandhum (i). //30//

Yadvājino dāma sandānamarvato yā śīrṣaṇyā raśanā rajjurasya. Yadvā ghāsya prabhṛtamāsye tṛṇaṁ sarvā tā te api deveṣvastu (i). //31//

Yadaśvasya kraviṣo makṣikāśa yadvā svarau svadhitau riptamasti. Yaddhastayoḥ śamituryannakheṣu sarvā tā te api deveṣvastu (i). //32//

Yadūvadhyamudarasyāpavāti ya āmasya kraviṣo gandho asti. Sukṛtā tacchamitāraḥ kṛṇvantūta medhaṁ śṛtapākaṁ pacantu (i). //33//

29. Attention is paid even to all minor details in the arena. Care is taken of the post to which the horse is roped, and special attendants are keen to take care of the horse. Rings are fastened on the top of the posts, and in close vicinity are vessels in which the food and fodder of the horse are dressed. (1)

30. Whilst the horse arrives at the place of honour, the chanting of the Vedic hymns begins. And there is rejoicing by singers and sages alike. The horse, roped to the post, is admired by the distinguished elites. (1)

31. The distinguished visitors are delighted to see the halter and the heel-ropes of the fleet courser and the head-ropes, the girths, and the other parts of the harness. The horse looks noble as he shoves the grass into his mouth. (1)

32. The horse is bathed clean, so that the flies do not sit on the wounds. The filth from the horse is removed. Hands and finger-nails of the attending physicians are cleaned. And thus all care is taken of the royal ceremony. (1)

33. It is the duty of the caretakers of surgical operations to ensure that whatever undigested grass falls from his belly or whatever particles of raw flesh might have remained, everything is made perfectly clean and free from defect and the wounds are perfectly dressed with the help of hot and boiled lotions. (1)

यत्ते गात्रादग्निना पच्यमानादभि शूलं निहतस्यावधावति ।
मा तद्भूम्यामाश्रिषन्मा तृणेषु देवेभ्यस्तदुशद्भ्यो रातमस्तु ॥ ३४ ॥

ये वाजिनं परिपश्यन्ति पक्वं य ईमाहुः सुरभिर्निर्हरेति ।
ये चार्वतो मांसभिक्षामुपासत उतो तेषामभिगूर्तिर्न इन्वतु ॥ ३५ ॥

यन्नीक्षणं माँस्पचन्या उखाया या पात्राणि यूष्ण आसेचनानि ।
ऊष्मण्यापिधाना चरूणामङ्काः सूनाः परि भूषन्त्यश्वम् ॥ ३६ ॥

मा त्वाऽग्निर्ध्वनयीद्धूमगन्धिर्मोखा भ्राजन्त्यभि विक्त जघ्रिः ।
इष्टं वीतमभिगूर्तं वषट्कृतं तं देवासः प्रति गृभ्णन्त्यश्वम् ॥ ३७ ॥

निक्रमणं निषदनं विवर्तनं यच्च पड्वीशमर्वतः ।
यच्च पपौ यच्च घासिं जघास सर्वा ता ते अपि देवेष्वस्तु ॥ ३८ ॥

Yatte gātrādagninā pacyamānādabhi śūlaṁ nihatasyāvadhāvati.
Mā tadbhūmyāmāśriṣanmā tṛṇeṣu devebhyastaduśadbhyo rātamastu (i). //34//

Ye vājinaṁ paripaśyanti pakvaṁ ya īmāhuḥ surabhirnirhareti.
Ye cārvato māṅsabhikṣāmupāsata uto teṣāmabhigūrtirna invatu (i). //35//

Yannīkṣaṇaṁ māṁspacanyā ukhāyā yā pātrāṇi yūṣṇa āsecanāni.
Ūṣmaṇyāpidhānā carūṇāmaṅkāḥ sūnāḥ pari bhūṣantyaśvam (i). //36//

Mā tvā'gnirdhvanayīddhūmagandhirmokhā bhrājantyabhi vikta jaghriḥ.
Iṣṭaṁ vītamabhigūrtaṁ vaṣaṭkṛtaṁ taṁ devāsaḥ prati gṛbhṇantyaśvam (i). //37//

Nikramaṇaṁ niṣadanaṁ vivartanaṁ yacca paḍvīśamarvataḥ.
Yacca papau yacca ghāsiṁ jaghāsa sarvā tā te api deveṣvastu (i). //38//

34. Any portions of the operated body, which drop to the ground during the surgical operation, are carefully picked up and consigned to fire and dispersed in atmosphere. (1)

35. The horse is fed with a well-cooked meal of cereals of several kinds, giving out such odours, so fragrant, that even the passers-by are tempted to say, "It is fragrant, therefore give us some."(1)

36. The stick that is dipped into the cauldron in which the meal is boiled, the vessels that distribute the broth, the covers of dishes, the skewers, the knives, all do honour (to the horse). (1)

37. O victory horse, the smoke coming out of the kitchen may not cause irritation to you. The heat of the glowing cauldron, with its fragrant contents, may not terrify you. O horse, you have been declared victorious and the ceremony is in your honour and every one present in the distinguished gallery is honouring you with slogans of loud praise. (1)

38. O victory horse, the way you trot, the way you sit,you roll on the ground, the actions of your nimble feet, and also all that you drink, and the grass that you eat — all these sights are enchanting to the distinguished visitors. (1)

यदश्वाय वास उपस्तृणन्त्यधीवासं या हिरण्यान्यस्मै ।
सन्दानमर्वन्तं पड्वींशं प्रिया देवेष्वा यामयन्ति ॥ ३९ ॥

यत्ते सादे महसा शूकृतस्य पार्ष्ण्या वा कशया वा तुतोद ।
स्रुचेव ता हविषो अध्वरेषु सर्वा ता ते ब्रह्मणा सूदयामि ॥ ४० ॥

चतुस्त्रिंशद्वाजिनो देवबन्धोर्वङ्क्रीरश्वस्य स्वधितिः समेति ।
अच्छिद्रा गात्रा वयुना कृणोत परुष्परुरनुघुष्या विशस्त ॥ ४१ ॥

एकस्त्वष्टुरश्वस्या विशस्ता द्वा यन्तारा भवतस्तथ ऋतुः ।
या ते गात्राणामृतुथा कृणोमि ता-ता पिण्डानां प्र जुहोम्यग्नौ ॥ ४२ ॥

मा त्वा तपत्प्रिय आत्माऽपियन्तं मा स्वधितिस्तन्व आ तिष्ठिपत्ते ।
मा ते गृध्नुरविशस्ताऽतिहाय छिद्रा गात्राण्यसिना मिथू कः ॥ ४३ ॥

Yadaśvāya vāsa uapastṛṇantyadhīvāsaṁ yā hiraṇyānya-smai.
Sandānamarvantaṁ paḍvīśaṁ priyā deveṣvā yāmayanti (i). //39//

Yatte sāde mahasā śūkṛtasya pārṣṇyā vā kaśayā vā tutoda.
Sruceva tā haviṣo adhvareṣu sarvā tā te brahmaṇā sūdayāmi (i). //40//

Catustriṁśadvājino devabandhorvaṅkrīraśvasya svadhitiḥ sameti.
Acchidrā gātrā vayunā kṛṇota paruṣparuranughuṣyā viśasta (i). //41//

Ekastvaṣṭuraśvasyā viśastā dvā yantārā bhavatastatha ṛtuḥ.
Yā te gātrāṇāmṛtuthā kṛṇomi tā tā piṇḍānāṁ pra juhomya-gnau (i). //42//

Mā tvā tapatpriya ātmā' piyantaṁ mā svadhitistanva ā tiṣṭhipatte.
Mā te gṛdhnuraviśastā'tihāya chidrā gātrāṇyasinā mithū kaḥ (i). //43//

39. The victory horse is covered with highly attractive cloth, worthy of appreciation, with golden trappings and decorations. And the horse is provided with special head-robes and foot-robes. No wonder the distinguished visitors are impressed. (1)

40. O victory horse, whilst on the battle-field you have been goaded forward, either with heals or with whips, and you have borne a good deal of hardship all through. Now you will enjoy rest and relax at this ceremony of welcome. For bringing you relief, the priests are offering oblations to the fire with prayers to the divine. (1)

41. The victory horse has thirty-four ribs on the sides, which are exposed to attack during battle. O surgeons, dress up all these wounds with skill, so that the limbs may regain their vigour and dress up every joint, one by one, with care. (1)

42. There is only one immolator, which can kill the radiant horse, that is the Time—killer of all. Whilst there are two to take care of him (the horse himself and his master rider), such of the limbs of the horse I take care of according to the seasons, (to give protection from heat and cold) and to heal up its wounds, hot fomentations are given to the swollen tumours. (1)

43. Let not your precious body grieve you, O victory horse, for you will be healthy very soon. Let not the fear of surgical knives linger in your body. May you not be treated by greedy and unskilled surgeons, giving undue pain to your limbs with their knives. (1)

न वा उ एतन्म्रियसे न रिष्यसि देवाँ२ इदेषि पथिभिः सुगेभिः ।
हरी ते युञ्जा पृषती अभूतामुपास्थाद्वाजी धुरि रासभस्य ॥ ४४ ॥

सुगव्यं नो वाजी स्वश्व्यं पुंसः पुत्राँ२ उत विश्वापुषं रयिम् ।
अनागास्त्वं नो अदितिः कृणोतु क्षत्रं नो अश्वो वनतां हविष्मान् ॥ ४५ ॥

इमा नु कं भुवना सीषधामेन्द्रश्च विश्वे च देवाः ।
आदित्यैरिन्द्रः सगणो मरुद्भिरस्मभ्यं भेषजा करत् ।
यज्ञं च नस्तन्वं च प्रजां चादित्यैरिन्द्रः सह सीषधाति ॥ ४६ ॥

अग्ने त्वं नो अन्तम उत त्राता शिवो भवा वरूथ्यः ।
वसुरग्निर्वसुश्रवा अच्छा नक्षि द्युमत्तमं रयिं दाः ।
तं त्वा शोचिष्ठ दीदिवः सुम्नाय नूनमीमहे सखिभ्यः ॥ ४७ ॥

Na vā u etanmriyase na riṣyasi devāň ideṣi pathibhiḥ sugebhiḥ.
Harī te yuñja pṛṣatī abhutāmupāsthādvājī dhuri rāsabhasya (i). //44//

Sugavyaṁ no vājī svaśvyaṁ puṁsaḥ putrāň uta viśvāpuṣaṁ rayim.
Anāgāstvaṁ no aditiḥ kṛṇotu kṣatraṁ no aśvo vanatāṁ haviṣmān (i). //45//

Imā nu kaṁ bhuvanā sīṣadhāmendraśca viśve ca devāḥ (i).
Ādityairindraḥ sagaṇo marudbhirasmabhyaṁ bheṣajā karat (ii).
Yajñaṁ ca nastanvaṁ ca prajāṁ cādityairindraḥ saha sīṣadhāti (iii). //46//

Agne tvaṁ no antama uta trātā śivo bhavā varūthyaḥ.
Vasuragnirvasuśravā acchā nakṣi dyumattamaṁ rayiṁ dāḥ (i).
Taṁ tvā śociṣṭha dīdivaḥ sumnāya nūnamīmahe sakhibhyaḥ (ii). //47//

44. O horse, injured you may be, but we will not allow you to die. No more tortures for you, for you have served us nobly in an auspicious cause. You will be fit again to join the battles with redoubled valour, speed of the deer and the roar of the horse-chariot wheels. (1)

45. May this victory horse bring to us all-sustaining wealth, cows and excellent horses of male offspring. May the spirited steed cure us of wickedness. May this horse, honoured in ceremony, procure for us bodily vigour. (1)

46. May we bring all these worlds under our subjugation with the help of the resplendent Lord and all the bounties of Nature. (1) May the resplendent Lord, along with the old sages (expert physicians) and his bands of men provide remedies for the cure of our life. (2) May the resplendent Lord, with the help of the old sages, bring our sacrifice, our bodies and our progeny to fruition. (3)

47. O adorable Lord, be our nearest friend, a protector, benefactor and a gracious friend. O adorable Lord, giver of dwellings and dispenser of food, be near us and bestow upon us wealth splendidly renowned. (1) O most bright and resplendent adorable Lord, we earnestly solicit you for happiness of ourselves and our friends. (2)

NOTES

by

Udaya Vir Viraj

Chapters 11—25

अध्यायाः ११—२५

NOTES

Chapter XI

Now these eight Chapters XI-XVIII are, according to the ritualists, concerning the *agnicayana,* i.e. the construction of altars, *vedis* and *yajñakuṇḍas* for different types of the sacrificial fires. Most important of these is the *uttara vedī,* i.e. the High altar, which represents the universe and is identified with Agni. This *vedī* is constructed with ten thousand and eight hundred bricks in the shape of an eagle, with its wings outspread. This *agnicayana* ceremony takes a year for its complete performance and is considered very important part of the big sacrifices such as the Rājsūya and the Aśvamedha.

Dayānanda, however, is of opinion that no such *viniyoga* (use of the mantras for ritualistic purposes) can be deduced from the wordings of the mantras.

1. **Yuñjānaḥ manaḥ,** concentrating the mind. योगश्चित्त-वृत्ति निरोधः ; yoga is to prevent the mind from wandering hither and thither, i.e. to concentrate it on one point.

Savitā, a devotee; the one, who seeks inspiration. Uvaṭa has translated it as Prajāpati.

Nicāyya, उपलभ्य, having obtained.

Svaḥ ābharat, filled with light; illuminated.

2. **Savitā**, the inspirer Lord. Not only He has impelled

the universe to be created, He also inspires the seeker to seek the truth or the ultimate reality.

Svargyāya, for a thing belonging to *svarga,* heaven; heavenly qualities.

Save, at the impulsion of; सवे प्रसवे, (Uvaṭa.)

3. **Svaryataḥ,** those who strive to achieve heaven.

Dhiyā, with thoughts; with actions, धीः बुद्धिः कर्म वा (Uvaṭa)

Prasuvāti, प्रेरयति, urges forth.

4. **Savituḥ,** of the creator Lord. सविता प्रसविता, one who creates.

Viprāḥ, intellectuals. विशेषेण प्राति पूरयति फलं इति विप्रः।

Vayunāvit, cognizant of all deeds. वयुनं वेत्तेर्कान्तिर्वा प्रज्ञा वा (Nirukta, V.14). According to Yāska *vayunāni* is *dhīḥ,* thought or intention; one who knows thoughts and intentions of all.

Pariṣṭutiḥ, स्तुतिः, praise, glory.

This mantra is taken from Ṛgveda V. 5.81.

5. Taken from Ṛgveda V. 10.13.

According to Mahīdhara this mantra is addressed to the sacrificer and his wife. Dayānanda thinks it is addressed to teacher and disciple.

Yuje vām, I unite both of you.

Brahma, knowledge; God supreme; prayer.

According to Mahīdhara, *brahma* here means *prāṇāḥ,* i.e. vital airs, which are called seven *ṛṣis* also.

Śloka, fame. **Sūreḥ, पण्डितस्य**, of the learned one.

Amṛtasya putrāḥ, sons of the immortal one, the supreme God; sons of Prajāpati, the immortal one. (Mahīdhara).

6. Taken from Ṛgveda V.81.3.

Prayāṇam, progress, movement.

Anu yayuḥ, have followed.

Etaśaḥ, एतज्जगत्त्रयं स्थावरजंगमं प्राणभावेन शेते व्याप्नोति यः सः, one who pervades all the three worlds, all the immovable as well as moving beings as their soul.

Pārthivāni rajāṁsi, लोकाः रजांस्युच्यन्ते (Nirukta, IV.19), the worlds are called *rajāṁsi*. Material worlds; also the worlds, earth etc.

Vimame, has measured; also, measures.

7. Same as Yajur. IX. 1, differing only in the word वाचं instead of वाजम् ।

Gandharvaḥ, गां धारयति इति गन्धर्वः। गो शब्देन पृथ्वी वाक् चाप्युच्यते। The word *go* means a bullock, the earth, as well as the speech. One who holds or supports these is gandharva, a cow, a farm owner, the sun, or a learned person.

Ketapūḥ, केतं पर चित्ते वर्तमानं ज्ञानं तत्पुनाति शोधयति यः सः। The knowledge or thoughts existing in other person's mind are called *keta;* one who purifies those thoughts is *ketapūḥ*. Keta is *annam*, food also.

Vācaspatiḥ, the Lord of speech.

Purification of thoughts and sweetness of speech are emphasized here.

8. **Devāvyam,** pleasing to gods or the enlightened, or the learned ones.

Stoma, praise verse.

Rathantara, one of the most important Sāmans, consisting of verses 22 and 23 of Ṛgveda VII.32, which are the same as Sāmaveda, II. 1.1.11.

Bṛhat, one of the most important Sāmans consisting of hymns of Sāmaveda II. 1.12.12, which are the same as Ṛgveda VI. 46.1,2.

Gāyatra, is also a Sāman.

9. According to the ritualists this *mantra* is addressed to *abhri* i.e. a spade, used for digging earth and clay for the construction of the altar. In the next mantra *abhri* is directly mentioned.

Purīṣyam, पुरीषसम्बन्धिनं, made up with dung of cattle; cow-dung fire. Also, पशवो वै पुरीषं, the cattle are called *purīṣa*; a thing beneficial for cattle is *purīṣya*.

Ābhara, आहर; ह is changed to भ। हृग्रहोर्भश्छन्दसि (पाणिनि, VII. 2.32. वा० 1).

Aṅgirasvat, अङ्गिरोभिस्तुल्यं, like *aṅgiras*, i.e. burning charcoal; brilliant, glowing. Or, in the same manner as Āṅgirasa ṛsis had taken you out.

10. Nārī, a lady, a female; also, न विद्यते अरिः शत्रुर्यस्याः सा नारी, one who has got no enemy (Mahīdhara).

According to the ritualists this mantra is addressed to the spade, but Dayānanda, who rejects the *viniyoga* theory, thinks that the mantra exhorts the technicians to dig out electricity etc. from the earth

11. **Hiraṇyayīṃ abhrim,** spade made of gold.

12. According to traditionalists, a horse, an ass and a he goat are addressed to in this and the following mantras. These animals have been posted looking eastward. First of all, the horse, representing the *āditya* in the sky, *vāyu* in the mid-space and *agni* on earth is addressed. Dayānanda is not convinced with this explanation. We have translated *'vājin'* as mighty one, the sun. To translate it as horse seems improper here.

Anu samvatam, सम्यक् विभक्तां, properly divided. Most extended (Griffith).

The sun stays in the sky, in the mid-space and on earth in different forms.

13. Again, *rāsabham* could not be translated as an ass. It will not be compatible with the wordings of the mantra. But Uvaṭa and Mahīdhara have mentioned it as *gardabha devatā gāyatrī.*

Rāsabham, derived from *rabhas;* quick-moving (fire).

Vṛṣaṇvasū, showerers of wealth. Uvaṭa has translated it as वृषा सेक्ता गर्दभः, स ययोर्वसु धनं तौ, impregnator ass is whose wealth, such both of you, the priest and the sacrificer. This interpretation has not appealed to us at all.

Asmayum, that which fulfils us or favours us.

14. According to the ritualists, this *mantra,* taken from Ṛgveda I. 30.7, is addressed to a he-goat. But there is nothing in the text of the mantra to suggest any such conclusion.

Tavastaram, बलवत्तरम्, mightier than the mighty.

Yoga, action. **Vāja,** conflict, battle.

15. According to Uvaṭa and Mahīdhara this mantra is recited while driving the horse and the ass eastward without touch-

ing them. There is not a single word in the mantra to suggest such an interpretation. This is a nice prayer mantra.

Pratūrvan, making haste. **Aśastīḥ,** imprecations.

Mayobhūḥ, bestower of happiness.

16. **Purīṣyam,** यः सुखं पृणाति स पुरीषस्तत्र साधुम्, bestower of happiness, (Dayānanda). पशव्यं, beneficial for cattle (Mahīdhara).

17. **Anu akhyat,** अनुक्रमेण प्रकाशितवान्, illuminates one after the other.

First He illumines the pre-dawns, then the days and then whole of the sky and earth.

Purutrā, बहुधा, in various ways.

18. **Vājī,** वेगवान् अश्वः, fast running horse; courser (sun).

Mṛdhaḥ, संग्रामान्, पाप्मनः, भ्रमान्; battles; evils; illusions.

Mahati sadhasthe, on the mighty seat; on the high place.

19. According to Dayānanda, there is an exhortation for research in the science of fire (energy) here.

Vṛtvāya, from √वृ वर्तने, to exist, to be present. But 'क्त्वो यक्' (Aṣṭādhyāyī ; VII. 1.47), suffix *yak* is added to *ktvā*, making it mean to touch.

20. This mantra is addressed to the king (Dayā.); to the horse (Uvaṭa).

Pṛtanyataḥ, पृतनां संग्रामं कर्तुमिच्छतः, those who want to make war (upon us).

Pṛtanā means hostile army also. In later times, a small army or a division of 243 elephants, as many chariots, 729 horse and 1215 foot soldiers, that is equivalent to 3 *vāhinis.* पृतन्यत: means hostile invaders.

Abhi tiṣṭha, face them, resist them, destroy them.

21. **Saubhagāya,** भग शब्द ऐश्वर्यवाची। *Bhaga* means prosperity or riches; for good fortune.

Draviṇodā, द्रविणं धनं ददाति यः सः, one who bestows wealth; √word is द्रविणस्।

22. **Arvā**, अरणशीलः, fond of racing or running.

Akaḥ, अकरोत्, has done or has made.

Supratīkam, शोभनं प्रतीकं मुखं यस्य तं, one whose face is beautiful.

Svaḥ, the world of light. स्वर्ग, heaven (Mahīdhara). **सुखम्,** happiness (Dayā.).

Nākam, न विद्यते अकं दुःखं यत्र तत्, where there is no sorrow; sorrowless world.

23. This and the next mantra are taken from Ṛgveda II. 10.4 and II. 10.5.

Jigharmi, घृ क्षरणदीप्त्योः, to pour upon or to make shine. I pour upon you, or I enkindle you.

Pratikṣiyantam, निवसन्तम्, residing. **Viśvā**, all.

Vyaciṣṭham, व्यचनं अवकाशः, space or capacity. The suffix इष्ठन् denotes superlative. Having utmost capacity.

Vayasā, धूमेन, with the smoke (Uvaṭa). जीवनेन, with vitality (Dayā). आयुषा, with the life-span, i.e. time.

24. **Arakṣasā manasā**, with a friendly mind.

Jarbhurāṇaḥ, जभिजृभी गात्रविनामे, waxing; increasing in intensity.

Maryaśrīḥ, मनुष्यैराश्रयणीयः, whose shelter men should seek. With a bridegroom's face (Griffith).

25. This and next two mantras are taken from Ṛgveda IV. 15.3; X. 87.22 and II. 1.1.

26. **Bhaṅgurāvatām,** भङ्गुराः कुत्सिताः प्रवृत्तयो येषां, whose tendencies are evil. Or fickle-minded.

27. **Dyubhiḥ, with the days.**

Āśuśukṣaṇiḥ, आशु शुचा दीप्त्या क्षिणोति हन्ति तमः सनोति संभजते वा, one that quickly kills the darkness.

The fire is produced from waters (of the sky, clouds), from stones, from forests (by friction of dry branches) and from herbs.

29. According to the ritualists, a lotus leaf is addressed to here. A lump of clay freshsly dug up is placed on this leaf. Dayānanda thinks that this mantra concerns the generation of electricity.

Puṣkare, in the mid-space. पुष्कर इति मेघनामसु पठितम् (Nigh. I.3); in the clouds.

30. According to Dayānanda this mantra is addressed to man and woman. He interprets अग्नि as विद्युत्, electricity.

Purīṣyam, beneficial for animals.

31. **Saṁ vasāthām,** cover it well (both of you); keep it burning; do not let it be extinguished.

32. **Atharvā,** an ancient seer, who first obtained fire and instituted *Agnipūjā,* Fire-worship; fire technician.

'आपो वै पुष्करं प्राणोऽथर्वा' (शतपथ, VI. 4 2.2), *puṣkara* is the waters and *atharvā* is the vital force.

Vāghataḥ, the wise; वाघ इति मेधाविनाम (Nigh. 3.15); *vāgha* means wise.

Niramanthata, has churned out; produced by friction or attrition.

33. **Dadhyaṅ,** name of a seer, son of Atharvan

Vṛtrahaṇam, slayer of *vṛtra,* the evil.

34. **Pāthyaḥ,** सन्मार्गवर्ती, one who follows the righteous path.

35. **Cikitvān,** विज्ञानयुक्तः (Dayā.), proficient in science. स्वाधिकारं जानन्, knowing his authority v ell.

36. **Tveṣaḥ,** from √त्विष दीप्तौ, shining, radiant.

Adabdhavrataḥ, अदब्धं अनुपहतं व्रतं कर्म यस्य, one, whose actions are unobstructed.

Śucijihvaḥ, शुद्धा जिह्वा यस्य, pure of tongue.

37. **Aruṣam,** अरुषं इति रूपनाम (Nigh. III.7), शोभनस्वरूपम्, having a beautiful form. अरुषं अरोचनं, unpleasant.

38. **Supippalaḥ,** having nice berries or fruits.

39. **Saṁdadhātu,** सम्यक् करोतु, join it; heal it; fill it.

Vaṣaṭ, a sacrificial exclamation, just like *svāhā.*

Prāṇathena, प्राणभावेन, like vital breath.

41. **Suśukvaniḥ,** सुशुचा सन्दीप्तः, radiant with bright rays.

42. **Añjibhiḥ,** व्यक्तिकारकैः किरणैः, with illuminating rays. (Dayā.). Expressing.

43. **Rodasyoḥ,** of heaven and earth.

Oṣadhīṣu, in the plants.

Aktūn, अक्तूनि, (neuter gender changed to masculine), darknesses.

Gāḥ, गच्छ, go.

44. **Purīṣavāhanaḥ,** *purīṣa* is fodder, beneficial for cattle; one that carries that fodder.

45. **Mā abhi śocīḥ,** do not scorch, or overheat them.

46. **Mā pādi,** may you not expire.

Patvā, पतनशीलः, fast moving.

Kanikradat, neighing. **Nānadat,** braying.

Samudriyam, pertaining to the ocean.

Vṛṣā, showerer; impregnator; virile.

47. **Anirāḥ,** ईतीः, calamities. **Amīvāḥ,** व्याधीन्, diseases.

Ṛtam, eternal law. *Agni* alongwith the sun is the symbol of law and truth.

48. **Ṛtviyaḥ,** ऋतुकालीनः, one whose due season has arrived, or which comes in due season.

Pratnam, पुरातनं, ancient. **Sadhastham,** place or home.

49. **Pājasā,** बलेन, with force, power. पाज इति बल नाम (Nigh. II.9).

Rakṣasaḥ, evil forces.

Praṇītau, अभ्यनुज्ञायायां, under the guidance and grace.

50. **Raṇāya,** रमणीयाय, for the beautiful or pleasing.

Cakṣase, for vision.

51. **Uśātīḥ,** from √वश कान्तौ, to shine, to desire, to love; full of affection. In other contexts, also full of desire (as जायेव पत्युरुशती सुवासा).

52. **Kṣayāya,** क्षयः निवासः, shelter, home, the whole world.

53. **Mitraḥ,** the sun. **Pṛthivīm,** पृथिवी शब्दो द्युलोकान्तरिक्षवाची, the word *pṛthivī* denotes sky and the mid-space. (Mahīdhara).

54. **Rudrāḥ,** vital forces. **Marutaḥ,** sons of Rudra, the storm-God.

Bhānuḥ, दीप्तिः, glow, light.

55. **Sinīvalī,** the presiding goddess of the day of New Moon, associated with child-birth (Griffth). प्रेमबद्धा कन्या, a young girl bound with affection. (Dayā).

Vasubhiḥ, Rudraiḥ, by young and adult sages or workers.

56. **Sukapardā,** कपर्दो केशबन्धविशेषः, a certain style of hair dressing, a braid; a girl with a fine braid.

Sukurīrā, कुरीरो मुकुटः, शोभनमुकुटा, a girl with a beauteous crest.

Svaupaśā, a lady with good locks; a lady well-versed in cooking; a lady skilled in love-making.

57. **Ukhā,** cauldron; a sort of sauce pan; cooking pot; a boiler.

Makhasya śiraḥ, apex of the sacrifice. Makha is a certain mythical being also.

Aditi, Eternity. In legend Aditi is the mother of Ādityas who are prominent gods.

58. **Aṅgirasvat kṛṇvantu,** make you shine like burning coals. Like Aṅgiras (Mahīdhara). **Dhanañjaya,** vital breath (Dayā.).

Vasavaḥ, according to legend, a group of deities, eight in number, associated with Indra and in the later texts with Agni. But Dayānanda interprets them as young sages, aged upto 24 years.

Rudrāḥ, a group of deities, eleven in number, sons of Rudra. Adult sages, aged upto 36 years. (Dayā.).

Ādityāḥ, a group of deities, twelve in number, sons of Aditi; Varuṇa is chief among them. Mature sages aged upto 48 years (Dayā.).

Gaupatyam, गोपतित्वं, ownership of cattle. **Sajātān,** kinsmen.

A prayer has been made to Earth, Mid-space, Heaven and the Regions for progeny, wealth and prosperity, plenty of cattle, virility and kinsmen.

59. **Rāsnā, रशना, a girdle.**

61. According to legend, Aditi, Devānāṁ patnīḥ, Dhiṣaṇāḥ, Varūtrīḥ, Gnāḥ, Janayaḥ, are the mother of gods, consorts of gods, goddesses of wealth and riches, protecting goddesses (days and nights), celestial ladies (deities of the sacred metres), and presiding deities of stars respectively.

63. **Supāniḥ, svaṅguriḥ, subāhuḥ,** the Lord with graceful hands, fingers and arms.

65. **Ācchṛndantu,** उच्छृदिर्दीप्तिदेवनयोः, to enkindle or to play; may enkindle you.

66. **Ākūtim,** to determination. उत्साहकारिणीं क्रियां, enthusiastic action (Dayā.). **Medhām,** to wisdom. **Vijñātam,** to realization. **Vidhṛtim,** to expression.

67. **Dyumnam,** अन्नं, food; also, glory.

69. **Āsurī māyā,** असूनां प्राणानां इयं आसुरी, pertaining to life; a living model.

70. **Drvannaḥ,** one whose food is wood, i.e. fire. **Pratno hotā,** ancient invoker.

Sahasasputraḥ, son of strength.

71. **Saṁvataḥ adhi,** संवत् इति संग्राम नाम, in the battle.

Parasyāḥ, शत्रुसम्बन्धिन्याः, of the enemies.

74. **Upajihvikā,** उपदीपिका, termite, white ant.

Vamraḥ, emmets.

76. **Nābhā pṛthivyāḥ,** navel of Earth; the place where sacrificial fire is enkindled is the navel (central place) of Earth.

Irammadam, इरया अन्नेन माद्यति यः तम्, to him who is pleased with food.

Sāsahim, सोढारं शत्रूणामभिभवितारम्, to overwhelmer of enemies.

77. **Abhītvarīḥ,** अभियायिन्यः, अभियन्ति अस्मान् याः ताः, those who come against us or invade us.

Āvyādhinīḥ, आसमन्तात् विध्यन्ति याः ताः, who inflict injuries from all round.

Ugaṇāḥ, उद्गूर्णगणाः, (पृषोदरादिपाठान्मध्यमपदलोपः; the middle word dropped) equipped with weapons.

78. **Malimlūn,** मलिनाः भूत्वा म्लोचन्ति जने वने वा अदृश्याः भवन्ति ये ते, those who hide in crowds or in forests with evil intentions; snatchers.

Taskarān, robbers. **Stenān,** thieves.

79. **Aghāyavaḥ,** (plural). अघं परस्य इच्छन्ति ये ते, those who wish ill for others. अघेन पापेन आयुरिच्छवः, those who wish to live on sins; habitual criminals.

80. **Dhipsāt,** दम्भितुमिच्छति, जिघांसति, one who wants to kill or injure us.

Bhasmasā kuru, burn him to ashes. In some texts, **Masmasā kuru,** crush him into fine powder.

83. **Catuṣpade,** for qudrupeds, i.e. cattle.

CHAPTER XII

According to the ritualists the mantras in this chapter relate mainly to the treatment of cauldron fire *(ukhya agni)* and the preparation of the *āhavanīya agni vediḥ.*

1. The sacrificer puts on his neck a circular piece of gold with twenty one knobs sewn in a black buck's skin and hanging down to his navel in a hempen string of three strands. The gold piece is the symbol of the sun, which is Agni also. The twenty-one knobs symbolize 12 months, six seasons and three worlds *(bhūmi, antarikṣa* and *dyauḥ).* The mantra is from Ṛgveda, X. 45.8.

Uvaṭa and Mahīdhara have interpreted this mantra as praise of gold in the name of Agni or the sun. But it is distorting the meaning as the mantra is in the praise of Agni. Interpretation of Agni may be different by different commentators.

Rukma, from रुच् दीप्तौ, to shine. That which shines or is radiant; gold; a certain ornament made of gold; a gold chain. Also, lustrous, radiant.

Rucānaḥ, attractive, beautiful.

Durmarṣam, दुःखेन मर्षितुं योग्यम्, difficult to oppose or dominate; indomitable.

Vayobhiḥ, by vital powers; वयोभिरन्नैः, with food. (Mahīdhara).

Interpretations of Uvaṭa and Mahīdhara tend to incline towards food and victuals, much desired by priests.

Suretāḥ, vigourful; prolific; one with semen of good quality.

2. **Śiśum ekam,** one child, i.e. Agni in the form of the sun.

Virūpe samanasā, different in form,but of one mind. Night is dark; dawn is bright. Uṣā denotes the day.

Dyāvā kṣāmā, heaven and earth.

Draviṇodāḥ, द्रविणं धनं ददति प्रयच्छन्ति ये ते, those who bestow wealth. प्राणा वै देवा: द्रविणोदा: (Taittirīya Upa.), vital breaths are the wealth-bestowing gods (bounties of Nature).

3. **Rupāṇi pratimuñcate,** exposes the forms (of all the things). With the light of the sun, things become visible.

Kaviḥ, क्रान्तदर्शन:, one who can see beyond normal limits of time and space; omnivisioned.

4. According to the ritualists, *suparnaḥ garutmān,* goodly-winged eagle relates to the fire-altar, which is constructed in the shape of an outspread eagle. But in other mantras the sun has been described as an eagle.

Gāyatra, Bṛhat, Rathantara, Vāmadevya, Yajñāyajñiya are the names of various *sāmans.*

5. **Viṣṇoḥ kramaḥ,** stride of Viṣṇu, representing the course of the sun. First stride is *sapatnahā,* second *abhimātihā,* third *arātiyato hantā,* and fourth *śatrūyato hantā.*

According to Mahīdhara *ukhya agni* is Viṣṇu. यज्ञो वै विष्णु:, the sacrifice is also called Viṣṇu. Thus these four strides may be explained as four phases of the sacrifice.

6. **Stanayanniva dyauḥ,** resounding the sky with thunder, as if.

Rerihat, from √लिह आस्वादने, to lick, to taste, licking (the earth).

Samañjan, व्याप्नुवन्, pervading, engulfing.

Rodasī antaḥ vibhāti, shines with glamour between the earth and the sky.

7. **Abhyāvartin,** अस्मदभिमुखागमनशील, inclined to come towards us.

Sanyā, इष्टलाभेन, desired gifts. Dayānanda interprets it as सर्वासां विद्यानां संविभागकर्त्र्या, discriminating the various disciplines of knowledge, and makes it an adjective of मेधया, the intellect.

8. **Āvṛtaḥ upāvṛtaḥ,** comings and returns. Come to us; even if you go, return to us.

Aṅgiraḥ, अङ्गिनां प्राणिनां रसभूत:, life-sap of living beings.

9. **Iṣā,** with (nourishing) food.

Aṁhasaḥ, पापात्, from sin.

10. **Viśvapsnyā,** from √प्सा भक्षणे to eat. विश्वं सर्वं वस्तु प्सायते भक्ष्यते यया, that which eats everything: or विश्वैः प्सायते, which is eaten by all; which feeds all.

11. **Āhārṣam,** I have brought you.

Antaḥ abhūḥ, you have entered inside.

Avicācaliḥ, सर्वथा निश्चल:, unremovable. According to Dayānanda, a newly appointed king is addressed to here; according to the ritualists, the *ukhya agni.*

Viśaḥ, प्रजा:, people; अन्नं वा, food. May all the foods be available to you.

12. **Varuṇa,** शत्रूणां बन्धक, arrester of enemies. In legend, Varuṇa carries a lot of nooses with which he binds the offenders. Enforcer of law. Moral Governor of the World.

Vi śrathaya, विश्रथय विच्छेदय, cut off; विमोचय, loose.

Uttamam, madhyamam, adhamam, उत्तमाङ्गे शिरसि, मध्य प्रदेशे, अधमाङ्गे पादप्रदेशे स्थितं, bonds put on our head, middle of the body and lower parts, i.e. feet. Three types of bonds of sins (Dayā.).

Aditaye, अदीनतायै, for freedom from destitution. Also, for eternity.

13. In praise of Agni, whose soul is the sun. Dayānanda interprets it as an instruction to the king.

Agre, before; earlier; in the beginning.

Svaṅgaḥ, शोभनानि अङ्गानि यस्य सः, whose parts of the body are fine; having a handsome form.

Ā aprāḥ, आपूरितवान्, has filled.

Viśvā sadmāni, सर्वाणि स्थानानि, सर्वान् लोकान्, all the places; all the worlds. इमे वै लोकाः विश्वा सद्मानि (Śatapatha, VI. 7.3.17).

14. Same as Yv. X. 24.

Śuciṣat, seated in cleanliness. **Duroṇasat,** seated in the house. **Nṛṣat,** seated in men. **Ṛtasat,** seated in righteousness. **Abjā,** creator of waters; also born from waters.

15. **Viśvāni vayunāni,** सर्वाणि प्रज्ञानानि, all that is worth knowing.

Arciṣā, ज्वालया, with your flame. **Tapasā,** with heat.

Śukrajyotiḥ, one having bright light.

16. **Ukhā,** fire-place, hearth. Spiritually, it can be inter-

preted as the lower self, where the fire divine resides and inspires the seeker to realize the Higher Self.

18. First the fire was created in the sky in the form of the sun; then it was produced by men on the earth; then it came to exist in the ocean in the form of *vaḍavānala,* fire of the sea.

19. **Tredhā trayāṇi,** three existing in three places; Agni, Vayu and Āditya, or Aditya, Agni and Vadavānala.

Guhā, गोपनीयं, गुहायां स्थितं गुप्तं, secret.

Ājagantha, आगतवान् असि, you have come.

20. **Nṛmaṇāḥ,** नृषु मनो यस्य सः, whose mind is devoted to men, i.e. प्रजापतिः, the creator Lord.

Nṛcakṣāḥ, नृषु मनुष्येषु चक्षो दर्शनं यस्य सः, one who oversees men; also प्रजापतिः।

Samudre, Apsvantaḥ, Divo ūdhan, in the ocean, in the waters of the mid-space, in the breast of heaven. *Ūdhas* literally is the udder of any female; in women it is breast.

Mahiṣāḥ, महान्तः प्राणाः, mighty vital breaths; mighty Maruts (Griffith).

22. **Udāraḥ,** अत्यर्थं दाता, liberal in giving.

Dharuṇaḥ, धारयिता, holder.

Prārpaṇaḥ, प्रापयिता, अर्पयिता, bestower.

Idhānaḥ, from √इन्धी दीप्तौ; दीप्यमानः, radiant, shining.

23. **Pañcajanāḥ,** five sorts of men, i.e. Brāhmaṇa (intellectuals), Kṣhatriya (warrior-administrators), Vaiśyas (wealth-

producers, industrialists, farmers and traders), Śūdras (labourers) and Niṣādas. Four priests and the sacrificer (Mahīdhara). पंच प्राणाः, five vital breaths (Dayā.).

Vīḍuṁ cit, वीडु शब्दो दृढार्थः, hard or firm. चित् अप्यर्थः, *cit* means also or even.

Adrim, अदारयितव्यं, that which cannot be cleft; rock, mountain; also cloud.

Aruṣam, irritating, unpleasant; red. Also, causing no trouble to eyes.

Ut iyarti, उद्गिरति, throws up, sends up.

Martyeṣu amṛto nidhāyi, this immortal one has been set within the mortals.

Inakṣan, व्याप्नुवन्, fills, or covers (the sky).

26. **Apūpam,** पुरोडाशं, a cake; a kind of fine bread cooked with purified butter.

Devabhaktam, देवैः सेवितं, enjoyed by gods, or by the enlightened ones.

27. **Ukthe,** literally at the praise-song, but meaning at the sacrifice, where praise-songs are recited.

Priyaḥ sūrye priyo agnau, यजमानः प्रियः सूर्यस्य भवति प्रियश्चाग्नेर्भवति, the sacrificer is dear to the sun as well as dear to the fire.

Jātena, with him that has been born, i.e. the son.

Janitvaiḥ, with those that are yet to be born in future, i.e. grandsons etc.

28. **Vāryāṇi,** वरणीयानि, worth desiring.

Anu dyūn, अहनि अहनि, every day.

Gomantaṁ vrajam, Griffith has translated it as a cow-stall full of cows, meaning plenty of wealth. But Uvaṭa interprets it as, *devayāna,* the path of gods. गावो रश्मय आदित्यसम्बन्धिनः तैः संयुक्तम्; *gāvaḥ* means sun's rays, pertaining to those is *gomantam;* the path that runs through the sun's orb, i.e. path of gods. We have interpreted it as path of the enlightened ones.

Uṣik, wise man.

29. **Astāvi,** स्तुतः, praised.

Soma, a legendary plant, which was crushed, its juice pressed out, strained and drunk as a gladdening beverage; also, bliss; moon also.

Suvīram, *vīra* means brave; also son. With brave sons.

30. According to the ritualists this and the next four verses are called Vanīvāhanam, i.e. driving of *agni* hither and thither.

This verse is repeated from Yaj. III. 1.

33. Same as Yaj. XII. 6.

34. **Pra pra ayam,** प्र prefix here, though repeated twice, has no meaning.

Bharatasya, भरतस्य प्रजापतेः of the Lord of creatures (Uvaṭa), of the sacrificer. यजमानस्य (Mahīdhara).

Sūryo na, like sun.

Dīdāya, दीप्यते, shines; or may shine.

Pūru, one of the five tribes of Āryans, who opposed the Bharatas (another tribe of Āryans). (Griffith). Name of a *rākṣasa,* (Mahīdhara). पूर्णबलं, mighty (Dayā.).

Atithiḥ, guest; the guest here is the sacrificial fire, or God, whose symbol the fire is.

35. This and the next nine verses are called *bhasmābhyavaharaṇam,* भस्माभ्यवहरणं, by the ritualists. The sacrificer takes the ashes from the fire-pan and carrying them in a tray made of *palāśa,* or banyan leaves and throws them in the water of some river or pond.

Supatnīḥ janayaḥ, good wives, bearers of children. 'आप: वरुणस्य पत्न्य आसन्', the waters are the wives of Varuṇa. Let these waters accept these ashes, which symbolize *agni,* just as good wives accept their husbands, and may those hold this fire (ashes) within them, just as a mother holds her child in her womb.

36. The idea is that originally the fire resides in water. From there it enters into plants, herbs and trees and from them it appears in the form of fire. Having been extinguished and turned into ashes it is consigned to waters, whence it will return again following the same cycle.

40. A prayer for the return of fire, which is giver of energy, food and long life. He also saves us from sin. This and the next verse are the same as Yaj. XII. 9 and 10.

42. **Pīyati,** पीयतिराक्रोशकर्मा, abuses, hates, defies.

Anugṛṇāti, स्तौति, praises.

43. **Yuyodhi,** वियोजय, drive away. Or fight against.

Dveṣāṁsi, animosities, or enemies. दौर्भाग्यानि, miseries (Mahīdhara).

44. **Satyāḥ santu yajamānasya kāmāḥ,** may the sacrificer's desires, with which he is performing this sacrifice, be fulfilled.

45. These are the formulas for the construction of a hearth for the Gārhapatya agni, i.e. the fire place of the householder's fire, which is different from the Āhavanīya agni. The Adhvaryu sweeps the ground where the fire place is to be constructed with a branch of *palāśa* tree. He sweeps each side reciting the verse beginning with the east. According to Sāyaṇa, this mantra, which is a part of the Antyeṣṭi sūkta, is addressed to the *piśācas* and other evil spirits that haunt the place of cremation (श्मशान). According to Mahīdhara, the verse is addressed to the executives of Yama, the paramount Lord of whole of the ground. (Griffith).

Avasānam, स्थानं, place, shelter.

46. **Bhasma,** from √भस भर्त्सनदीप्त्योः, to rebuke; to shine; to glow.

Purīṣam, mould.

47. **Sutaṁ somam,** the pressed out Soma juice; bliss extracted from the fire divine.

Atyaṁ na saptim, like a fast running courser.

Sahasriyam, सहस्रसंख्याकेन धनेन संमितं, worth the thousands.

Sasavān, from √षणु दाने; दत्तवान्, has given.

48. **Varcaḥ,** दीप्तिः, lustre.

Arṇavaḥ, अरणवान् गमनवान् प्रसरणशीलः, fast moving; extending.

49. **Arṇam,** उदकम्, water.

Parastāt and **avastāt,** beyond and on this side: above and below.

Dhiṣṇyāḥ, धियो बुद्धीरिन्द्रियाणि इष्णन्ति प्रेरयन्ति ये ते धिष्ण्या: प्राणरूपा: देवा:, vital breaths which urge or inspire the intellect and activate sense-organs. प्राणा: वै देवा धिष्ण्यास्ते सर्वा धिय इष्णन्ति (Śatapatha, VII. 1.1.24).

50. **Purīṣyāsaḥ agnayaḥ,** respected and learned leading persons. Mahīdhara interprets it as the fires, beneficial for cattle.

Adruhaḥ, free from malice.

51. **Iḍām,** स्तोतुमर्हां वाचं, speech worthy of praise, Mahīdhara interprets *Iḍā* as cattle. पशवो वा इडा (Śatapatha, VII.1.1.27)

Śaśvattamaṁ goḥ sanim, lasting competence of sense-organs. **Goḥ,** sense-organs.

Sūnuḥ tanayaḥ, son and grandson; one's own son, not the adopted son (औरस: पुत्र:) (Mahīdhara).

Vijāvā, विविधं जायते पुत्रादिद्वारा, one who multiplies through sons etc., i.e. having a long line of descendants.

52. Same as Yaju. III 14.

53. According to the ritualists this and the next verse are addressed to the bricks, which are being laid in construction of the fire place, but Dayānanda has interpreted these as being addressed to newly married girl who has settled in her husband's home.

54. Indra, Agni and Bṛhaspati are the names of the same Lord according to His different aspects, Resplendent Lord, Ador-

able Lord and the Lord Supreme respectively. But the difficulty in such an interpretation arises when two of such aspects of the Lord are mentioned jointly, e.g. Indrāgnī or Mitrāvaruṇā.

Yonau, स्थाने, in this place; in this abode.

According to the ritualists, *lokaṁpṛṇā* are three particular bricks, which are laid to fill the space or gap.

55. **Sūdadohasaḥ,** आपो वै सूदोऽन्नं दोहः, waters are verily *sūda* and food is *doha.* यज्ञो वै विशः, *viśaḥ* are verily the sacrifice. (Śatapatha, VIII.7.3.21); also, प्रजाः people.

सूद = सु + उद, good water; also milk. *Sūdadohasaḥ* will mean streaming with milk. This verse is also called सूददोहस ।

Ā śrīṇanti, पक्वं कुर्वन्ति, make ripe; enrich; cook.

Janman devānām, संवत्सरो वै देवानां जन्म, the year is verily the birth of gods (Śatapatha, VIII.7.3.21); every year.

56. **Samudravyacasam,** समुद्रमिव विविधायनं, नानागतिं अक्षोभ्यबलं वा, vast as ocean; having various movements; one of undisturbable strength like ocean.

Vājānām, of the battle. Also अन्नानां, of foods, (Mahīdhara). Strangely, Uvaṭa and Mahīdhara have translated *vāja* as food, though the context of *rathītamam* clearly indicates the battle. One cannot avoid the impression that these two commentators, though very learned, were usually inclined towards good food for which the Brāhmaṇas became notorious.

Satpatim, सतां पातारं, protector of virtuous people.

57. According to the ritualists, two fires, *citya agni* and *ukhya agni,* are addressed to here. But Dayānanda thinks that the verse is addressed to married couples, which seems to be more appropriate.

Samitam, from √इण् गतौ, to move; सं + इतं, संगच्छतम्, move about together, or unite with each other.

Saṁ kalpethām, एकसंकल्पौ भवतम्, both of you be of one resolve, of one thinking.

Saṁvasānau, both of you residing together.

58. **Adhipā,** पालकः, अधिपतिः, protector, sovereign.

Purīṣya, पशवो वै पुरीषं, तेभ्यो हितं, beneficial to cattle; benevolent to creatures.

Saṁ vratā, व्रतानि कर्माणि, actions; of accordant actions.

Manāṁsi, minds, thoughts. Normally it should have been *manasī,* two minds of two persons, i.e. dual number, but plural *manāṁsi* denotes मनोबुद्ध्यहंकारान्, minds, intellects, and feelings of self (ego or identity) all combined.

59. **Iṣam ūrjam,** इष is food and ऊर्ज is vigour. But the ritualists have typically interpreted इषं as अन्नं food, and ऊर्जं तदुपसेचनं घृतादि (दध्यादि), that is something that makes food more palatable, such as purified butter or curd etc.

60. The word *jātavedasau* may be an excuse to interpret this verse as addressed to the two fires (*citya* and *ukhya*), but Dayānanda has interpreted it as addressed to a married couple.

Jātavedasau, उत्पन्नाखिलविज्ञानौ, well-versed in all the sciences (or knowledge); knowers of all.

Arepasau, निष्पापौ, free from sin.

61. **Abhārukhā,** अभार्षीत्, धारितवती, has born; held.

Saṁvidānaḥ, accordant with.

Viśvakarmā, विश्वं सृष्टिरूपं कर्म यस्य सः, this whole universe is whose creation. Also, skilled in all sorts of work. Supreme creator, builder, moulder.

Prajāpatiḥ, Lord of creatures.

62. Formulas for averting *nirṛti,* the goddess of destruction and misery. Nirṛti is also a name given to certain bricks baked in fire made with rice-husk. In rituals, the sacrificer lays three such bricks reciting this and the following three verses.

Nirṛti, distress divine. Calamity and misery also urge people to divine virtues.

Stenaḥ, गुप्तचौरः, one who steals secretly; a thief.

Taskaraḥ, प्रकट चौरः, one who snatches openly; a robber.

Ityām anvihi, follow the movements or the ways of.

Seek those who do not press out Soma and do not perform sacrifices. Do not come to us, who are virtuous and God-fearing.

63. **Tigmatejaḥ,** तिग्मं तीक्ष्णं तेजो यस्याः सा, तस्या सम्बोधने, one whose fiery energy or vital power is unbearable (vocative case).

Ayasmayam, made of iron or copper; strong, firm or fast.

Vicṛtā, विचृत has become विचृता in the Veda. (संहितायां दीर्घः). From चृती ग्रन्थे, to bind. विचृत, unbound or cut off.

Yamena, अग्निना, with the fire divine.

64. **Ghora asan,** घोरे आसनि, in the terrible mouth. *Ghore* may be vocative case also, qualifying Nirṛti.

Bandhānām avasarjanāya, unloosening of binding fetters.

यजमानस्य स्वर्गप्राप्तिप्रतिबन्धकानां पापानामवसर्जनाय, unloosening the bonds of sins, that hinder the attainment of heaven by the sacrificer (Mahīdhara). दुःखकारकत्वेन निरोधकानां, that obstruct by causing sorrow and pain.

Pramandate, स्तौति, praises, hails. From √मदिङ् स्वप्ने जाड्ये मदे मोदे स्तुतौ गतौ, to sleep, to be insensible, or inactive, to be intoxicated, to be happy, to praise and to move.

Bhūmiḥ, पृथिवी, the earth. प्रतिष्ठा भूतानां जनयित्री मातेव या बिभर्ति इत्यादिभिर्गुणैर्युक्ता, which is the support of all beings, and which nourishes them like a mother (Uvaṭa).

65. **Viṣyāmi,** मुञ्चामि, unloose, cut off.

Avicṛtyam, that cannot loosened or cut off; unbreakable.

Ayuṣo na madhyāt, as if from the middle of your life span. Uvaṭa, quoting from Śatapatha, has interpreted it as 'from the middle of the fire.' अग्निर्वा आयुस्तस्यैतन्मध्यं तच्चितो गार्हपत्यो भवत्यचित आहवनीयः *agni* is verily *āyuḥ;* this is the middle of it; when in the built up hearth, it is *gārhapatya agni,* when in unbuilt hearth, it is *āhavanīya.*

Pitum, अन्नं, food.

This verse appears to be addressed to a person convalescing from a very serious disease.

Prasūtaḥ, अनुज्ञातः, being permitted.

66. **Niveśanaḥ,** निवेशयति स्थापयति यजमानं यः सः, one that establishes the sacrificer (in his house or in his kingdom). निविशन्ते अस्मिन् इति निवेशनः, in whom the riches reside or enter (Uvaṭa). Dayānanda interprets this verse as pertaining to man and woman, and translates निवेशनः as 'one who enters in a woman.'

Saṅgamanaḥ, संगमयति प्रापयतीति संगमनः, one who

fetches wealth for the sacrificer. सम्यग् गन्ता, one who approaches a woman properly (Dayā.).

Satyadharmā, true to law. धर्म is duty, or law of universe.

Pathīnām, परिपन्थिनां, enemies or advarsaries. पथिकानां, travellers (Dayā.). Pathways (Griffith).

67. According to the ritualists, Adhvaryu addresses the plough, to which bullocks are being yoked.

Deveṣu sumnayā, सुम्नं सुखं, देवानां सुखं कर्तुं, with the purpose of making the enlightened ones happy.

The rhyme of सीरा and धीरा is noticeable.

Sīrā, सीराणि हलानि, ploughs.

Kavayaḥ, wise persons; seers. कविरिति मेधाविनाम (Nigh. III.15).

68. **Yonau,** literally vagina or womb, where a man deposits his semen; here the furrow, where the seed is to be sown.

Kṛte yonau, having made the furrow.

Śruṣṭiḥ, वाग्वै गीरन्नं श्रुष्टिः (Śatapatha. VII. 2.2.5), अन्नजातिः, crop of food grains, wheat etc. (Uvaṭa). Hearing. (Griffith). श्रुष्टिरिति क्षिप्र नामाशु अष्टीति (Nigh.VI.12), quickly (Dayā.).

Sṛṇyaḥ nedīyaḥ, near the sickle.

69. **Śunam,** शुनं इति सुखनाम, सुखं यथा स्यात् तथा, in the manner which may bring joy; with ease; pleasingly.

Kīnāśāḥ, हलिनः, ploughmen. Hindi word किसान (Kisāna) is derived from this Vedic word by transposition of consonants.

Śunāsīrau, शुनो वायुः सीर आदित्यः। 'शुनो वायुः सरत्यन्तरिक्षे सीर आदित्यः सरणात्' (Nirukta. IX. 40). *Śuna* ia vayu as it moves in the mid-space, and *sīra* is the sun, as it crawls (in the sky).

Oṣadhīḥ, plants of wheat, barley, paddy etc.; crops. All the plants, that die with the ripening of their fruit are called *oṣadhi.*

Supippalā, पिप्पलं फलं, having good fruit.

70. **Sītā,** furrow, a straight line made with a ploughshare. This furrow was personified and worshipped as a goddess presiding over agriculture or the fruits of the earth. In Rāmāyaṇa, Sītā was found as a new-born baby lying in a fresh furrow. In the Hindu legend Sītā is the most honoured female entity.

Madhunā ghṛtena, मधुरेण उदकेन, with sweet water; not with saline water (Uvaṭa). But more peotic interpretation will be : with delicious purified butter. May the furrows be filled with sweetened ghee.

Payasā, with water; with milk, with milk and ghee etc.

71. **Pavīravat,** पविर्धारास्यास्तीति पवीरं, sharp-edged share.

Tsaru, त्सरति भूमिं खनतीति त्सरुः, a spade.

Prapharvyam, प्रकर्षेण फर्वति गच्छति इति प्रफर्वी, one that runs smartly.

Prasthāvad, प्रस्था गतिरस्यास्तीति, one that has speed, fast moving.

72. **Mitra, Varuṇa, Indra,** two **Aśvins,** and **Pūṣā,** are gods in legend. But we have interpreted them according to the etymological meanings.

73. **Aghnyāḥ,** अहन्तव्याः, that deserve no violence; bullocks; also cows.

Tamasaḥ, of darkness. Darkness denotes sorrow, misery or ignorance. Uvaṭa interprets it as sorrow caused by hunger and thirst. Similarly, light denotes joy, bliss and knowledge.

Āpāma, प्राप्तवन्तः, attained; reached.

74. **Sajūḥ,** जोषणं जुट् प्रीतिः, सह जुषा वर्तते, समाना जुट् वा यस्य स सजूः; *juṭ* means affection or attachment; attached to each other.

Yavāḥ and **ayavāḥ,** half months and months.

Daṁsobhiḥ, कर्मभिः, with actions (of treatments).

Sūraḥ, सूर्यः, the sun; also शूरः a warrior, or hero.

Iḍā, इडा शब्देन गौर्वागन्नं चोच्यते, the word *iḍā* denotes the earth, speech and food.

75. According to the ritualists, the sacrificer pours fifteen jars of water in the field around the altar and sows the seeds of various plants and herbs.

Triyugaṁ purā, three ages earlier; three periods earlier. Or previously; in all the three ages, i.e. past, present and future; in all the times. Or, three periods of Vasanta, Varṣā and Śarad, the sowing seasons.

Manai, मन्ये, जानामि, I know.

Babhrūṇām, भरणसमर्थानां, of those that are capable of supporting or sustaining. Also. बभ्रुवर्णानां, of brown-coloured (due to ripening).

Oṣadhiḥ, annual plants in general and medicinal plants in particular.

Śataṁ dhāmāni sapta ca, hundred and seven places, which

may mean so many habitats of herbs. This particular number may not have any significance, and just denote numerous habitats. But Uvaṭa and Mahīdhara have interpreted it as hundred years of life of a man plus mouth, two nostrils, two eyes and two ears. According to Dayānanda, there are one hundred and seven important points in a human body, which can be influenced by these medicinal plants.

76. Now onwards the verses sound more the speech of a physician rather than of a sacrificer. These verses 76-96 are taken from the Ṛgveda. These might have been recited by physicians to comfort their patients.

Vīrudhaḥ, creepers, सोमलतादि, Soma etc. Or, विविधं रुन्धन्ति निवारयन्ति व्याधिं इति वीरुधः, that prevent or remove diseases in various ways.

Pārayiṣṇavaḥ, capable of leading us across the distress.

78. **Ātmānam,** a healthy self, or body.

79. **Aśvattha** and **palāśa** are mentioned as having medicinal qualities as they are the shelter and residence of all the herbs.

80. **Rakṣohā**, slayer of evil malignancies; dispeller of evils.

Amīva cātanaḥ, अमीवान् रोगान् नाशयतीति, one that destroys diseases.

81. **Aśvāvatīm,** वाजीकरणीं, aphrodisiac.

Somāvatīm, bringing peace; tranquilizer.

82. **Śuṣmāḥ,** powers (of healing).

83. **Iṣkṛtiḥ,** निष्कृतिः, 'n' of the prefix *'ni'* is dropped; निष्करोति नाशयति व्याधिं इति निष्कृतिः, that destroys disease.

Sīrāḥ, सह इरया अन्नेन वर्तन्ते इति सीराः, that grow with food grains. Or, सीराः क्षुधादीनां अपसारयित्र्यः, dispellers of hunger etc.

Patatriṇī, प्रसरणशीलाः, that spread all around.

85. **Yakṣmasya,** of the wasting disease, tuberculosis.

Jīvagṛbhaḥ, जीवन् सन् एव यो हिंसार्थं गृह्यते, one that is grabbed for killing; a creature condemned to death.

86. **Madhyamaśīḥ,** देहस्य मध्यमं भागं शृणाति हिनस्ति यः सः मध्यमशीः, one that hits the central (vital) part of the body; a skilled sharpshooter.

87. **Vātasya dhrājyā,** with the impetuous speed of wind. Or, alongwith with rhumatic pain.

Nihākayā, कया रुजा निहतोऽस्मि हा कष्टमिति शब्दं करोति यया, 'Oh, with what disease have I been struck! how awful!' the pain that makes a patient lament thus; severe pain all over the body.

89. **Aṁhasaḥ,** पापात् रोगरूपात्, from sin that is in the form of disease.

90. **Paḍvīśāt,** बन्धनात्, from bond, fetters.

Three types of sins are mentioned here : breaking one's own vow; violation of laws of the government; and violation of the rules propounded by the enlightened ones.

92. **Somarājñī,** सोमो राजा यासां ताः, the herbs whose king is Soma. Or soma is joy, gladness; the herbs that have gladdening effect.

Śatavicakṣaṇāḥ, बहुवीर्याः, potent; having hundreds of virtues. Or, those who have hundreds of admirers.

93. **Vīryam,** strength; power; virtue.

94. **Brāhmaṇaḥ,** a learned and righteous person.

97. **Balāsa,** बलमस्यति निक्षिपतीति बलासः क्षयः, tuberculosis. **Arśas,** haemorrhoids, **Upacit,** pathological growths, such as goitre, elephantiasis, etc. **Pākāru,** ulcers in mouth, stomach or duodenum etc.; Or पाकोऽन्नपाकस्तस्य अरुः व्यथा, pain due to indigestion.

98. **Gandharvāḥ,** expert physicians or botanists.

Indraḥ, affluent prince. **Bṛhaspatiḥ,** influential prince.

Somaḥ, luxurious prince.

99. **Sahasva,** throw back; defeat; put down.

Pṛtanāyataḥ, पृतनाः संग्रामाः तान् कामयन्ते ये ते, those who desire war; who invade (us or others).

100. **Śatavalśa,** वल्श शब्दोऽङ्कुर वचनः, *valśa* means a shoot, so, having hundreds of shoots.

101. **Upastiḥ,** subordinate; attendant.

Abhidāsati, अभिहन्ति, causes injury to us; attacks us; harms us.

102. An important verse, as it is suggested to be recited with many other verses also.

Pṛthivyāḥ janitā, creator of Earth.

Divaṁ vyānaṭ, created Heaven.

Candrāḥ, आह्लादिकाः, joy-giving, pleasing. 'मनुष्या वा आपश्चन्द्राः' (Śatapatha, VII. 3.1.20), men are called *āpaścandrāḥ*; men.

103.**Abhyāvartasva,** come towards us, i.e., be benign to us.

Vapām, त्वचं, skin.

104.**Śukram,** शुक्लं, सारं वा, brilliant, or essence.

Candram, आह्लादकं, blissful.

105.**Ādam,** आददे, I have taken; I have eaten.

Goṣu, इन्द्रियेषु, in sense-organs.

Tanūsu, in the bodies; पुत्रपौत्रादिकासु, in sons and grandsons (Uvaṭa).

Anirām, due to lack of food-grains.

Sedim, अवसादं, despondency; distress.

106.**Śravaḥ,** glory. **Vayaḥ**, life-activity.

Dadhāsi, ददासि, give, bestow.

Dāśuṣe, to the philanthropic (sacrificer).

107.**Pāvakavarcā,** whose glow is purifier; glowing like fire. **Anūnavarcā,** whose glow never decreases.

Bhānuḥ, glow, brilliance.

Udiarṣi, उत् इयर्षि उद्गच्छसि, you go up; rise upwards.

Upāvasi, पालयसि, support; help.

Pṛṇakṣi, पूरयसि, fill up. धूमेन दिवं, वृष्ट्या पृथिवीं, you fill the heaven with the smoke of burnt oblations and the earth with rain.

108.**Ūrjo napāt,** ऊर्जं बलं न पातयतीति ऊर्जो नपात्, maintainer of strength. Or, ऊर्क् शब्देन आप उच्यन्ते नपात् शब्देन च पौत्रः, *ūrk* is water and *napāt* is grandson: fire is considered to be the grandson of waters, because waters produce vegetation (wood) and vegetation produces fire. (Uvaṭa).

Jātavedaḥ, जातं जातं वेत्ति इति जातवेदः, one that knows everything born or created; जातः वेदः अस्य वा, जात-प्रज्ञानः, one who has got knowledge (of reality); omniscient.

Dhītibhiḥ, कर्मभिः, with (good) actions.

Bhūrivarpasaḥ, वर्प इति रूपनाम, of various forms or kinds.

Citrotayaḥ, that protect in wonderful ways.

Vāmajātāḥ, वामं संभजनीयं जन्म येषां, those which have been produced in a praiseworthy way, i.e. of fine strain.

109.**Irajyan,** दीप्यमानः, blazing, shining.

Sānasim, चिरन्तनं, long lasting, permanent, eternal. Also, conquering, victorious.

Kratum, संकल्पं, resolve or determination. Action, deed.

Darśatasya, दर्शनीयस्य, of beautiful. दर्शतस्य वपुषो is to be understood as दर्शनीयेन वपुषा।

110.**Iṣkartāram,** निष्कर्तारं, निश्चयेन कर्तारं, संसाधकं, one who is keen to perform (a sacriifice).

Rādhaso mahaḥ, महतो राधसः, of great wealth or vast finances.

Rātim, दानं, gift, donation. **Mahīm,** महतीं, large, huge.

Sānasiṁ rayim, eternal wealth. Also, old hidden wealth, that has been forgotten (Mahīdhara).

111.**Ṛtāvānam,** ऋतं is the eternal law; initiator of eternal law. Also, upholder of truth.

Mahiṣam, महान्तं, great, grand.

Viśvadarśatam, seer of all learning and knowledge (Dayā.). All beautiful. Exposer of all things.

Sumnāya, सुखाय, for their weal. यज्ञाय, for sacrifice.

Śrutkarṇam, शृणोति आह्वानं श्रुत्वा चानुतिष्ठति, one who listens to prayers and acts thereupon; responsive to prayers.

Yugā, for ages; in all the ages.

112.**Saṅgathe,** संगमने, at the meeting point. संग्रामे, in the battle.

Vāja, Uvaṭa and Mahīdhara interpret mostly *vāja* as food, but we prefer it as strength or battle.

113.**Payāṁsi,** waters; milks, juicy drinks; beverages.

Vṛṣṇyāni, giving manly vigour.

Abhimātiṣāhaḥ, येऽभिमातीनभिमानयुक्तान् शत्रून् सहन्ते निवारयन्ति, those who subdue arrogant enemies. पाप्मनो अभिभवितारः, conquerors of sin.

Śravāṁsi, glories. Also अन्नानि, food.

Amṛtāya, to gain immortality. अमरणधर्मिण्यै प्रजात्यै, for the unending chain of descendants. (Mahīdhara).

114.**Madintama,** most gladdening.

Aṁśubhiḥ, with the rays. Also सूक्ष्मांशैः, with droplets.

Saprathastama, अत्यन्तं सप्रथाः सकीर्तिः, most glorious. Or, encouraging utmost.

Vṛdhe, वर्धनाय, to make us prosper.

115. **Te Vatsaḥ,** your child; the sacrificer here is mentioned as child of the fire divine.

Mano āyamat, draws or attracts your mind.

Kāmayā girā, with prayer full of yearning for you.

116. **Yemire,** नियम्यन्ते, are directed towards you.

Aṅgirastama, most radiant.

Kāmāya, to get their desires fulfilled.

117. **Bhūtasya bhavyasya,** of all that ever was and all that ever will be.

Eko samrāṭ, the unique sovereign; the only king.

CHAPTER XIII

Chapter XII contained, according to the ritualists, *mantras* for *ukhādhūraṇa, gārhapatya cayana, kṣetrakarṣaṇa,* and *oṣadhivapana*, i.e. treatment of the fire of the fire-pan, preparation of household fire, ploughing of field, and sowing of plants. This Chapter XIII contains mantras for laying down the lotus-leaf and setting of various bricks for the construction of the *āhavanīya* fire-altar.

1. **Agre,** first of all.

Agniṁ mayi gṛhṇāmi, I take the fire in myself. This ex-

pression may be interpreted in several ways. I accummulate energy within myself; or I arouse enthusiasm within me, etc.

Rāyasposạya, धनस्य पोषाय, for plenty of riches.

Suprajāstvāya, so that my progeny may be good.

Māmu, मां उ; *u* here means also. *Devatās* also favour me.

2. With this mantra the *adhvaryu* priest lays down a lotus-leaf. Repeated from Yaju. XI.29.

3. **Jajñānam,** विज्ञातृ, knower of all.

Vi āvaḥ, व्यावृणोत्, exposes; illuminates.

Surucaḥ, सुष्ठु रोचन्ते शोभन्ते तान्, that look beautiful.

Brahma, the Supreme Lord; greatest of all (Dayā.). ब्रह्म बृहत् रुक्मरूपोऽयमादित्य:, sun in the form of a large *rukma*, a piece of gold hung round the neck as an ornament.

Venaḥ, कान्त: beautiful; loving one; the rising morning sun (Griffith).

Sīmataḥ, from the summit, i.e. the highest point.

Budhnyāḥ, बुध्नमन्तरिक्षं, तत्र भवा दिशो बुध्न्या:, regions, because these are in the mid-space (अन्तरिक्ष = बुध्न): East, South, West and North; the quarters.

Upamāḥ, उपमीयन्ते आसु स्थितानि भूतानि इति उपमा: दिश:, mid-regions, residing where-in all the beings are measured, or compared; Vāyavya, Nairṛtya, Āgneya and Īśāna.

Viṣṭhāḥ, विशेषेण तिष्ठन्ति इति विष्ठा:, the worlds, that exist in the regions and in the mid-regions.

Sat and **asat,** existing and non-existing. Also, good and evil. मूर्तस्य अमूर्तस्य च, that which has a definite shape such as a tree or a mountain, and that which does not have any shape, such as air etc. (Uvaṭa).

4. **Hiraṇyagarbhaḥ,** the Lord who holds all the bright constellations in His womb as if. Also the golden foetus. According to legend, in the beginning, waters were created and on those waters seed of Brahma (Supreme God) was laid, which took the shape of a golden egg. From that egg Brahmā, (quite distinct from Brahma) the Creator, was born. That golden foetus is mentioned as हिरण्यगर्भ। Also, हिरण्यपुरुषरूपे ब्रह्माण्डे गर्भरूपेण अवस्थित: प्रजापति:, the Lord Supreme of all creatures, that resides in this universe as its womb.

Pṛthivīm, the earth. But Uvaṭa and Mahīdhara suggest, पृथिवी भू: भूरित्यादेरन्तरिक्षनामसु पठितं, *pṛthivī* means *antarikṣa* also. Thus, earth, mid-space, and heaven all the three are included.

Kasmai, for whom. Or, तस्मै, to that Lord. Also *ka* is the name of Prajāpati, so it may mean : to that Lord of all creatures. Or, *ka* means happiness; then it will mean : to that Lord, the bestower of happiness.

5. **Drapsaḥ,** the showerer Lord. आदित्य:, the sun (Uvaṭa). हर्ष, pleasure, joy (Dayā.). The Drop, meaning the sun. (Griffith).

Pṛthivīm and **dyām,** the earth and the sky.

Imaṁ yoniṁ yaśca pūrvaḥ, this place and the place which was prior to it; this world and the yonder world.

Sapta hotrā, seven priests; five vital breaths (पंच प्राणा:) and mind and the soul are the seven priests. असौ वा आदित्यो द्रप्सो दिश: सप्त होत्रा, the sun is *drapsa* and the seven regions are the seven priests (Śatapatha VII. 4.1.20). East, South, West, North, Above, Below and Middle are the seven regions.

6. **Sarpebhyaḥ,** to the crawling creatures; to the serpents. Or, इमे वै लोकाः सर्पाः, these worlds (stars and planets) are *sarpas* (Śatapatha, VII. 4.1.25) as they crawl (in the sky).

Namaḥ, homage, obeisance. नमः इति अन्ननामसु पठितम् (Nighanṭu, II. 7), food.

7. **Yātudhāna,** यातुं यातनां दुःखं दधति ये ते, those who inflict pain; torturers. In legend, *rākṣasas, piśacas* are called *yātudhānas.*

Iṣavaḥ, बाणाः, arrows, missiles.

Avaṭeṣu, बिलेषु, in the holes. Or, अपरिभाषितेषु मार्गेषु, unfrequented paths (Dayā.).

8. **Rocane divo,** shine in the sky. Or, those who dwell in the high sky, रोचनो ह नामैष लोको यत्रैष एतत्तपति, *rochana* is the name of the region where the sun blazes.

Sadaḥ, स्थानं, dwelling place. Also, सधः।

9. **Pājaḥ,** पाजः इति बलनाम, vigour; strength. Same as वाजः।

Prasitim, प्रकर्षेण सीयन्ते बध्यन्ते पक्षिणो यया सा प्रसितिः ताम्, with which birds are caught, a net or a snare. प्रसितिः प्रसयनात् तन्तुर्वा जालं वा (Nir. VI. 12), a thread, or a net.

Pṛthvīm, विशालां, large; capacious.

Amavān, अमात्यवान्, सहायवान्, accompanied by attendants or ministers.

Tṛṣvīm prasitim, तृष्व्या प्रसित्या, (case is to be changed), with fast moving snare.

Astā, शत्रूणां क्षेप्ता, scatterer of foes.

Drūṇānaḥ, शत्रून् मारयन्, killing the enemies.

Tapiṣṭhaiḥ, तापकतमैः आयुधैः, with darts that cause extreme burning.

Rakṣasaḥ, राक्षसान्, राक्षसस्वभावान् दुष्टान्, miscreants; evil enemies.

Dayānanda has interpreted this and the following two verses as if these are addressed to the commander of the army. It seems appropriate.

10. **Bhramāsaḥ,** भ्रमणा वातोद्धूता ज्वालासमूहाः, flames, sent up by the whirlwind. Fast-moving soldiers (Dayā.).

Pataṅgān, पतन्तो सन्तः गच्छन्तीति पतङ्गाः पिशाचाः तान्, those who go falling downwards; those who lead their lives to downfall. Or, पतङ्ग इति अश्वनाम (Nigh. I. 14), horses; also horsemen (Dayā.).

Asanditaḥ, अखण्डितः, unscattered; undivided.

Ulkāḥ, ज्वालाः, flames; sparks; fire-brands. विद्युत्पाताः, sparks of lightning (Dayā.).

11. **Spaśo visṛja,** send spies. स्पशः, स्पशयन्ति बध्नन्ति इति स्पशः, those who bind rivals; spies; reconnoitring units.

Tūrṇitamaḥ, quickest in your movements.

Pāyuḥ, पालयिता, supporter; sustainer.

Vyathiḥ, व्यथयति इति व्यथिः शत्रुः, one that causes distress, i.e. enemy.

Ma ādadharṣīt, may not become an arrogant rival to you; may not challenge your authority.

Yo dūre yo anti, one that is distant and one that is near.

Kiḥ, कश्चित्, any one.

Aghaśaṁśaḥ, पापस्य उत्कीर्तको दुर्जनः, an evil person, who praises evil. Or, अघं पापं शंसति इच्छति इति अघशंसः अस्मद्द्रोही, one who wishes ill for us; a wicked enemy.

12. **Pratyātanuṣva,** विस्तारय, extend, spread (your flames).

Ni Oṣatāt, निर्दह, burn to ashes.

Amitrān, शत्रून्, enemies; miscreants.

Tigmahete, whose weapons are sharp. (Vocative case).

Arātim cakre, acts as enemy towards us. Also, who does not pay our dues.

Atasaṁ na śuṣkam, अतसो वृक्षः, a tree; *na* means like; like a dry tree.

Dhakṣi, from √दह भस्मीकरणे, निर्दह, burn (him) to ashes.

13. **Ūrdhvo bhava,** be above others; reach higher than others. Be superior.

Adhyasmat, those who are above us; those who lord it over us, i.e. our enemies.

Yātūjūnām, यातुधानानां, of those who are cause of pain and distress to others; wicked persons or enemies.

Jāmim ajāmim, closely related or unrelated strangers. *Jāmi* means a brother or a sister and relatives of brothers and sisters. Uvaṭa gives another meaning to these words : जामिशब्दः पुनरुक्तवचनः, पुनरुक्तं अपुनरुक्तं कृत्वा, Jāmi, means repetition, making

the repeated as unrepeated, i.e. hitting again and again and still counting him as unhit. Dayānanda gives quite different meaning : भोजनयुक्तं स्थानं and भोजनरहितं स्थानं, a place well provided with food and a place with no food.

Tvā, Mahīdhara suggests that a wooden spoon is addressed to here.

14. Same as Yaju. III.12.

15. **Bhuvaḥ,** of this world; of Earth. भुवः भवसि, you become. (Mahīdhara).

Rajasaḥ, अन्तरिक्षस्य, of the mid-space. रजसः उदकस्य यज्ञपरिणामभूतस्य, of rain water caused by the sacrifice. (यज्ञात् भवति पर्जन्यः, clouds are formed due to the sacrifice performed).

Niyudbhiḥ, with the teams of horses: with mares; with *vāyu* (wind). नियुतो नाम वायोरश्वाः, *niyuts* are the mares of the wind (in legend).

Svarṣām, सुखानि सनन्ति भजन्ति यया ताम्, with which the pleasures are enjoyed; pleasure-seeking.

Jihvā, tongue; flames are the tongues of fire as if.

16. According to the ritualists, the sacrificer lays on the golden man a *svayamātṛṇṇā* brick, i.e. a naturally porous brick, which is made of grit, gravel and sand. Dayānanda interprets this mantra as addressed to the wife of the king.

Dhruvā, स्थिरा, firm. **Dharuṇā,** अन्येषां धारयित्री, supporter of others.

Samudra, 'रुक्मो वै समुद्रः पुरुषः सुपर्णः' (Śatapatha, VII. 4.2.5). *samudra* is gold indeed and *suparṇa* is man. मुद्रया सहितः समुद्रः, a man with money.

Suparṇaḥ, शोभनानि पर्णानि पालितान्यङ्गानि यस्य सः, a man of well developed and handsome physique (Dayā.). *Parṇa* means a leaf; also wing of a bird. In the context of a man, it may mean fine features or dress.

This may be a good advice to any lady of the house.

17. **Samudrasya eman,** एमन् एमनि अवस्थाने, in the place of gold; for acquisition of gold.

Apāṁ, कर्मणां, (at the helm) of affairs.

Pṛthivī, wide; extending; feminine of *pṛthu,* wide.

18. **Bhūḥ,** सुखानां भावयित्री, harbinger of happiness.

Bhūmiḥ, ground; base; support.

Aditiḥ, eternity; undivided. In legend Aditi is the mother of gods, Ādityas, twelve in number.

Viśvadhāyā, विश्वं दधाति पुष्णाति या सा, one that nourishes the whole universe.

Yaccha, नियतां कुरु, make it disciplined; keep it under control.

19. **Viśvasmai,** सर्वस्मै, for all.

Prāṇa, apāna, vyāna, udāna, are various types of vital breath, that keep the body going. Prāṇa is vital breath in general and in-breath in particular; *apāna,* is out-breath; sometimes it denotes flatus; *vyāna* is through-breath and *udāna* is up-breath. For proper functioning of these vital breaths. When these vital breaths fail to function properly, many physical and mental ailments take place.

Mahyā, महत्या, great,; ample.

Śantamena chardiṣā, with a most pleasing or the securest home or shelter.

20. In the rituals, the sacrificer places a *dūrvā* brick on the *svayamātṛṇṇā* brick. Dūrvā is panic grass *(dūba),* Panicum Dactylon. Dayānanda has interpreted this mantra in the context of a housewife.

Kāṇḍa, भूमौ संबद्धं जटाभिः पर्व काण्डमित्युच्यते, असम्बद्धं परुः, joints fixed in the earth with fine roots are called *kāṇḍa;* those not so fixed in the earth are called *paru*, the knots.

Like grass, may you grow into hundreds and thousands of sons, grandsons, great grandsons etc.

21. **Iṣṭakā,** a brick. Also, इष्टकारिणी, इष्टानां पूरयित्री वा, fulfiller of our desires. Also, object of our desires.

22. **Janāya,** जनं पुत्रादिकं, sons and grandsons etc.; progeny. Make over progeny lustrous.

23. Lustres of the sun, of cows and of horses are mentioned in one breath.

24. In the ritual, the sacrificer lays two bricks, called *retaḥsic*, i.e. seed-pouring, with this mantra.

Virāṭ, विराडयं लोकः, this world is called *virāṭ*. Also, विशेषेण राजते इति विराट्, the great refulgent.

Svarāṭ, असौ वै लोकः स्वराट्, the yonder world is called *svarāṭ*. Also, self-refulgent.

25. The sacrificer lays down the *ṛtavyā* i.e. seasonal bricks with this mantra.

Madhu, honey. Also vedic name for *caitra* month (mid-

March to mid-April). **Mādhava,** full of honey; honey-like. Also, *vaiśakha* month (mid-April to mid-May).

Antaḥ śleṣaḥ, अन्तः मध्ये व्यवस्थितः श्लेषः संयोजकः, internal cementing force.

Kalpantām, स्वोचितमुपकारं सम्पादयताम्, may they do good to me that they should properly do; may they help.

Savratāḥ, समानं व्रतं कर्म येषां ते, with unity in their actions.

Samanasaḥ, समानमनस्काः, of one mind.

Jyaiṣṭhyāya, ज्येष्ठत्वाय उत्कर्षाय, for my superiority; precendence.

Aṅgirasvat, like blazing coals; shining bright.

26. **Aṣāḍhā,** शत्रून् न सहते इति अषाढा, one that does not tolerate enemies. शत्रुभिरसह्यमाना वा, whom enemies cannot tolerate or face.

Sahamānā, अभिभवनशीला, conquering by nature.

Sahasva, अभिभव, defeat; conquer; vanquish.

Jinva, प्रीणीहि, be pleased with us; favour us.

27. **Ṛtāyate,** for one who follows the eternal law. Also, for one who performs sacrifices. Or, according to their own law; on their own.

Sindhavaḥ, नद्यः, rivers; streams.

Mādhvīḥ, full of sweetness. **Oṣadhīḥ,** plants.

28. **Pārthivaṁ rajaḥ,** पृथ्वी लोकः, this world on the Earth. Also, dust of this Earth.

Dyauḥ, heaven; sky; celestial region.

29. **Gāvaḥ,** पशवः रश्मयो वा, cattle, cows; rays of the sun.

Madhumān, रसवान्, रसो वै मधु (Śatapatha, VII. 5.1.4.), pleasing, enjoyable.

30. **Apāṁ gambhan,** जलानां गम्भीरे प्रदेशे, in the depth of waters.

Vaiśvānaraḥ, विश्वहितोऽग्निः, fire which exists everywhere. Also, विश्वेभ्यो नरेभ्यो हितः हितकारी, beneficial for all people.

Acchinnapatrāḥ, अनवखण्डिताः अवयवाः यासां ताः, those whose parts are not injured or mutilated.

31. **Iṣṭakānām,** इज्यन्ते संगम्यन्ते कामाः यैः पदार्थैः तेषाम्, of the things with which the desires are fulfilled; desired or desirable things.

Vṛṣabhaḥ, वर्षिता, showerer.

Trīn samudrān, three oceans. समुद्रान् लोकान्, three worlds, स्वर्ग, भूमि, पाताल, or पृथ्वी, अन्तरिक्ष and द्यौः।

Svargān, स्वः द्युलोकं गच्छन्ति प्राप्नुवन्ति ये तान्, those that reach upto the sky; that touch the sky.

Sukṛtasya purīṣaṁ vasānaḥ, clad in the fine vesture of virtues.

Tatra gaccha, go there. Or, follow the same path; go along that path.

32. Same as Yajuḥ. VIII. 32.

33. Repeated from Yajuh. VI.4. The sacrificer places an

ulūkhala and *musala*, a mortar and pestle made of *udumbara* wood. At some places, these two symbolize the reproductive organs of the female and the male.

34. A housewife, or the queen is addressed to here.

Dhruvā and dharuṇā, firm and sustainer of the family. Not fickle-minded.

Yonibhyaḥ, from these wombs.

Gāyatrī, triṣṭup, and **anuṣṭup** are the names of metres used in verses of the Vedas. It will make better sense if these words are translated etymologically to mean pleasing songs, praising others thrice, i.e. frequently, and appreciating and praising others sincerely, respectively.

35. **Iṣe,** in food. **Rāye,** in wealth, riches.

Sahase, बलाय, for power. **Dyumne,** द्युम्नं द्योततेर्यशो वा अन्नं वा, from √द्युत, to shine; glory, or food. (Nir. V.5).

Sārasvatau utsau, सरस्वती सम्बन्धिनौ उत्सौ प्रवाहौ, two springs of *sarasvatī;* मनश्च वाक् च, mind and speech. 'मनो वै सरस्वान्, वाक् सरस्वती इत्येतौ सारस्वतावुत्सौ' इति श्रुतिः।

36. **Sādhavaḥ,** दान्ताः, well-trained; obedient. प्रशस्ताः, of good breed.

Aśvāsaḥ, horses; steeds. Also, vital breaths.

Manyave, यज्ञाय, to the sacrifice. Also, to the desired ends. शत्रूणामुपरि क्रोधाय, to anger with the enemies. (Dayā.).

37. **Devahūtamān,** देवान् आह्वयन्तीति देवहुवः, अतिशयेन देवहुवो देवहूतमाः, best invokers of gods or of the bounties of Nature or of the enlightened ones.

Pūrvyaḥ, पूर्वभवः, पुरातनः, prior one; the ancient one.

Ni sadaḥ, नि षीद, sit down; be seated,

38. **Dhenāḥ,** धेना इति वाङ् नाम, speech; verses of praise. (Nigh. I.11). Uvaṭa translates धेनाः as अन्नं food, quoting 'अन्नं वै धेना' इति श्रुतेः। It seems too crude and materialistic.

Antarhṛdā, आभ्यन्तरेण हृदयेन, with the interior of heart; lying inside the heart.

Manasā, with the mind. अन्तर्हृदा मनसा will mean: with a mind unruffled by worldly objects; with a mind full of faith.

Vetasaḥ, reed. हिरण्ययः वेतसः, the golden reed. वेतसः पुरुषः, the Man. वेतसः वेगवत्यः, fast-running (Dayā.).

I see the streams of melted butter flowing towards the golden man in the midst of fire. (Mahīdhara). I look upon the flowing streams of butter : the golden reed is in the midst of Agni. (Griffith).

Abhicākaśīmi, चाकशीतिः पश्यतिकर्मा, पश्यामि, I see; I look at.

39. **Ṛk,** sacred speech; praise-verses. **Ruc,** lustre, brilliance. **Bhāḥ,** glamour. **Jyotiḥ,** light. Uvaṭa and Mahīdhara have tried to add *śrotraṁ* to this mantra with a far-fetched and unconvincing logic. इदं श्रोत्रं विश्वस्य सर्वस्य भुवनस्य भूतजातस्य वैश्वानरस्य विश्वेभ्यः सर्वेभ्यः नरेभ्यो हितस्याग्नेश्च वाजिनं वाचो ज्ञातृ अभूत् सर्वप्रा शब्दा वह्नेश्च शब्दोऽपि श्रोत्रेणैव ज्ञायते, i.e. the ear is the conveyer of all the sounds including those made by the fire. The glaring fact is that there is no mention of *śrotra* at all in the mantra.

40. **Rukmaḥ,** सुवर्णं, gold. Also, रोचमानोऽग्निः, shining fire.

41. **Garbham,** unborn baby. (Griffith). गृह्णाति पशून् इति गर्भः, one that grabs animals. (Uvaṭa). गर्भं स्तुतिविषयं, praiseworthy. Offspring of the sky, i.e. fogs and vapours drawn up by the

rays of the sun during eight months and sent down as rain in rainy season. Interior part (of the sun); burning sun.

Pratimām, image; equal.

Viśvarūpam, सर्वरूपं, having all forms. Or, giver of forms to all. It is the sun's light that gives form to everything, which is invisible in the darkness.

Harasā, सर्ववीर्यापहारकं अग्नेर्ज्योतिः हरः तेन, debilating heat and flame of fire is called *haraḥ,* by that.

Parivṛṅgdhi, परिवर्जय, spare; keep away.

Mā abhimaṁsthāḥ, अभिपूर्वो मन्यतिर्हिंसार्थः, the verb *manyati* with prefix *abhi* means to injure, to kill. मा हिंसीः, do not injure; do no harm. Also, do not be arrogant.

42. **Jūtim,** वेगं, speed. **Nābhim,** navel; centre. **Aśvam,** horse. **Jājñānam,** जायमानं, born. **Sarirasya,** उदकस्य, of water.

'अप्सुयोनिर्वा अश्वः' इति श्रुतिः । In legend, horse is born from waters. He is called the child of rivers.

Harim, हरितवर्णं, yellowish coloured. Or, आरूढं नरं हरति इति हरिः, that carries the rider.

Adrībudhnam, अद्रिः गिरिः बुध्नं मूलं यासां ता अद्रिबुध्ना आपः तज्जातं, the waters, whose source is mountain, are *adribudhnā;* one born from those waters. Or, अद्रेः बुध्नं, the base of a mountain.

Parame vyoman, in the highest heaven. Or, इमे वै लोकाः परमं व्योम, these worlds are verily the *paramaṁ vyoma* (Śatapatha, VII. 5.2.18); in this world.

43. **Ajasram,** continuous, perpetual; never-exhausting.

Indum, इदि परमैश्वर्ये, most luxurious. Also, bliss-bestow-

ing; pleasing. From √उन्दी क्लेदे, उनत्ति, क्लेदयति जनमनांसि इति इन्दुः, that which drenches the hearts of people (with pleasure).

Aruṣam, रोषरहितं, never hostile. Or, अरोचनं, unpleasant.

Bhuraṇyum, भर्तारं, सर्वेषां पोष्टारं, one that supports or nourishes all.

Pūrvacittim, पूर्वैर्महर्षिभिः चेतव्यं, realized by ancient seers.

Parvabhiḥ, on auspicious occasions,

Ṛtuśaḥ, in appropriate seasons.

Aditim, अखंडितां अदीनां वा, uninjured, or, not in a poor shape; also, unbound.

Virājam, विविधं राजमानां, glorious in various ways.

Gām, cow; also Earth.

44. **Avim,** sheep. **Tvaṣṭur varūtrīm,** which is dear to *tvaṣṭr,* the Supreme Architect.

Varuṇasya nābhim, navel of the waters.

Asurasya, असवः प्राणा विद्यन्ते यस्य सोऽसुरः, one that has got life is *asura;* any living being.

Māyā, प्रज्ञा, wisdom.

Sāhasrīm, सहस्रोपकारक्षमां, capable of bestowing thousands of benefits.

45. This mantra is considered to be referring to a goat, though there is no word to denote it. In the previous three mantras *aśva, gauḥ,* and *aviḥ* have been mentioned, therefore *aja,*

goat may be imagined to be referred to here.

Agniḥ, the fire; अग्निरूपोऽजः, goat in the form of fire.The fire, born out of fire.

Pṛthivyāḥ śokāt uta va divaḥ, शोक is heat as well as distress or sorrow; from the heat of the Earth or from the heat of the sky.

Viśvakarmā, प्रजापतिः, the creator God; the Lord who is expert in all the jobs; the Supreme Mechanic.

Heḍaḥ, क्रोधः, anger, displeasure.

46. Same as Yajuḥ, VII. 42.

47. In this and the next four mantras a prayer has been made to save some animals and offering their substitutes to fire.

Dvipādaṁ paśum, द्विपाद्वा एष पशुर्यत्पुरुषः, man is verily the biped animal.

Medhaya, यज्ञाय, for the sacrifice.

Cīyamānaḥ, वर्धमानः, being built up; being fuelled.

Mayum, 'किम्पुरुषो वै मयुः', *kiṁpuruṣa is mayu.* (Śatapatha, VII. 5.2.32). किमयमपि पुरुषः इति भ्रान्तिः यस्मिन् सः किम्पुरुषः, about whom there is doubt whether this also is man; an animal resembling man very much, perhaps an ape; precursor of man.

Tanvaḥ, तनूः ज्वालारूपाः, your bodies in the form of flames.

Śuk, शोकः संतापो वा, flame or heat; sorrow.

Yaṁ dviṣmaḥ, whom we hate.

48. **Ekaśapham,** an animal with one hoof or solid hoof.

'एकशफो वा एष पशुर्यदश्वः', the horse is verily the solid-hoofed animal. (Śatapatha, VII. 5.2.33).

Vājinaṁ vājineṣu, वेगवत्सु वेगवन्तं, speedy among the speedy ones.

Gauraṁ āraṇyam, wild *gaura* (Bos Gaurus), a species of wild ox.

49. No word for cow is there in this mantra, yet it refers to cow. Some adjectives are in masculine gender, while some in feminine. Both cow and bull can be included.

Sāhasram, सहस्रमूल्यार्हं, worth thousands of rupees. Or, serving a thousand purposes.

Śatadhāram utsam, a spring spouting hundreds of streams.

Sarirasya madhye, एषु लोकेषु, in these worlds; in this world. इमे वै लोकाः सरिरम्, these worlds verily are *sariram* (Śatapatha, VII. 5.2.34).

Janāya, सर्वलोकाय, for all the people.

Aditim, अखण्डितां, continuous; never-exhausting.

Gavaya, blue bull (Bos Gavaeus).

50. **Ūrṇāyum,** ऊर्णावन्तं, wooly animal.

Tvacam, त्वग्रक्षकं, protector of skin.

Tvaṣṭuḥ, प्रजापतेः, of the creator Lord.

Prathamam janitram, first creation.

Uṣṭram āraṇyam, wild buffalo; or wild camel, precursor of sheep.

51. **Agneḥ śokāt,** from the heat of the fire. Or, from the heat of the Prajāpati, the creator.

Janitāram, जनयितारं, creator; procreator.

Devatām, देवभावं, godliness; godhead.

Roham, रोहणीयं स्वर्गं, heaven worth ascending to.

Medhyāsaḥ, मेध्या यज्ञयोग्या यजमानाः, sacrificers worthy of performing sacrifices.

52. **Yaviṣṭha,** O most youthful!

Daśuṣaḥ, दानशीलान्, those who donate liberally.

Giraḥ, स्तुतिवाचः, words of praises.

Tokam, तनयं, the son. **Tmanā,** आत्मानं, himself.

53. In ritual, the sacrificer lays twenty *apasyā* bricks, five in each quarter.

Eman, एमनि, in the passage of. वायुर्वा अपां एमन्, the wind is the passage of the waters.

Odman, ओद्मनि, in the swelling of. ओषधयो वा अपां ओद्म, plants are the swelling of the waters.

Bhasman, भस्मनि, in the ashes of. अभ्रं वा अपां भस्म, cloud is the ash of the waters.

Jyotiṣi, in the light of. विद्युद् वा अपां ज्योतिः, lightning is the light of the waters.

Ayane, in the path way. इयं पृथ्वी अपामयनं, the Earth is the path way of the waters.

Arṇave sadane, in the flood, the resting place of. प्राणो वै अर्णवः, the in-breath, or the vital breath.

Samudre sadane, in the ocean, the resting place of. मनो वै समुद्रः, the mind.

Sarire sadane, in the stream, the resting place of. वाग्वै सरिरं, the speech.

Kṣaye, in the habitation of. क्षयो निवासः, चक्षुर्वा अपां क्षयः, the vision is the habitation of the waters.

Sadhiṣi, in the resting place of. श्रोत्रं वा अपां सधिः, the audition.

Sadane, in the station of. द्यौर्वा अपां सदनं, in the sky.

Sadhasthe, in the meeting place of. अन्तरिक्षं वा अपां सधस्थं, in the mid-space.

Apāṁ yonau, in the birth place (womb) of the waters. समुद्रो वा अपां योनिः, in the sea.

Purīṣe, in the excreta of. सिकता वा अपां पुरीषं, the sands are the excreta of the waters.

Pāthasi, in the residence of. अन्नं वा अपां पाथः, in the food.

54. In ritual, the sacrificer lays fifty *prāṇabhṛt* bricks, two at a time with a formula for each set and ten for each *kaṇḍikā*.

Puraḥ, in front of. Also, in the East.

Bhuvaḥ, भवति सर्वरूपेण इति भवत्यस्मात् सर्वं इति वा भुवः, that exists in every form, or each and everything is born of it, i.e. *agni,* the fire.

Bhauvāyanaḥ, भुवस्य अपत्यं, the offspring of *bhuvaḥ.*

Prāṇāyanaḥ, प्राणस्य अपत्यं, the offspring of *prāṇa*, the vital breath.

Upāṁśu, उपांशु ग्रहः, the first ladleful of Soma juice pressed out with low voiced recitations.

In this and the following four kaṇḍikās, a region is mentioned, e.g. East, South, West, North and Above. Then as its offspring some season is mentioned. The offspring of that season is some metre, e.g. Gāyatrī etc. The offspring of that metre is some *sāman*, such as *gāyatram* etc. From that *sāman* is born some *graha*, a measure of Soma juice, e.g. *upāṁśu*. From that *graha* is born some *stoma*, a praise-song, such as *trivṛt* stoma. From that *stoma* is born a *pṛṣṭham*, a particular arrangement of *sāmans*, e.g. *rathantaram pṛṣṭham*. After this a *ṛṣi*, seer is mentioned. He is not born from the preceding *pṛṣṭham*, but he is merely mentioned. Thereafter some faculty is mentioned which the sacrificer prays to obtain from all this assembly of regions. seasons, metres etc. such as *prāṇam, manaḥ*, etc. Logic of all this arrangement is difficult to understand and still more difficult to make others understand though the Śatapatha and the commentators have tried hard to put up some convincing explanation. Even the names of the *ṛṣis* have been interpreted etymologically. Vasiṣṭha, Bharadvāja, Jamadagni, Viśvāmitra and Viśvakarmā have been analyzed etymologically.

Vasiṣṭhaḥ, वसति अधितिष्ठति सर्वजन्तून् इति वस्ता, अतिशयेन वस्ता वसिष्ठः, सर्वाधारः, that which resides in all the living beings; best among them; the support and sustainer of all. प्राणौ वै वसिष्ठः, vital breath is verily *vasiṣṭha.*

55. **Viśvakarmā,** विश्वं करोति सर्वं सृजति इति विश्वकर्मा वायुः, one that creates all; the omnific wind.

Bharadvājaḥ, बिभर्ति वाजोऽन्नं विज्ञानं बलं वा यः स भरद्वाजः,

one that has got food-grains, knowledge, or vigour.

Antaryāmaḥ, name of *a graha,* i.e. a measure of Soma juice.

Manaḥ, mind.

56. **Viśvavyacāḥ,** विश्वं विचति उदितः सन् प्रकाशयति यः सः, one that illuminates all the things when it rises; the sun.

Paścāt, behind. Also, west.

Śukra graha, a certain measure of Soma juice.

Jamadagniḥ, जगत् पश्यन् अङ्गति सर्वत्र गच्छति, one that moves everywhere looking at the world, that is the eye. चक्षुर्वै जमदग्निर्यदनेन जगत् पश्यति अथो मनुते; vision indeed is Jamadagni, as one looks at the world with it and then thinks about it.

57. **Cakṣuh,** vision; eye.

Svaḥ, स्वर्गो लोकः heaven; sky.

Śrotram, audition; ear.

Manthī, name of a *graha,* i.e. a measure of Soma juice.

Viśvāmitraḥ, विश्वं सर्वं मित्रं येन, one with whom all are friendly. 'मित्रे चर्षौ' (Pāṇini. VI. 3.130.) while used in the name of a *ṛṣi,* 'अ' in विश्व will be elongated; instead of विश्वमित्र it will be विश्वामित्र।

58. **Matiḥ,** मतिः, मन्यते ज्ञायते यया सा मतिः, intellect. Mahīdhara interprets *matih* as वाक्, the speech, and उपरि as चन्द्रमा, the moon.

Āgrayaṇah, name of a *graha,* a measure for Soma juice.

Viśvakarmā, विश्वं सर्वं करोति यः सः, that which does everything. वाग्वै विश्वकर्मा ऋषिः वाचा हि इदं सर्वं कृतं, the speech indeed is Viśvakarmā *ṛṣi;* all this is done with the speech.

CHAPTER XIV

According to the traditionalists, Chapter XIII contained the mantras for laying the first layer of bricks, representing the terrestrial world. In Chapter XIV, a second layer of bricks, representing the space between the earth and the mid-space (अन्तरिक्ष) is laid. To us, first five verses of this Chapter appear addressed to the lady of the house.

1. **Dhruvakṣitiḥ,** ध्रुवा स्थिरा क्षितिः निवासो यस्याः सा, whose residence is fixed; firmly based.

Dhruvayoniḥ, योनिः is place or birth place; one whose birth place is firm.

Sādhuyā, properly. Also, with your good manners. Mahīdhara interprets it as an objective of *yonim,* साधुं योनिं, good place.

Ukhyasya, अग्नेः, of the fire (sacrificial).

Aśvinau adhvaryū, two *aśvins* who are the priests of gods. Also, two *aśvins,* i.e. the healers, (may be physicians and surgeons) and the two priests. Aśvins, in legend, are the healers of gods.

2. This mantra is clearly addressed to a noble house-wife.

Kulāyinī, belonging to a noble family; coming to a noble family. Or, as Uvaṭa suggests, कुलायो नीडं गृहं अस्या अस्ति सा, one who has got or made a nest or home for herself.

Ghṛtavatī, dripping butter, i.e. rich in affection.

Purandhiḥ, पुरूणि बहूनि दधाति या सा, one who supports, looks after, or nourishes many people. Bountiful, liberal. Also, prolific; not barren.

Syonam, full of comfort; auspicious.

Syone, सुखकारिके, delighting. Vocative case.

Rudrāḥ vasavaḥ, Rudras and Vasus, implying all the gods. Also, मध्याः विद्वांसः, आदिमा विपश्चितश्च, Adult and young sages. (Dayā.).

Saubhagāya, सौभाग्याय, for great good fortune.

Brahma, prayers. विद्याधनं, knowledge.

Pīpihi, प्राप्नुहि, obtain. Or, आप्यायस्व, वर्धय, fulfil.

3. **Dakṣaiḥ,** दक्ष शब्दोऽत्र वीर्यार्थः, वीर्यैः बलैः, with your strength or vigour. Or, with your skilful attendants.

Dakṣapitā, envigoured; strengthened.

Sumne, सुम्नाय सुखाय, for pleasure; for comfort.

Raṇāya, रमणीयाय, for happiness. Also, संग्रामाय, for battle.

Pitā iva sūnave, just as a father to his son.

Suśevā, सुखेन आविशति या, who enters easily. Also, who is entered easily; easy of approach, or access. Or, full of good impulses.

Tanvā, with your body.

4. **Purīṣam,** पृणाति पूरयति रिक्तं स्थानं इति पुरीषं, that which fills the empty space; filler.

Apsaḥ, अपः सनोति ददाति इति अप्सः, that which gives water; juice; sap. अप्स इति रस पर्यायः, *apsaḥ* is a synonym of *rasaḥ*. Also, रूपं, form.

Abhigṛṇantu, सर्वतः स्तुवन्तु, may praise (you) in every respect.

Stomapṛṣṭhā, स्तोमाः स्तुतयः पृष्ठे यस्याः, one who has got praises on her back; loaded with praises. Also, स्तोमैः पृष्ठैश्च युक्ताः, adored with *stomas* (praise-verses) and *pṛṣṭhas* (praise-hymns). Also, eager for praises.

Prajāvat draviṇā yajasva, fetch for us riches along with children. यजतिर्दानार्थः '*yaja*' here means to give.

Ghṛtavatī, घृतं स्नेहस्य उपलक्षणं, *ghṛta* implies affection; full of affection; liberal in affection.

5. **Aditiḥ,** भूमिः, the Earth.

Pṛṣṭhe, उपरिभागे, on the top of; on the surface of.

Antarikṣasya dhartrīm, one who is the support of the mid-space. Also, one who has got knowledge of the psychology (अन्तःकरण विज्ञानम्). (Dayā.).

Diśām viṣṭambhanīm, one that supports the quarters (East, West etc.) just as pillars support a building.

Adhipatnīm bhuvanānām, overlording queen of all the living creatures. भुवनानां भूतजातानां, of living beings. Also, प्राणिनां निवासानां, of the residences of living creatures. Also, overlord of all these worlds.

Ūrmiḥ, कल्लोलं wave. **Drapsaḥ,** रसः, sap; drop also.

Viśvakarmā, प्रजापतिः, Creator Lord. Also, one who is expert in every work.

6. In the ritual, the sacrificer lays two *ṛtavyā* bricks with this mantra.

Śukraḥ śuciḥ, *jyeṣṭha* and *āṣāḍha,* (mid-May to mid-June, and mid-June to mid-July) two months of summer.

Rest of the mantra is same as Yajuḥ XIII.25.

7. **Sajūḥ,** सजुष, समाना जूः प्रीतिर्यस्या सा, she who has equal attachment to; attached to, or associated with; the companion of; in accord with. जुषी प्रीतिसेवनयोः; *juṣī* means to be attached to or associated with.

Ṛtubhiḥ, with seasons. **Vidhābhih,** विदधन्ति सृजन्ति जगत् इति विधा आपः, ताभिः, with the waters that create all moving things, i.e. the world.

Devaiḥ, bounties of Nature; or enlightened persons. Or, दीप्यमानैः, brilliant; shining.

Vayonādhaiḥ, वयः बाल्ययौवनजरादि नह्यन्ति बध्नन्ति ये ते वयोनाधाः प्राणाः, vital breaths that control the age. 'प्राणाः वै वयोनाधाः प्राणैर्हीदं सर्वं वयुनं नद्धम्' (Śatapatha VIII. 2.2.8), vital breaths are verily *vayonādhāḥ;* by the vital breaths all this is tied up, i.e. controlled or regulated.

Agnaye vaiśvānarāya, for the adorable Lord, who is gracious to all men. विश्वेभ्यो नरेभ्यो हितम्, benefactor of all men.

Vasubhiḥ, with the young sages. **Rudraiḥ,** with the adult sages. **Ādityaiḥ,** with the mature or old sages. **Viśvaiḥ devaiḥ,** with all the bounties of Nature. In the legend, *vasus, rudras* and *ādityas* are particular type of gods, eight, eleven and tweleve in number respectively.

8. In the ritual, with this verse *Prāṇabhṛt* bricks are laid by the sacrificer.

Prāṇa, in-breath. (Also vital breath). **Apānam,** out-breath. (Also downward passing wind). **Vyānam,** through- breath.

Urvyā, far and wide.

9. In the ritual, with this and the following verse nineteen *vayasyā* (vital-vigour) bricks are laid by the sacrificer.

Mūrdhā, शिरः, the head (of the society), i.e. the *brāhmaṇa*, the intellectuals.

Vayaḥ, शरीरावस्था, age; a category.

Kṣatram, ruling and administrative power.

Chandaḥ, स्वभावः, nature.

Viṣṭambhaḥ, supporting power of the society i.e. *vaiśya*.

Viśvakarmā, doing all and sundry work, i.e. working class, *śūdra*.

Parameṣṭhī, परमे चरमे तिष्ठति, one that goes to the extremes.

Vastaḥ, अजः, goat. Well-behaved (Dayā.).

Vibalam, विविधं बलं, energy of various types, i.e. smartness.

Uvaṭa and Mahīdhara have interpreted वस्तः, वृष्णिः, पुरुष, व्याघ्र, सिंह, पष्ठवाट्, उक्षा and ऋषभ as animals, goat, ram, man, tiger, lion, beast of burden, ox and steer respectively. Dayānanda has translated all of them etymologically and making these adjectives instead of nouns. But Uvaṭa and Mahīdhara have tried to associate all these with various metres (छन्दस्). While ककुप्, बृहती and सतोबृहती metres are mentioned in the mantra, विबलं, विशालं, तन्द्रं, अनाधृष्टं and छदिः have been interpreted as एकपदाख्यं छन्दः, द्विपदा, पंक्तिः, विराट्, and अतिच्छन्दस् respectively. A tiresome exercise. But the interpretations of Dayānanda also are not more convincing. We have tried to follow a way in the mid between, which is also not very satisfactory.

10. In this *kaṇḍikā* the names of the metres are conspicuous. So we have interpreted these as proper nouns. It is for the readers to make some meaning out of it.

Anaḍvān, बलीवर्दः, bullock.

Dhenuḥ, नवप्रसूता सवत्सा गौः, newly delivered cow with a calf.

Tryaviḥ, षण्मासात्मको कालोऽविः, a period of six months is called *aviḥ*. तिस्रोऽवयः यस्य सः त्र्यविः, eighteen months old calf.

Dityavāṭ, दितिं धान्यं वहति, one that carries grain. Mahīdhara presents another explanation, दितिं खण्डनमर्हति, fit for slaughter. यद्वा द्विवर्षः पशुः, two years old steer.

Pañcāviḥ, two and a half years old.

Trivatsaḥ, त्रिवत्सरः, three years old.

Turyavāṭ, four years old animal.

What is the importance of associating these animals with these metres is not clear, even with explanations of the Śatapatha.

11 In this *kaṇḍikā* the word इष्टका is mentioned. The ritualists interpret it as a brick, while there can be another equally satisfactory meaning, इष्टा एव इष्टका, the desired lady of the house; housewife. Dayānanda has interpreted it as इष्टं कर्म यस्यास्तां, the lady whose actions are desirable to us.

Avyathamānām, व्यथारहितां, undistressed. भंगरहितां, unbroken; अचलन्तीं, unmoving

Indrāgnī, इन्द्रश्चाग्निश्च, the resplendent Lord and the adorable Lord.

Vibādhase, अभिभवसि, overwhelm.

Dyāvā pṛthivī antarikṣaṁ ca, the sky, the earth and the mid-space, i.e. whole of the universe.

12. Please refer to Yajuḥ XIII. 17-19. Parts of those verses have been taken and *antarikṣa* is substituted for *pṛthivī* and *vāyuḥ* for *agni*. Rest of the wording is nearly the same.

13. In the ritual, the sacrificer lays down five *diśyā* (pertaining to different quarters) bricks associating them with the five quarters. Still the verse can be better interpreted in the context of the lady of the house, as Dayānanda has preferred.

Five quarters have been associated with the five regal aspects of the housewife.

Bṛhatī dik, ऊर्ध्वा दिक्, above; zenith.

14. Compare with the verse XIV. 12. There it was प्रथस्वती, here it is ज्योतिष्मतीम्, full of light or radiating light.

Vāyuḥ te adhipatiḥ, the wind or the elemental air is your lord.

Jyotiḥ yaccha, ज्योतिः प्रयच्छ, give light Also, control or regulate.

15. Compare from Yajuḥ XIII.25.

Nabha and **nabhasya,** *śrāvaṇa* and *bhādrapada* months, (mid-July to mid-August and mid-August to mid-September).

16. See XIV.15.

Iṣaśca ūrjaśca, *āśvina* and *kārttika* months (mid-September to mid-October and mid-October to mid-November).

17. **Pāhi,** रक्ष, protect ; preserve.

Prāṇa, apāna and vyāna, three types of vital breaths, essential for proper functioning of the body.

Cakṣuḥ, śrotram, vācam, vision, (eye sight), audition, (power of hearing), and speech, the most important functions of the body for a life with dignity (अदीनं जीवनम्).

Pinva, सिञ्च, irrigate. सुशिक्षया सिञ्च, cultivate with good education. Also, strengthen; make firm, so that speech may be clear and effective.

Mano me jinva, प्रीणय, delight, please or gladden my mind. For the mind delight or pleasure is the best condition which is opposite to sorrow or distress.

Jyotirme yaccha, show me the light, so that I may not get astray in the darkness. Dayānanda interprets *jyotiḥ* as knowledge of science or of the real self.

18. In this verse there is an enumeration of various metres, but awkwardly, मा, प्रमा, प्रतिमा and अस्रीवयः are not normally known as metres. These have been explained by the commentators with much effort and with help of the Śatapatha, still not much convincing. We have interpreted these as measured, well-measured, counter-measured and pleasing respectively and translated '*chandaḥ*' as metre, uniformly. In the context of latter eight regular metres, it had to be translated as metre.

The commentators have interpreted *mā,* as this world, i.e. the earth; *pramā* as the mid-space; *pratimā* as the heaven; and *asrīvayaḥ* as अन्नं, food, that sustains all these three worlds.

19. In this verse *pṛthivī* etc. are mentioned as *chandas*. The commentators have interpreted : छादयति इति छन्दः छादनात्, that one which covers or protects. छद् also means to please, to delight. We have preferred this meaning in this verse. Dayānanda has translated छन्दः as स्वच्छन्दः, unfettered.

Samāḥ, संवत्सराः, years.

20. **Devatā,** god; deity; divinity.

Vasavaḥ, a group of eight gods whose chief is *agni*; sometimes *indra* and later *viṣṇu* is also mentioned as their chief. In the Viṣṇu Purāṇa, *vasus* are enumerated : 1. आपः (waters), 2. ध्रुव (Pole star), 3. सोम (the moon), 4. धव or धर 5. अनिल (wind), 6. अनल or पावक (Fire), 7. प्रत्यूष (the Dawn) and 8. प्रभास (Light). In some other texts आपः is substitued by अहन् (the Day). According to Dayānanda the *vasus* are : *agni, pṛthivī, vāyu, antarikṣa, dyauḥ, āditya, candramā* and *nakṣatra.*

Rudras, a group of new class of beings, eleven in number. In the Vāyu Purāṇa their names are mentioned : 1. Aja Ekapād, 2. Ahirbudhnya, 3. Hara, 4. Nirṛta, 5. Īśvara, 6. Bhuvana, 7. Aṅgāraka, 8. Ardhaketu, 9. Mṛtyu, 10. Sarpa, 11. Kapālin.

According to Dayānanda eleven rudras are : प्राणादय एकादश देवाः, the eleven gods Prāṇa etc. These are : *prāṇa, apāna, udāna, samāna, vyāna, devadatta, dhanañjaya, kṛkala, nāga, kūrma,* and *ātmā.* दशेमे पुरुषे प्राणा आत्मैकादश एते यदस्मात् मर्त्यात् शरीरादुत्क्रामन्त्यथ रोदयन्ति तद् यद् रोदयन्ति तस्माद्रुद्रा इति, these ten alongwith the *ātman,* become eleven; when these quit this mortal body, they make people weep; therefore they are called *rudras,* those who cause others to weep. (Śatapatha, XI. 6.3.7).

Ādityāḥ, sons of Aditi. They are : Varuṇa, Mitra, Aryaman, Bhaga, Dakṣa, Aṁśa, Sūrya or Savitṛ, and Viṣṇu. Sometimes they are eight in number, but later in Pauraṇic times there number increased to twelve, representing the twelve phases of the sun in the months of a year.

Marutaḥ, in the legend, they are the sons of Rudra and Pṛśni. The storm gods (companions of Indra), they are described as armed with golden weapons, i.e. the lightning and thunderbolts, having iron teeth and roaring like lions, residing in the north

and as riding in the golden cars drawn by ruddy horses. They are considered to be a hundred and eighty in number (3×60). In later literature they are shown as the children of Diti, the other wife of Kaśyapa (the first being Aditi) and seven, and sometimes seven times seven (7×7 = 49) in number. Mātariśvan is their leader.

Viśvedevāḥ, all the gods, deities, divinities, bounties of Nature.

In the legend, however, they are a particular class of gods, forming one of the nine *gaṇas*, enumerated under *gaṇa-devatā.* According to Viṣṇu Purāṇa, they were sons of Viśwā, a daughter of Dakṣa. Their names are : 1. Vasu, 2. Satya, 3. Kratu, 4. Dakṣa, 5. Kāla, 6. Kāma, 7. Dhṛti, 8. Kuru, 9. Pururavas, 10. Madravas, 11. Rocaka, 12. Dhvaniḥ and 13. Dhūri. They are particularly worshipped at *śrāddhas* and *vaiśvadevya* sacrifices. Sometimes it is difficult to decide wheter the expression *viśve devāḥ* refers to all the gods or to the particular troop of deities. (Monier Williams).

Bṛhaspati, in the legend, name of a deity in whom Piety and Religion are personified. He is the chief offerer of prayers and sacrifices and therefore represented as the type of priestly order, and the *purohita* (priest) of gods, with whom he intercedes for men. In the later times he is the god of wisdom and eloquence.

Now *agni* is the presiding deity of the Earth, *vāta* of mid-space, *sūrya* of the sky, *candramas* of the night, *indra* of clouds and *varuṇa* of oceans.

21. This verse is addressed to the lady of the house.

Mūrdhā, शिरोभूता, head; apex.

Rāṭ, या राजते सा, one that shines; or one that rules.

Dharuṇā, dhartrī and dharaṇī, have more or less the same meaning being derived from the same verb root धृ to support.

Kṛṣyai, सस्यनिष्पत्तये, for producing food grains; for farming.

Tvā, त्वां, परिगृह्णामि इति शेषः, (I accept) you. 'I accept' is to be understood.

The wording of this and the following verse shows that it has nothing to do with the bricks of any type.

22. **Yantrī,** नियमोपेता, following rules and regulations. Also, controller.

Yamanī, नियमकारिणी, controller; one who makes others to follow the rules.

Dharitrī, धरणी, supporter; sustainer; the earth.

Iṣe, अन्नाय, for food. **Ūrje,** बलाय, for vigour.

Rayyai, धनाय, for wealth; for riches. **Poṣaya,** for nourishment.

23. In this verse there is an enumeration of various *stomas,* i.e. hymns of praise. *Trivṛt, pañcadaśa, ekaviṁśa* etc. are the names of *stomas.* Here some sort of description is given to each stoma, e.g. आशुस्त्रिवृत्, quick is the *trivṛt,* and so on. The commentrators have suggested that 'you are' is to be added to every section of the *kaṇḍikā,* meaning : 'O brick, you are *trivṛt,* the omnipresent.' *Āśuḥ* has been translated as, that which is present everywhere, derived from the √अशूङ् व्याप्तौ, to pervade. Now that which pervades every place is *vāyuḥ,* therefore आशुः means *vāyuḥ.* Following this style, far-fetched explanataions have been made for each and every *stoma.*

Trivṛt, triple praise-hymn, or a nine-verse hymn.

Pañcadaśa, saptadaśa etc. are the praise-hymns of so many verses, (number indicatrd by the name itself).

Bhāntaḥ, चन्द्रमा वज्रो वा, the moon, or the thunderbolt.

Vyomā, आकाश:, the space. व्योमा संवत्सर:, the year.

Now a justification is sought for seventeen, by adding twelve months and the five seasons (while seasons are six). Such tiresome effort has been made for every section of this lengthy verse. but we do not find the effort rewarding enough.

Dharuṇa, supporter, i.e. *āditya,* the Sun.

Pratūrtiḥ, extreme quickness. प्रतूर्तिः संवत्सर:, the year.

Tapaḥ, austerity; संवत्सरस्तप:, the year.

Abhīvartaḥ, अभिवर्त्यते आवर्त्यते इति अभीवर्त:, the cycle of the year; संवत्सर: ।

Varcaḥ, तेज:, lustre. वर्च: इति संवत्सर:, the year.

Sambharaṇaḥ, maintenance, or maintainer. सम्भरण:, संवत्सर:, the year.

Yoniḥ, womb. **Garbhāḥ,** embryos. **Ojaḥ,** vigour. **Kratuḥ,** कर्म, action. **Pratiṣṭhā,** स्थितिहेतु:, base or basis of existence.

Bradhnasya viṣṭapam, ब्रध्न: सूर्य:, तस्य विष्टपं स्थानं लोको वा, Sun's station. **Nākaḥ,** the sorrowless world, i.e. heaven. **Vivarttaḥ,** the revolving world; or the revolving one, the intercalary month. Strangely, all of these have been interpreted as संवत्सर:, the year, by the commentators, and stranger justifications have been offered for each and every number of the stoma's name. It shows that there is nothing which cannot be justified this way or that way.

Dhartram, धारक:, one that holds, or supports. वायुर्वै धर्त्रं जगदाधारत्वात्, the elemental air.

Catuṣṭomaḥ, four-fold praise hymn.

24. In this and the next two verses, there are ten *mantras* (sections of the *kaṇḍikā*). In each *mantra*, there is one deity, one overlordship, one thing which is preserved and one praise-hymn. There are ten such sets in these three verses.

Deity	**Overlord**	**What is (preserved)**	**stoma**
Agni	Dīkṣā	Brahma	Trivṛt
Indra	Vıṣṇu	Kṣatram	Pañcadaśa
Nṛcakṣas	Dhātṛ	Janitram	Saptadaśa
Mitra	Varuṇa	Divo vṛṣtirvāta	Ekviṁśa
Vasus	Rudras	Chatuṣpāt	Chaturviṁśa
Ādityāḥ	Maruts	Garbhāḥ	Pañcaviṁśa
Aditiḥ	Puṣan	Ojaḥ	Triṇava
Savitṛ	Bṛhaspatiḥ	Samīcīrdiśaḥ	Chatuṣṭoma
Yavas	Ayavas	Prajāḥ	Chatvāriṁśa
Ṛbhus	Viśve devāḥ	Bhūtam	Trayastriṁsa

27. Compare from Yajuḥ. XIII. 25, and XIV. 15-16.

Sahas and **sahasya,** *mārgaśīrṣa* and *pauṣa,* (mid-November to mid-December and mid-December to mid-January).

28. **Ekayā,** वाग् एका, तया, the speech is one, with that.

Tisṛbhiḥ, with three त्रयो वै प्राणाः, प्राणोदानव्यानाः, with in-breath, up-breath and through-breath.

Pañcabhiḥ, पञ्चभिः प्राणैः, with five vital breaths; *prāṇa, apāna, udāna, vyāna* and *samāna.*

Saptabhiḥ, सप्तभिः श्रोत्रचक्षुर्नासावाग्रूपैः, with seven, two ears, two eyes, two nostrils and the speech.

Navabhiḥ, सप्त शिरः प्राणाः द्वावधः इति नव प्राणैः, with nine, seven vital breaths of head and two below, i.e. nine vital breaths. 'नव वै प्राणाः सप्तशीर्षन्नवाञ्चौ द्वौ तैः' (Śatapatha, VIII. 4.3.7).

Ekādaśabhiḥ, दश प्राणाः आत्मैकादशः, ten vital breaths and the eleventh the Self. (Ibid. VIII. 4.3.8)

Trayodaśabhiḥ, दश प्राणाः द्वे प्रतिष्ठे आत्मा त्रयोदशः, ten vital breaths, two feet and thirteenth the Self. (Ibid, VIII. 4.3.9)

Pañcadaśabhiḥ, दशहस्त्या अङ्गुलयः चत्वारि दोर्बाह्वाणि यदूर्ध्वं नाभेस्तत् पञ्चदशम्, ten fingers of two hands, two forearms, two upper arms, and fifteenth the part above the navel. (Ibid, VIII. 4.3.10).

Saptadaśabhiḥ, दश पाद्या अङ्गुलयश्चत्वार्यूर्वष्ठीवानि, द्वे प्रतिष्ठे, यदवाङ्नाभेस्तत् सप्तदशम्, ten toes of two feet, two thighs, two knees, two feet, and seventeenth the part below the navel. (Ibid, VIII. 4.3.11).

30. **Navadaśabhiḥ,** with nineteen, दश हस्ताङ्गुलयः, ऊर्ध्वाधःस्थछिद्ररूपा नव प्राणास्तैः, ten fingers of hands, and nine vital breaths existing as holes above and below. (Ibid, VIII. 4.3.12).

Ekaviṁśatyā, with twenty-one, ten fingers, ten toes and the self. दश हस्त्या अङ्गुलयो दश पाद्या आत्मैकविंशः। (Ibid. VIII. 4.3.13).

Trayoviṁśatya, दश हस्त्या अङ्गुलयो दश पाद्या द्वे प्रतिष्ठे आत्मा त्रयोविंश, ten fingers, ten toes, two feet, and twenty-third the Self. (Ibid, VIII. 4.3.14).

Pañcaviṁśatyā, with twenty five, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गान्यात्मा पञ्चविंशः, ten fingers, ten toes, two hands, two feet and twenty-fifth the Self. (Ibid VIII. 4.3.15).

Saptaviṁśatyā, दश हस्त्या अङ्गुलयो दश पाद्याश्चत्वार्यङ्गानि

द्वे प्रतिष्ठे आत्मा सप्तविंशः, ten fingers, ten toes, two arms, two thighs, two feet and twenty-seventh the Self. (Ibid VIII. 4.3.16).

31. **Navavimśatyā,** with twenty nine, दश हस्त्या अङ्गुलयो दश पाद्या नव प्राणाः, ten fingers, ten toes and nine vital breaths. (Ibid VIII. 4.3.17).

Ekatrimśatā, with thirty-one, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा आत्मा एकत्रिंश, ten fingers, ten toes; ten vital breaths and thirty-first the Self. (Ibid VIII. 4.3.18).

Trayastrimśata, with thirty-three, दश हस्त्या अङ्गुलयो दश पाद्या दश प्राणा द्वे प्रतिष्ठे आत्मा त्रयस्त्रिंशः, ten fingers, ten toes, ten vital breaths, two feet and thirty-third the Self. (Ibid, VIII. 4.3.19).

It requires much faith to assimilate these explanations.

The figure thirty-three coincides with the number of Devas. According to Dayānanda, these thirty three *devas* are: eight Vasus, eleven Rudras, twelve Ādityas, Indra (the self) and Prajāpati (God supreme).

CHAPTER XV

According to the ritualists the verses here refer to various sorts of *iṣṭakās*, the bricks, such as *asapatnās, virāj, pañcacūḍās* etc. We are inclined to interpret *iṣṭakā* as the desired lady of the house, and *asapatnā* etc. are the adjectives for the lady only.

1. **Sapatnān,** समानपतित्वदर्शिनः, शत्रून्, the enemies, who try to be the husbands of one's own wife; the cause of enmity being the suduction of wife. There are many words for enemy in the Veda, अरिः, अरातिः, शत्रुः etc. according to the cause of enmity. *Sapatna* is one that tries to seduce or abduct one's wife.

Jātān ajātān, already born and those who are not yet born. Also, who have become and those who have not become our en-

emies due to this cause.

Praṇuda and **pratinuda,** drive away and prevent from coming.

Ahedan, अक्रुध्यन्, not being angered.

Udbhau, in the rich and prosperous; द्विपदचतुष्पदधनधान्यादिभिः समृध्यते इति उद्भिः, तस्मिन्, rich with men, cattle, money and food grains.

Śarman, शर्मणि, गृहे, in the house.

Trivarūthe, वरूथं सुखं, गृहं वा, full of three types of pleasures; thrice guarding. Also may be three-storeyed.

2. **Sahasā,** बलेन, with vigour. Also, all of a sudden.

Vayaṁ syāma, वयं अधिकाः, स्याम, may we have an upper hand. वयं सुमनस्यमानाः स्याम, may we be friendly. Also, may we remain alive.

3. **Ṣoḍaśī stoma ojo draviṇam,** if one recites the sixteen-versed praise hymn, the reward is vigour.

Varcaḥ, तेजः, lustre; brilliance.

Purīṣam, पूरयित्री, filler. Or, complement; best content. Compare Yajuḥ, XIV. 4.

Apsaḥ, रसः, juice; sap.

4. **Chandaḥ,** आनन्दं, joy, happiness. Also, life-giving.

Evaḥ, एति गच्छति सर्वो जन्तुसमूहो यस्मिन् इति एवः पृथिवी लोकाः, this Earth, or this world.

Varivaḥ, प्रभामण्डलेन आव्रियते इति वरिवः अन्तरिक्षं, one that is filled with radiance, i.e. the mid-space.

Śambhūḥ, शं सुखं भवति इति शंभूः द्युलोकः, which is peace and happiness, i.e. the sky.

Paribhūḥ, परितो व्याप्य भवति वर्तते इति परिभूः दिग्वाचकः, which exists surrounding us, or encompasses us — the quarters.

Ācchat, आच्छादयति शरीरं स्वरसेन, that fills the body with its sap, i.e. food.

Manaḥ, प्रजापतिर्वै मनः, the creator Lord.

Vyacaḥ, विचति व्याप्नोति सर्वं जगत् इति व्यचः, आदित्यः, that expands all over the world, the Sun.

Sindhuḥ, स्यन्दति नाडीभिः शरीरं व्याप्नोति इति सिन्धुः, प्राणवायुः, that pervades the whole body through the nerves, i.e. vital breath. Also, river.

Sariram, सलिलं; सरति वदनगह्वरात् निर्गच्छति इति सरिरं वाक्, that flows out of mouth, the speech. Also, water.

Samudraḥ, मनो वै समुद्रः, the mind.

Kakup, कं सुखं कोपयति दीपयति इति ककुप्, प्राणः, that enhances the happiness, i.e. the in-breath.

Trikakup, उदानो वै त्रिककुप्, *udāna,* i.e. up-breath is *trikakup.*

Kāvyam, त्रयी विद्या काव्यं छन्दः, the three vedas.

Aṅkupam, आपो वा अङ्कुपं छन्दः, waters.

Akṣarapaṅktiḥ, अक्षरा नाशरहिता पंक्तिः आवलिः यस्याः सा, whose line is indestructible, the yonder-world. Or, the heaven. असौ वै लोकोऽक्षरपंक्तिः।

Padapaṅktiḥ, पदपंक्तिर्भूलोकः, this world.

Viṣṭārapaṅktiḥ, दिशो वै विष्टारपंक्तिश्छन्दः, the intermediate quarters.

Kṣurobhrajaḥ, क्षुरः तीव्रः भ्राजते इति भ्रजः, that shines fiercely, the Sun. असौ वा आदित्यो क्षुरोभ्रजश्छन्दः (Śatapatha, VIII. 5.2.4).

5. Like previous *kaṇḍikā*, this also contains twenty two items that have been mentioned as *chandas* and these have to be interpreted with the help of the Śatapatha.

Ācchat, अन्नं वा आच्छच्छन्दः, the food.

Saṁyat, संयच्छति व्यापारान् इति संयत् रात्रिः, puts a halt to the activities, i.e. the night.

Viyat, अहर्वै वियत् छन्दः, the day.

Bṛhat, विस्तीर्णं, the vast yonder world.

Rathantaram, रथैः तीर्यते गम्यते यत्र तत् भूमण्डलं, where one travels by chariots, i.e. this world.

Nikāyaḥ, नितरां कायति शब्दं करोति, that makes much noise; वायुर्वै निकायश्छन्दः, the wind.

Vivadhaḥ, अन्तरिक्षं वै विवधः, the mid-space.

Giraḥ, गीर्यते भक्ष्यते यत्, that which is swallowed; अन्नं वै गिरः, the food.

Bhrajaḥ, भ्राजते दीप्यते यः सोऽग्निः, that which blazes, the fire.

Saṁstup and anuṣṭup, वागेव संस्तुप् छन्दो वागनुष्टुप् छन्दः, both of these are the speech.

For **evaḥ** and **varivaḥ,** see the preceding verse.

Vayaḥ, the age, the life. Also, food. अन्नं वै वयश्छन्दः।

Vayaskṛt, अग्निर्वै वयस्कृच्छन्दः, the fire of digestion (जठराग्निः)।

Viṣpardhāḥ, असौ वा लोको विष्पर्धाः, स्वर्गः, the yonder world; heaven; celestial world.

Viśālam, विशालं भूतलं; अयं वै लोको विशालं छन्दः, this Earth.

Chadiḥ, अन्तरिक्षं वै छदिः, the mid-space.

Dūrohaṇam, दुःखेन रोढुं आरोहणं कर्तुं शक्यम्; असौ वा आदित्यो दूरोहणं छन्दः; one very difficult to ascend to, the Sun.

Tandram, तन्द्रि सादे मोहे, to be fatigued or exhausted and to lose conciousness; the sleep.

Aṅkāṅkam, आपो वा अङ्काङ्कं छन्दः, the waters.

The commentators have not tried to show any sequence or continuity in the various sections (*mantras*) of this verse (*kaṇḍikā*). It appears to be a mere enumeration, with a few repetitions. Interpretations of the Śatapatha at some places are a bit arbitrary. The word *sariram, sindhuḥ*, and *samudram* have been given meanings quite different from those generally prevailing.

6. **Raṣminā,** with the ray or light.

Pretinā, प्रकृष्टविज्ञानयुक्तेन, with well considered duty.

Anvityā, अन्वेषणेन, with continuous search or research.

Sandhinā, with that which supports all.

Viṣṭambhena, with that which sustains the life.

Pravayā, कान्तिमता, with that which is brilliant.

Anuyā, या अनुयाति तया, with that which follows (the day).

Uṣijā, कामयमानेन, with full of desire for.

Praketena, with the knowledge.

Ādityān, the months; the phases of sun in different months.

It is astonishing that the commentators have interpreted all these above mentioned words as अन्नं, the food.

7. **Tantunā,** तन्यते विस्तार्यते इति तन्तुः तेन, that which is extended or increased; by increment.

Saṁsarpeṇa, सम्यक् प्रापणेन, by imparting properly.

Śrutam, अधीतं, that which is heard or learned.

Aiḍena, इडायाः अन्नस्य संस्कारेण, by improving the quality of plants; by cultivation.

Oṣadhīḥ, plants, crops.

Uttamena, by being the best; by excellence.

Vayodhasā, वयो दीर्घायुष्यं दधाति पुष्णाति इति वयोधाः आरोग्यं, that which promotes a long life, i.e. good health or freedom from disease. Or, the long age itself.

Abhijitā, by conquest. **Tejaḥ,** lustre; influence; majesty.

8. From sixth to nineteenth verses appear addressed to the desirable lady of the house, *iṣṭākā.*

Pratipad, प्राप्यते या सा, प्राप्तुं योग्या वा, that which is obtained, or which is desired to be obtained; the wealth covetable.

Anupad, that which must be followed to obtain; wealth to be acquired.

Sampad, सम्यक् रीत्या प्राप्ता, acquired in a proper way; wealth acquired properly.

Tejas, spiritual or moral influence; splendour; majesty; lustre.

9. **Trivṛt,** त्रिभिर्गुणैर्वृता युक्ता, endowed with three qualities. Or त्रिः आवृता, thrice protected.

Ākramaḥ, agression. Also, endeavour.

Adhipatinā ūrjā, with the overlording energy or vigour.

11. In this and the following four verses the wife of the sacrificer is addressed and praised as the queen, the empress etc. of the five quarters. In each quarter there are different overlords, different warders off of hostile weapons, different praise hymns, *ukthas* and *sāmans*.

Quarter	Status	Overlord	Protector	Stoma	Uktha	Sāman
Prācī	Queen	Vasus	Agni	Trivṛt	Ājyam	Rathantara
Dakṣinā	Virāṭ	Rudras	Indra	Pañcadaśa	Prauga	Bṛhat
Pratīcī	Samrāṭ	Ādityas	Varuṇa	Saptadaśa	Marutvatīyam	Vairūpam
Udīcī	Svarāṭ	Maruts	Soma	Ekviṁśa	Niṣkevalyam	Vairājam
Bṛhatī (Ūrdhvā)	Adhipatnī	Viśvedevāḥ	Bṛhaspatiḥ	Triṇava and Trayastriṁśa	Vaiśvadeva and agnimāruta	Śākvara and raivata

15. In this and the following four verses, again there are five quarters, with one deity, his army commamnder and civil administrator, his executives *(apsaras)*, his weapons and extraordinary weapons, and with a prayer for destruction of enemies.

Quarter	Puraḥ (East)	*Dakṣiṇā* (South)	*Paścāt* (West)	*Uttarāt* (North)	*Upari* (Above)
Deity	Agniḥ	Viśvakarman	Viśvavyacāḥ	Saṁyadvasuḥ	Arvāgvasuḥ
Army Commander	Rathgṛtsa	Rathasvana	Rathaprotaḥ	Tārksya	Senajit
Civil administrator	Rathaujāḥ	Rathecitraḥ	Asamarathaḥ	Ariṣṭanemiḥ	Suṣena
Executives	Puñjikasthalā and Kratusthalā	Menakā and Sahajanyā	Pramlocanti and Anumlocantī	Viśvācī and Ghṛtācī	Urvaśī and Pūrvacittiḥ
Weapons	Stinging Creatures	Germs	Vyaghrāḥ	Āpaḥ	Parjanyaḥ (Cloud)
Extra-ordinary weapons	Execution of men.	Viruses	Sarpāḥ	Vātaḥ	Vidyut (lightning)

20. Repeated from III.12.

21. **Kaviḥ,** क्रान्तदर्शन:, omnivisioned.

Mūrdhā rayīṇām, सर्वधनानां प्रधानं धनं, apex of the riches, most precious of all wealths.

22. and 23. Repeated from XI. 32 and XIII.15

24. **Abodhi,** प्रतिबुध्यते, is aroused or awakened.

Uṣāsam prati, towards dawns.

Agni, uṣās and *sūrya* have more than material connotations in the veda. *Uṣas,* the dawn is the first light in the darkness, indicating the end of the night. It may be some hope, or some opening for a successful adventure. *Agni* is the fire, the energy and vigour and a yearning to achieve some noble goal. Invocation of *agni* at sacrifices is symbolic of awakening of that inner Fire.

Dhenum iva āyatīm, coming like a cow. Just as a calf is awakened at the approach of its coming mother even so the fire is aroused at the approach of dawns.

Samidhā janānām, with the fuel offered by men. What fuel? अयं त इध्म आत्मा; this myself is your fuel, O Fire. This fuel has to be offered by men; only then the awakening of Fire can be expected.

Mahīdhara has translated it as : यद्वा महान्तो जातपक्षाः पक्षिणो वयां वृक्षशाखां प्रोज्झिहाना प्रोद्गच्छन्तो नाकं आकाशं प्रसरन्ति तद्वत्, just as grown up birds, leaving the branch of a tree soar up high in the sky, even so the rays or flames of fire rise towards heaven.

Vayām, वृक्षशाखां, branch of a tree.

Bhānavaḥ, अर्चींषि, flames, or rays.

25. **Vandāru vaco avocāma**, we speak the words of adoration; we sing the praises.

Vṛṣabhāya, श्रेष्ठाय, to the best of all; the mightiest.

Vṛṣṇe, सेक्त्रे, to the showerer of benefits.

Gaviṣṭhiraḥ, गवि वाचि कर्मणि वा स्थिरः, disciplined and firm in speech or action.

Namasā, with reverence. Also, with food.

Rukmam, रोचनीयं आदित्यं, to beautiful, shining sun.

Aśret, आसंजयिष्यति, will offer, or offers.

26. Repeated from III. 15.

27. **Janasya gopāḥ,** protector of men.

Jāgṛviḥ, जागरणशीलः, ever alert or vigilant.

Sudakṣaḥ, शोभनो दक्षः उत्साहो यस्य, अतिकुशलो वा, very enthusiastic or skilled, or expert.

Suvitāya, सुप्रभूताय कर्मणे, for a great enterprize.

Navyase, नवतराय, comparatively a newer one.

Ghṛtapratīkaḥ, घृतं प्रतीके मुखे यस्य सः, one whose mouth is full of purified butter. Or, pleased with devotion.

Bharatebhyaḥ, ऋषिभ्यः, ऋत्विग्भ्यः, भरन्ति पालयन्ति अन्यान् ये तेभ्यः, for the sages, for the priests, or for liberal donors.

28. **Aṅgirasaḥ,** विद्वांसः, earnest seekers.

Guhā hitam, hidden in a cave. There is a legend, that once Agni quarelled with gods and then went into hiding in the waters.

Śiśriāṇam, अवस्थितं, seeking shelter in.

Vane vane, नाना वनस्पतिषु, in various trees, or plants; wood of different types.

Mahat sahaḥ, great heat, blaze, or glory.

Sahasasputram, son of strength; or source of strength.

Mathyamānaḥ, produced by attrition of woods, i.e. two *araṇīs*.

29. **Samyañcam,** समीचीनं, proper, best.

Iṣam stomaṁ ca, offerings of food (or homage) and praise.

Varṣiṣṭhāya, श्रेष्ठाय वृद्धतमाय, for best or eldest.

Kṣitīnām, मनुष्याणां, क्षियन्ति निवसन्ति भूमौ ये ते क्षितयः, नराः, those who reside on this earth; men.

Ūrjo naptre, for the son of strength; also, जलस्य पौत्राय,

grandson of waters. अद्भ्यः वनस्पतयो जायन्ते, तेभ्योऽग्निः इति अपां पौत्रोऽग्निः, plants grow from water, from plants (wood) is born fire, thus fire is a grandson of waters.

30. **Vṛṣan,** हे वर्षयितः, O showerer (of benefits).

Viśvāni saṁyuvase, सर्वान् संयौषि, संगमयसि, you bring all together; unite all.

Arya, स्वामिन्, O Master. 'अर्यः स्वामिवैश्ययोः' (Pāṇini, III. 1. 103). अर्य means master, as well as a *vaiśya*, a trader.

Iḍaspade, इडः इडायाः पृथिव्याः पदे स्थाने, at the place of the earth, i.e. the altar of the sacrifice. Also, at the place of praise-worthy actions. यज्ञस्थाने।

31. **Citraśravastama,** चित्रं नानारूपं श्रवो धनं यशः वा अतिशयेन यस्य, one whose wealth or glory is of various types; one with achievements in several fields. Also, bestower of won-drous wealth.

Vikṣu, प्रजासु, among people. **Jantavaḥ,** जनाः, men.

Śociṣkeśam, शोचन्ति दीप्यन्ते केशाः केशसंस्थानीयाः ज्वालाः यस्य तं, one that has got flaming hair. Or, lord of splendours.

Purupriya, loved or adored by multitude.

Voḍhave, वोढुं, वहनाय, for carrying.

32. **Ūrjo napātam,** ऊर्जां न पातयति यः सः, one that does not allow his vigour to be wasted. Or, son of vigour. Also, grand-son of waters. Compare अपां नपात्।

Enā, अनेन, with this.

Namasā, with the hymn of homage. Also, अन्नेन, with sac-rificial food.

Cetiṣṭham, अतिशयेन चेतनायुक्तं, wisest; most alert. चेतयितारं वा, one that awakens or warns.

Aratim, अलं मतिं, पर्याप्तबुद्धिं, one who has got abundant wisdom. Also, रतिः उपरमः तद् रहितं, unobstructed; ever-active. Also रतिश्चैतन्यं अहंकारः, तेन रहितं, free from arrogance.

Svadhvaram, शोभनाः अध्वराः यज्ञाः यस्य तं, for whom the sacrifices are pleasant; well-served at the sacrifices.

Viśvasya dūtam amṛtam, सर्वस्य जगतः दूतवत् कार्यकारिणं, one who acts as an immortal messenger for all the people.

33. **Yojate,** युनक्ति, harnesses; or unites.

Aruṣā, अरुषौ, रोषरहितौ, benign; not mischievous. Also, red; brilliant.

Viśvabhojasā, विश्वं भुञ्जते तौ, विश्वं भोजयतः तौ, who consume all, or who feed all.

Svāhutaḥ, शोभनेन प्रकारेण हुतः आहूतः, when invoked in a nice way, i.e. earnestly.

Dudravat, द्रवति गच्छति, goes; is attained.

34. **Janānāṁ radhaḥ,** राधः धनं, wealth or the offerings of the people.

Subrahmā, शोभनं ब्रह्म ज्ञानं यस्य, endowed with good knowledge.

Suśamī, शमी इति कर्म नाम, engaged in good works.

Vasūnāṁ devam, bestower of food.

35. **Īśānaḥ,** ईश्वरः, master; ruler; lord.

Vājasya, बलस्य, अन्नस्य वा, of strength, vigour; or of food.

Gomataḥ, गोभिः संयुक्तस्य, इन्द्रियसम्बन्धिनो वा, alongwith cows. Or, pertaining to sense-organs or limbs.

Sahasaḥ, बलस्य, of power. **Yahoḥ,** पुत्रस्य, of son.

Mahi śravaḥ, श्रवः कीर्तिः, great glory. Also, अन्नं, plenty of food or sustenance.

36. **Idhānaḥ,** दीप्यमानः, being kindled or fuelled.

Vasuḥ, वासयिता, granter of dwellings, or one who settles us in this world.

Kaviḥ, क्रान्तदर्शनः, wise; foreseer.

Girā īḍenyaḥ, वाचा ईडितुं योग्यः, स्तुत्यः, one who deserves to be praised with hymns.

Purvaṇīka, पुरु बहु अनीकं सैन्यं, मुखं वा यस्य, one that has got a large army, or many mouths or forms. Flames are mouths or forms of fire.

Dīdihi, दीप्यस्व, प्रकाशय, shine radiantly; or illuminate.

Revat, रयिमत्, full of riches, food and wealth.

37. **Vastoḥ,** रात्रिसम्बन्धिनः, belonging to night; of night.

Uṣasaḥ, of dawn; in the morning.

Tigmajambha, तिग्मा तीक्ष्णा जम्भा दंष्ट्रा यस्य, one with sharp teeth. Or, तिग्मं इति वज्रनाम; वज्रदंष्ट्र; one with hard and terrible teeth.

Rakṣasaḥ prati, towards the Rākṣasas; against the germs and the pollutants.

Kṣapaḥ, क्षपयिता, destroyer.

38. **Rātiḥ,** दानं, donations.

Praśastayaḥ, कीर्तयः, praises, glories.

39. **Vṛtratūrye,** वृत्रः पापं, तस्य तूर्ये नाशाय, for destruction of sin or devilish tendencies.

Samatsu, संग्रामेषु, in the battles; in the struggle.

Sāsahaḥ, अभिभवसि शत्रून्, subdue (the enemies).

40. **Śardhatām,** बलं कुर्वतां, those who want to use force (against us), i.e. enemies.

Sthirāḥ, कठिनाः, stretched (bows); firm (hopes).

Ava tanuhi, अवतारय, ज्यारहितानि कुरु, make unstretched; loosen the strings of bows. Deflate (the hopes).

Abhiṣṭibhiḥ, प्रोत्साहनैः, with encouragements; with aid.

Vanema, जयेम, may we win. Also, सेवेमहि, may enjoy (the wealth).

41. **Manye,** जाने, I know; I respect or praise or glorify; I recognize or consider.

Vasuḥ, धनं वासयिता वा, wealth, or one who provides house or shelter.

Astam, गृहं, to the house.

Dhenavaḥ, दुग्धवती गौः धेनुः, milch kine.

Arvantaḥ, horses. **Vājinaḥ,** coursers.

42. **Raghudruvaḥ,** लघु क्षिप्रं द्रुवन्ति गच्छन्ति ये ते, those who run fast; fleet-footed.

Sujātāḥ, शोभनं जातं जन्म येषां ते, well-born; belonging to reputed families.

43. **Suścandra,** सुचन्द्र, शोभनं चन्द्रं धनं आह्लादो वा यस्य, one that has got plenty of wealth, gold or happiness. Also bestower of bliss.

Ubhe darvī, two ladle-fuls (of ghee).

Āsani, आस्ये मुखे, in the mouth.

Śavasaspate, बलस्य पते स्वामिन्, O Lord of strength.

Ukthesu, यज्ञेषु, at the sacrifices. **Iṣam,** food, nourishment.

44. **Aśvaṁ na,** like a horse. **Stomaiḥ,** with hymns.

Ohaiḥ, वहन्ति फलं प्रापयन्ति ये तैः, with those that bring us fruit (of our actions); fruitful.

Ṛdhyāma, समर्धयाम, we accomplish; we bring to you.

Hṛdispṛśam, touching the heart; full of affection.

Kratum, यज्ञं संकल्पं वा, the sacrifice, or resolve.

45. **Rathī,** सारथिः, charioteer. **Adhā,** अथ, now.

Babhūtha, भव, be, become.

Kratoḥ, of this determination or resolve. Also, of this sacrifice.

Bhadraḥ, कल्याणकरः, beneficial. **Dakṣaḥ,** बलयुक्तः, pow-

erful. **Sādhuḥ,** सन्मार्गे वर्तमानः, good-intentioned. **Ṛtam,** lawful or truthful. **Bṛhat,** large-hearted; benevolent.

46. **Arkaiḥ,** अर्चनीयैः मन्त्रैः, hymns of praise.

Arvāṅ naḥ, अस्मान् अभिमुखाञ्चनः, inclined towards us. **Bhavā,** भव, be; become.

Svarṇajyotiḥ, glittering like gold. Also, स्वः न ज्योतिः, brilliant as the sun.

Anīkaiḥ, मुखैः सैन्यैः वा, with your (all) mouths or armies (hosts).

47. **Dāsvantam,** from दासृ दाने, to give; दानवन्तं, to the donor.

Hotāram, जुहोति इति होता, तं, to him who performs sacrifices; or inspirer of pious works.

Sahasaḥ sūnum, बलस्य पुत्रं, the fire (vigour or yearning) is born from strength. Also, the fire of sacrifice is produced by attrition, that requires much strength. Also, the source of strength.

Jātavedasam, जातं जातं वेत्ति यः तं, one who knows everything that is born; जात प्रज्ञानं वा, one who has attained the knowledge of Reality.

Devaḥ, divine.

Devācyā kṛpā, देवान् प्रति अञ्चति या, तया कृपा समर्थया, with the actions that are capable to lead us to divinity.

Sarpiṣaḥ, घृतस्य, of melted butter.

Śochiḥ, ज्वाला, blaze. **Ghṛtasya,** जलस्य, of water.

Vibhrāṣṭim, विभ्रंशपातं, fall; rain.

48. Repeated fiom III. 25 and 26 (in part).

49. **Satram,** यज्ञं, session of the sacrifice.

Svaḥ ābharantaḥ, obtaining the world of light.

Nāke, नाकः स्वर्गो लोकः, heaven; न अकः दुःखं यत्र, the world where there is no sorrow.

Manavaḥ, मननशीलाः विद्वांसः, descerning sages.

Stīrṇabarhiṣam, आच्छादितं बर्हिः यत्र तं, यज्ञसाधनसहितं, where all the provisions required for the sacrifice have been arranged. Also, सर्वयज्ञसाधनैः सम्पादितसुखं, where all the comforts have been provided by the sacrifice.

50. **Devāḥ,** O bounties of Natrue; O divinities; O gods.

Anugacchema, may we follow (him, the fire that has been placed in heaven).

Patnībhiḥ, putraiḥ, bhrātṛbhiḥ, hiraṇyaiḥ, alongwith wives (Note the plural number), sons, brothers and treasures of gold.

Gṛbhṇānāḥ, गृह्णानाः, attaining; reaching.

Sukṛtasya loke, in the world which is earned by virtuous deeds.

Divaḥ rocane tṛtīye pṛṣthe, on the luminous third plane of the sky, as if.

51. **Vāco madhyam,** centre of the speech; heart of the prayer. Also, एतद्ध वाचो मध्यं यत्रैष एतच्चीयते, चयनस्थानं, the part of the pile in which he (the fire) is established.

Bhuraṇyuḥ, जगद्भर्ता, sustainer of the universe.

Satpatiḥ, सतां पालकः, protector of the virtuous.

Cekitānaḥ, चेतयमानः, awakener of all.

Pṛtanyavaḥ, पृतनां सेनां युद्धं वा इच्छन्ति ये ते, those who assemble the army or want war; invaders.

Davidyutat, दीप्यमानः, shines brightly.

Adhaspadaṁ kṛṇutām, पादयोरधः करोतु, cast them under foot; subdue.

52. **Vayodhāḥ,** वयः बलं आयुर्वा दधाति यः सः, one who bestows strength or long life.

Sahasriyaḥ, one that can face a thousand opponents. Also, that gives thousands.

Aprayucchan, कर्मणि अप्रमाद्यन्, never negligent in his duties; unfailing.

Sarirasya madhye, लोकत्रयान्तः, in all these three worlds. 'इमे वै लोकाः सरिरं', these worlds are called *sariram,* (Śatapatha, VIII. 6.3.21).

Divyāni dhāma, स्वर्गं लोकं, heaven; divine abodes.

53. **Saṁpracyavdhvam,** प्रत्यागच्छत, move forward to welcome (him).

Upa Saṁprayāta, from all sides come to meet (him).

Patho devayānān kṛṇudhvam, make the paths fit for the enlightened once to travel along.

Pitarā yuvānā, the parents rejuvenated. Or, पूर्ण-युवावस्थास्थौ, the parents in their prime of youth. 'वाक् चैव मनश्च

पितरा युवाना', the speech and the mind are the young parents (Śatapatha, VIII. 6.3.22).

Anvātāṁsiṭ, अतानिषुः अनुक्रमेण विस्तारितवन्तः, spread (this thread); spin out.

Etaṁ tantum, सूत्रं, this thread; यज्ञं, this sacrifice.

54. **Prati jāgṛhi,** प्रतिदिनं यजमानं जागरूकं कुरु, keep (us, or the sacrificer) ever-alert.

Iṣṭāpūrte, इष्टं च आपूर्तं, श्रौतस्मार्ते कर्मणी, the duties prescribed by *śruti* and *smṛtis* respectively. पुण्य कर्म and वैदिक कर्म। The pious actions, performed for one's own spiritual advancedment, such as sacrifies, are *iṣṭa;* and other good deeds performed for the benefit of society, such as construction of wells, rest houses for travellers, planting of trees, are *āpūrtā.*

Saṁsṛjethām, सम्यक् निष्पादयेताम्, perform properly.

Uttarsmin sadhasthe, in the higher realm. 'द्यौर्वा उत्तरं सधस्थं', the heaven is *uttaraṁ sadhastham* (Śatapatha, VIII. 6.3.23).

May the sacrificer stay in heaven along with all the deities.

55. **Yena**, wherewith; येन सामर्थ्येन, the capacity, or strength with which.

Sarvavedasam, सर्वधनम्, all the wealth.

Deveṣu naya svaḥ gantave, carry it to the bounties of Nature *(devas),* so that we may reach heaven.

56. Repeated from III. 14 and XII. 52.

57. Compare Yajuḥ XIV. 15-16.

Tapaḥ and tapasyaḥ, *māgha* and *phālguna* months (mid-January to mid-February and mid-February to mid-March)

58. Repeated from XIV.56

59-61. Repeated from XII. 54-56.

62. **Prothad aśvaḥ na,** प्रोथत् प्रोथयति शब्दायते, like a neighing horse.

Yavase aviṣyan, घासं ग्रसिष्यन्, about to feed on grass or forage.

Mahaḥ Saṁvaraṇāt, संव्रियते अस्मिन् इति संवरणं, in which something is enclosed; an enclosure. Also, enclosing wood or forest. From a large enclosure or forest.

Araṇiḥ, sticks out of which the fire is produced by attrition (Uvaṭa).

Vyasthāt, वितिष्ठते प्रकाशीभवति, comes out; appears; lights up.

Vātaḥ asya anu vāti, the wind blows following it. Whenever there is a big fire, the wind starts blowing fast.

Te, एतस्य, of it. **Vrajanam,** गमन मार्ग, the path of journeys; the path on which it travels.

Kṛṣṇam asti, श्यामं भवति, turns black. 'कृष्णवर्त्मा हुताशनः', the path of fire is black, so goes the saying.

63. **Āyoḥ,** आयोः आदित्यस्य; of the sun. Or, आयुष्मतः, of one, who is destined to live long.

Avataḥ, जगत् पालयितुः, of the protector (of the world).

Samudrasya hṛdaye, in the middle of the ocean. Or, in the heart of delightful surroundings. Also, समुद्रस्य, मुद्राभिः सहितस्य हृदये, in the heart of a moneyed person.

Yā dyāṁ pṛthivīm urvantariksaṁ ā bhāsi, द्यु लोकं, पृथ्वी लोकं, उरु विस्तीर्णं अन्तरिक्षलोकं च आभासि प्रकाशयसि, who illuminates the sky, the earth and the vast mid-space.

64. Repeated from XIV. 12 and XV. 58 in parts.

65. **Pramā,** प्रमाणं, measure.

Pratimā, प्रतिमानं, symbol; representative; statue.

Unmā, तुलामानं, weigher. Or, equivalent.

Sāhasraḥ, सहस्रार्हः, worth the thousands.

Sahasrāya, for the sake of thousands. अनन्त फलप्राप्त्यै, to obtain the eternal gain (Mahīdhara). To achieve numberless ends (Dayā.).

CHAPTER XVI

This Chapter consists of *Śatarudriya homa*, a litany with four hundred and twenty five oblations, addressed to the hundred *rudras*, or to the hundred forms and powers of Rudra, a representative of Life and Nature in their rather terrible aspects. Agni, that is, the Fire-altar, has on completion become Rudra, and this ceremony is performed to avert his wrath and secure his favour. This chapter is called Rudrādhyāyī also.

1. **Rudra,** रुतं दुःखं द्रावयति अपसारयति यः सः, one that drives away the distress. Or, रवणं रुत् ज्ञानं राति ददाति यः सः, one that imparts knowledge. Or, पापिनः दुःखभोगेन रोदयति यः सः, one that makes evil men cry inflicting sufferings on them. He is the Lord Supreme in His harsh and terrible forms. Dayānand has interpreted Rudra as the king, the teacher, the physician, the army commander etc.

Manyave, सात्त्विकाय रोषाय, to the righteous wrath. Also

to ardour, to zeal.

Iṣave, बाणाय, to the arrow; missile.

Namaḥ, to bow in reverence; to pay homage; obeisance.

Dayānanda has translated *namaḥ* as वज्र, a thunderbolt and as अन्नं, food, also. He has interpreted the verse in the context of a king.

2. **Tanūḥ,** शरीरं, body; form. **Śivā,** auspicious.

God has two forms, one terrific and the other benign and auspicious.

Aghorā, अविषमा, सौम्या, not terrific; benign; gentle.

Apāpakāśinī, which is pleasing to behold. पापं असुखं प्रकाशयति या सा पापकाशिनी; न पापकाशिनी अपापकाशिनी, that which brings unpleasantness on seeing is *pāpakāśinī*; opposite to that.

Giriśanta, गिरौ शेते, अमति गच्छति जानाति वा यः, one that sleeps, travels in and knows the mountains.

Śantamayā, अत्यन्तं सुखदायिन्या, with the most pleasing.

Abhicākśīhi, चाकशीतिः पश्यतिकर्मा, to see: to look at. Look at us. Also, appear before us so that we may see.

3. **Astave,** असितुं क्षेप्तुं, to throw: to shoot.

Śivām, कल्याणकारिणीं, auspicious; benign. **Giritra,** protector of the mountain; protector in the mountains.

Puruṣaṁ jagat, man and other animals that move, cattle. Also, a man that moves, i.e. is alive. Do not kill a living person.

4. **Giriśa,** गिरीणां ईश, O Lord of mountains.

Acchāvadāmasi, अभिवदामः, we bow to you in reverence. 'अच्छाभेराप्तुमिति शाकपूणिः' (Nirukta ,V. 28), *acchā* and *abhi* mean to approach or to obtain.

Jagat, जङ्गमं नराः पश्वादि, all that moves, such as men, cattle etc.

Ayakṣmam, नीरोगं, free from disease. **Sumanā,** शोभनमनस्कं, hail and hearty; friendly; delightful.

Asat, भूयात्, may it be.

5. **Adhivaktā,** सर्वेषामुपरि अधिष्ठातृत्वेन वर्तमानः, who stands as an ordainer above all; the first ordainer.

Prathamaḥ, सर्वेषां मुख्यः, first, chief. This will qualify *adhivaktā* and *bhiṣak,* both.

Adhyavocat, has instructed.

Ahīn, सर्पान्, serpents. **Yātudhānyaḥ,** penetrating germs. Also, राक्षस्यः, sorceresses, or female goblins. Also, रोगकारिण्यो व्यभिचारिण्यश्च स्त्रियः, women of bad character, who spread diseases.

Adharāchīḥ, अधराचीः कृत्वा, subdueing them. Or, अधोऽधोगमनशीलाः, those who are inclined to go downwards and downwards; delinquent.

6. **Rudrāḥ,** tormentors, who cause suffering and pain.

Asau, that one. **Tāmraḥ,** of coppery hue; copper-coloured. **Aruṇaḥ,** reddish.

Babhruḥ, brownish. These appear to refer to various types of snakes. However, the commentators have interpreted it as referring to *ādityā,* the sun.

Heḍa īmahe, क्रोधं निवारयाम:, we deprecate the wrath (of the *rudras).*

7. To us this verse appears referring to a snake. But the commentators have interpreted it like the preceding one, as referring to *rudra,* i.e. Śiva, in the form of *āditya.*

Avasarpati, crawls,or glides.

Nīlagrīvaḥ, whose neck is black.

Vilohitaḥ, whose body is red in colour.

Gopāḥ, गोपाला:, cowherds. **Udahāryaḥ,** women who fetch water from the well or the river. कुम्भदास्य: ।

Mṛḍayāti, मृडयतु; be kind to us.

With reference to the sun, the commentators point out, it looks azure coloured at the time of sun-set and red at sun-rise. The cow-herds see it in the morning and the water-carrying maids in the evening.

Śiva, in legend, is called Nīlagrīva, because at the time of churning of the ocean by the gods and the demons, when *kālakūta* poison came out of the sea, all were confused. No One knew what to do with it. Then, it is said, Śiva drank it, but did not allow it to go below his throat. Thus the strong poison could not kill him, as it did not reach his stomach and was not absorbed in the body, but the throat and the neck of Śiva turned black. So he is called Nīlagrīva.

8. **Sahasrākṣāya,** to the Lord who has got a thousand eyes, as if.

Mīḍhuṣe, from √मिह सेचने, to the showerer Lord; the bountiful Lord.

Satvānaḥ, literally, powerful; those who hold powers under Him. Also, the creatures serving under Him.

9. **Bhagavaḥ,** भगवन्, भगं षड्विधं ऐश्वर्यं यस्य अस्ति सः, one who has got all the six types of wealth.

'ऐश्वर्यस्य समग्रस्य धर्मस्य यशसः श्रियः, ज्ञानवैराग्ययोश्चैव षण्णां भग इतीरणा'; all sorts of material wealth, dutifulness, fame, reputation, knowledge (realization) and detachment, these six things are called *bhaga.* One endowed with these is *bhagavān.*

Ārtnyoḥ, कोट्योः, from two ends of the bow.

Jyām, प्रत्यञ्चां, the string of the bow.

Parā vapa, परा क्षिप, throw away.

10. **Kapardinaḥ,** कपर्दो जटाबन्धः, सोऽस्यास्तीति कपर्दी, तस्य, one with braided hair (possessive case).

Vijyam, विगतगुणं, from which the string has been removed or loosened.

Bāṇavān, इषुधिः, the quiver. **Viśalyaḥ,** शररहितः, without any arrows in it; empty.

Aneśan, from √णश अदर्शने, नश्यन्तु, may disappear.

Ābhuḥ, रिक्तः, empty. **Niṣaṅgadhiḥ,** निषङ्गः खड्गः, स धीयतेऽस्मिन् इति निषङ्गधिः, *niṣaṅga* is the sword; in which that is kept, i.e. the cabbard.

May his bow be stringless, quiver arrowless, and the cabbard empty. May he put away his weapons.

11. **Hetiḥ,** आयुधं, weapon. **Mīḍhuṣṭama,** सेक्तृतम, युवतम, O most bountiful or virile. Or, praise-worthy.

Pari bhuja, परिपालय, protect.

Ayakṣmayā, रोगरहितया, अनुपद्रवकारिण्या, with that which does not cause any disease or harm to us.

12. **Pari vṛṇaktu,** परिवर्जयतु, त्यजतु, leave us (alone); keep away from us.

Dhanvano hetiḥ, धनुः सम्बन्धि आयुधं, weapon of the bow, i.e. the arrow.

Āre asmat ni dhehi, आरे दूरे, keep it far from us.

Iṣudhiḥ, बाणवान्, quiver.

13. **Dhanuṣṭvam,** धनुः त्वम्, you, (unstringing your) bow.

Avtatya, धनुषः ज्यामवतार्य, loosening or removing the string of your bow.

Śateṣudhe, O hundred-quivered one.

Niśīrya, शीर्णानि कृत्वा, having blunted.

Mukhā, मुखानि, pointed heads of arrows.

Śivaḥ sumanā, शान्तः शोभनचित्तश्च, calm or peaceful or benign, and friendly (good hearted).

14. **Dhṛṣṇave,** धर्षणशीलाय, wont to conquer (dative case).

Anātatāya āyudhāya, to the weapon unstretched or unstrung.

Ubhābhyām bāhubhyām, to both of your arms. If one of the two arms remains unappeased, it can cause trouble.

15. **Mahāntam,** वृद्धं, grown up. **Arbhakam,** बालं, child.

Ukṣantam, from √उक्ष् सेचने, सेक्तारं, वीर्यसेक्तारं, one capable of impregnating, i.e. one in prime of his youth.

Ukṣitam, सिक्तं, गर्भस्थं, the embryo in the womb.

Priyāḥ tanvaḥ, प्रियाणि शरीराणि, our own dear bodies. पुत्रपौत्रादिरूपाणि, bodies in the form of sons and grandsons.

Mā rīriṣaḥ, मा हिंसीः, do not injure.

16. **Toke,** पुत्रे to the son. **Tanaye,** पौत्रे, in the grandson.

Āyuṣi, अस्माकं आयुषि, our own life.

Vīrān bhāminaḥ, from √भाम क्रोधे, क्रोधसंयुक्तान् शूरान्, our warriors furious with anger.

Mā vadhīḥ, do not kill.

Sadam, सदा always. **Haviṣmantaḥ,** bringing tributes.

Havāmahe, आह्वयामः, invoke you; call you for succour.

17. **Hiraṇyabāhave,** हिरण्यालंकारभूषितबाहवे, to one, whose arms are decorated with gold.

Senānye, सेनां नयतीति सेनानीः, तस्मै, to the commander of the army.

Diśāṁ pataye, lord or protector of the regions.

Harikeśebhyaḥ, हरितवर्णाः केशाः पर्णरूपा येषां, तेभ्यः, to those which have green hair in the form of leaves.

Śaṣpiñjarāya, शष्पवत् पिञ्जराय पीतवर्णाय, to him whose skin is yellowish red like straw.

Tviṣīmate, दीप्तिमते, to the radiant one

Pathīnām, मार्गाणां, of the highways or roads.

Harikeśāya, लोहितकेशाय, to the blond; to one having golden, or reddish hair. Also, having dark black hair, i.e. a young person.

Puṣṭānāṁ, गुणपूर्णानां नराणां, of strong and stout persons; of the meritorious men.

18. **Babhluṣāya,** बभ्रुवर्णाय, to the brown-tanned. **Vyādhine,** विध्यति शत्रून् इति व्याधी, तस्मै, to one who pierces enemies.

Bhavasya hetyai, भवः संसारः, तस्य हेतिः आयुधं, weapon of life. भवः जन्म, तस्य छेत्रे, to one who puts an end to the cycle of birth and death. Also, the Lord eternally existent.

Ātatāyine, आततेन धनुषा एति, तस्मै, उद्यतायुधाय, one who comes with his bow bent to kill.

Kṣetrāṇāṁ pataye, to the lord of fields. Also, क्षेत्राणां देहानां पालकाय, to the protector of bodies.

Ahantyai, to avoid slaughter. Also, न हन्ति इति अहन्तिः, तस्मै, to one who does not kill. **Sūtāya,** to the charioteer. (Meaning not clear; whether homage is paid to the charioteer of Rudra, or Rudra Himself is the charioteer).

19. **Rohitāya,** लोहिताय, red-skinned. Also, वृद्धिकराय, to him who makes us prosper.

Sthapataye, स्थपतिः गृहादीनां चेता, तस्मै, to the mason; विश्वकर्मणे, who is the builder of this universe as supreme Architect.

Bhuvantaye, भुवं पृथिवीं तनोति यः, तस्मै, to one who spreads out the Earth at the time of creation.

Vārivaskṛtāya, वरिवः धनं, तत् करोति यः, तस्मै, to him, who grants riches (to us).

Oṣadhīnām, of plants and herbs. Also, ग्राम्यारण्यानां, of rural forests.

Mantriṇe, आलोचनाकुशलाय, विचारशीलाय, to one who is prudent; one who thinks over every aspect of a problem. **Vāṇijāya,** to the merchant or trader.

Kakṣāṇām, of rooms. Or, bushes of the forests, (from which the word 'ambush' is derived); a lonely part of forest, or river side or mountain.

Uccairghoṣāya ākrandayate, to one who roars loudly, and one who makes enemies cry.

Pattīnām, पदातीनां, of foot soldiers. Also, पत्तिः सेनाविशेषः, a particular unit of army, each unit consisting one chariot, one elephant, three horses and five foot soldiers. 'एको रथो गजश्चाश्वास्त्रयः पञ्च पदातयः। एष सेनाविशेषोऽयं पत्तिरित्यभिधीयते' (महाभारत I. 2.19).

20. **Kṛtsnāyatayā dhāvate,** कृत्स्नं आयतं धनुः यस्य, तथा धावते, to one running with his bow fully stretched.

Satvanām, सत्वानः सात्विकाः शरणागताः प्राणिनः, of harmless tame animals or men. Also, ministering spirits. In legend, Rudra is the lord of ghosts also.

Sahamānāya, to the conquering. **Nivyādhine,** to the piercing.

Āvyādhinīnām, आसमन्तात् विध्यन्ति याः, तासां, the armies that pierce from all sides; assailants.

Kakubhāya, ककुभ इति महन्नामसु पठितं, great; reputed.

Stenānām pataye, chief of the thieves. One who steals the lives of men, should be considered chief of the thieves. स्तेना: गुप्तचौरा:, those who steal secretly.

Niceruḥ, अपहारबुद्ध्या नितरां चरति य: स:, one who loiters with the intention of lifting other's belongings

Paricaraḥ, परित: आपणवाटिकादौ हरणेच्छया चरति य: स:, one who wanders in the market places or gardens with the intention of stealing something.

21. **Vañcate,** to one, who cheats. स्वामिन आप्तो भूत्वा व्यवहारे कुत्रचित्तदीयं धनमपह्नुते, after gaining confidence of the master, steals his money when he finds an opporunity to do so.

Parivañcate, to one, who deceives in every transaction; arch-deceiver.

Stāyūnām, of stealers. Like *stena, stāyu* also is a thief. Those who steal by breaking in the house at night, are *stenas,* those who steal day and night undiscovered, are *stāyus.*

Taskara, तस्करा: प्रकटचौरा:, who steal openly, i.e. the robbers.

Sṛkāyibhyaḥ, सृक इति वज्रनाम, *sṛka* is *vajra,* some sort of weapon; to those, who move with that weapon, everready to use.

Jighāṁsadbhyaḥ, हन्तुं इच्छद्भ्य:, to those who are intent on killing; the homicides.

Muṣṇatām, from √मुष स्तेये, to steal. क्षेत्रादिषु धान्यापहर्तारो, of the thieves who steal crop or grain from the fields or orchards.

Asimadbhyaḥ, to the sword-wielders.

Vikṛnatānām, विकृन्तन्ति छिन्दन्ति ये, तेषां, of those who slash (with swords).

22. **Uṣṇīṣiṇe,** literally, for one wearing a turban, but here, one who puts on a turban in such a way as to mask his face. 'शिरः प्रावृत्य ग्रामे अपहर्तुं प्रवृत्तः'।

Kuluñcānām, कुत्सितं लुञ्चति, कुलं लुञ्चति, कुं लुञ्चति वा इति कुलुञ्चः, one who robs mercilessly, one who robs the whole family, or one, who robs lands, home etc. i.e. hardened land-grabbers; of such grabbers.

From *nama iṣumadbhyaḥ* upto *śvapatibhyaśca vo namaḥ* in the *kaṇḍikā* 28 are the उभयतोनमस्कारा: मन्त्रा:, verses with homage from both sides. Thereafter are अन्यतरतोनमस्कारा: मन्त्रा:, verses with homage from one side only.

Dhanvāyibhyaḥ, to those who carry bows.

Ātanvānaḥ, आरोपयति ज्यां धनुषि यः सः, one who puts a string on his bow; one who bends his bow.

Pratidadhānaḥ, प्रतिधत्ते संदधते बाणं यः सः, one who takes aim with an arrow (or gun).

Āyacchadbhyaḥ, धनूंषि आकर्षद्भ्यः, to those who are stretching or drawing their bows.

Asyadbhyaḥ, to those who are shooting (arrows). From √असु क्षेपणे, to throw, or to shoot.

24. **Ugaṇābhyaḥ,** उत्कृष्टाः गणाः सैनिकाः यासां, ताभ्यः, to those, which consist of fine soldiers.

Tṛṁhatībhyaḥ, तृंहन्ति घ्नन्ति याः ताभ्यः, to the armies that kill and destroy.

25. **Gaṇaḥ,** समूहः, unit. **Vrātāḥ,** नानाजातीयानां संघाः, multiracial legions. **Gṛtsaḥ,** मेधावी, विषयलम्पटो वा, intelligent, or lusty or greedy. **Virūpaḥ,** विकृतं रूपं यस्य सः, a person with uncouth features.

26. **Kṣttṛbhyaḥ,** क्षत्ता, a warrior who fights from a chariot; to such warriors.

Saṁgrahītā, one who holds the reins of horses; a charioteer.

Mahān, a grown up person. **Arbhakaḥ,** boy.

27. **Puñjiṣṭhebhyaḥ,** पक्षिपुंजघातकेभ्यः, to bird-catchers.

Śvanibhyaḥ, शुनो नयन्ति ये, तेभ्यः, to dog-leaders.

Mṛgayubhyaḥ, मृगान् कामयन्ते ये, तेभ्यः, hunters of deer or animals in general.

28. Upto first part of this *kaṇḍikā,* double homage was being offered with one *namaḥ* in the beginning and the other *namaḥ* at the end. Now onwards single homage is offered. Now names of Rudra are mentioned.

Bhava, Rudra, Śarva denote different aspects of Rudra, the terrible punisher.

Śitikaṇṭhaḥ, शितिः श्वेतः कण्ठः यस्य सः, white-throated. शिति धवलमेचकौ', white; also black. Also, शितिः तीक्ष्णीभूतः, sharp-throated.

29. **Śipiviṣṭāya,** पशवो वै शिपिः, animals are *śipi.* शिपिषु विष्टः प्रविष्टः, to one that resides in all the animais.

Mīḍhuṣṭamāya, अतिशयेन मीढ्वान् सेक्ता मेघरूपेण, to the greatest showerer in the form of cloud, or the greatest showerer of benefits; most bountiful.

30. **Savṛdhe,** वृद्धेन सह समानवयाः, to one who has grown up with the elders.

Agryāya, to one, who was even before the beginning of the worlds. Or, to one who is the foremost.

31. **Ajirāya,** from √अज गतिक्षेपणयोः, to one, who acts quickly.

Śībhyāya, शीघ्रशीभ शब्दौ क्षिप्रनामनी, fast-flowing.

Avasvanyāya, अवगतः स्वनो यस्मात् तत् अवस्वनं स्थिरं जलम्, to one belonging to still waters. Or, अव नीचैर्गर्तादौ स्वनो अवस्वनः, the roar of falling waters; belonging to that.

32. **Apagalbhāya,** अपगत गर्भः अपगल्भः, to immature-born.

Jaghanyāya, जघने नीचकर्मणि भवाय, to one who lives on the lowest jobs.

Budhnyāya, बुध्नं मूलं, तत्र भवाय, to one who is (socially) in the depth below (just like the roots of a tree).

33. **Sobhyāya,** उभाभ्यां पापपुण्याभ्यां सहितः सोभः मनुष्य लोकः, this world containing both virtues and sins is *sobha;* to one who belongs to this world.

Pratisaryāya, प्रतिसरं व्रणशुद्धिः, curing the wounds; to one who is engaged in this work.

Yāmyaḥ, one who controls evil.

Kṣemyaḥ, क्षेम कुशलं, welfare; one who looks after the welfare (of the world).

Avasānyāya, अवसानं समाप्तिः, completion of work; to one who leads all actions to completion. Or, who resides in completion.

Urvaryāya, उर्वरा सर्वसस्याढ्या भूः, fertile earth; to one who makes the earth fertile.

Khalyāya, खलो धान्यविवेचनदेशः, threshing floor; to him, who lords it over it.

34. **Vanam,** forest; woods. **Kakṣam,** valley.

Śravaḥ, शब्दः, sound. **Pratiśravaḥ,** echo.

Avabhedine, रिपून् नीचैः विदारयति यः, तस्मै, to him, who rends (the enemies) asunder.

35. **Bilmam,** शिरस्त्राणं, helmet. **Kavacam,** कर्पासगर्भं कवचं, a cuirass filled with cotton.

Varma, लोहमयं कवचं, mail. **Varūthaḥ,** a protective armour. Also, a protective cover for elephants and chariots. वरूथं तु तनुत्राणे रथगोपनवेश्मनोः'।

Dundubhiḥ, भेरी, a drum.

36. **Svāyudhāya,** शोभनायुधाय, to him who has good weapons.

37. **Srutyāya,** स्रुतिः क्षुद्रमार्गः, तत्र भवः स्रुत्यः तस्मै, to one who is found on (or rules over) pathways.

Kāṭyāya, काटः कूपः, to one who rules over wells. Also, काटः विषमो मार्गः, difficult terrain.

Nīpyāya, नीचैर्यन्ति यत्र आपः सः नीपः, तत्र भवः, तस्मै, where the downward waters flow. a skirt of mountains; to one who rules over them, Also, a spring.

Vaiśantāya, वेशन्तः तडागः, a pond.

38. In the places we have translated 'rules over' Griffith has interpreted as 'dwells in'.

Avaṭaḥ, गर्तः, a pit.

Vīdhryāya, विगतदीप्तिः वीध्रः घनागमः, cloudy weather; to him who rules over it Also, who dwells in or comes out in cloudy

weather. Ironically, वीध्रः can be interpreted as विशेषेण दीप्तः, a bright sky.

39. **Reṣmyāya,** रिष्यन्ते नश्यन्ति भूतानि येन, स रेष्मा हिंस्रो वातः, the killer wind due to which animals perish, a tornado; to him who rules over that.

Vāstu, buildings.

Rudra, the terrible. **Soma,** the blissful.

Tāmraḥ, scarlet, bright red. **Arunaḥ,** light red. Mahīdhara interprets these two as उदयद्रविरूपः उदयोत्तरकालीनरूपः सूर्यः, the rising sun, and the sun after the sunrise; Rudra in the form of these two.

40. **Śaṁgave,** शं सुखं गमयति यः सः शंगुः, तस्मै, to one who bestows weal.

Agrevadhāya, यः अग्रे स्थितो हन्ति, तस्मै, to him, who kills near ones.

Hanīyase, to a worse killer; a slaughterer.

Tārāya, तारयति संसारं, संसाराद्वा, to him, who delivers the world from sorrows or delivers one from the distresses of the world.

42. **Pāryāya,** संसाराब्धेः परतीरे, to one who is on the other shore of the ocean (of this life); who looks after or manages the yonder world.

Avāryāya, अवारः अर्वाक् तीरः, this shore of the ocean. 'पारावारे परार्वाची तीरे पात्रं यदन्तरम्' *pāra* and *avāra* are the yonder and this shore, and *pātra* is what lies between them.

Śaṣpyāya, शष्पं बालतृणं गंगातीरे उत्पन्नं कुशाङ्कुरादि, the weeds

or reeds, that grow on the banks of a river; to him, who rules over, or dwells in or pervades them.

43. **Kiṁśilāya,** किं एतद् उदकं हिमीभूतं उत शिला वा इति यत्र वितर्कः स किंशिलः, about which there is a doubt whether it is frozen water or a stone, that is *kiṁśila.* Or, कुत्सिताः क्षुद्राः शिलाः, शर्करारूपाः पाषाणाः यत्र प्रदेशे सः किंशिलः, a place full of pebbles; to one, who dwells in, rules over, or pervades such regions.

Kṣayaṇāya, क्षियन्ति निवसन्ति आपः यत्र, स क्षयणः स्थिरजलप्रदेशः, a place, where water stands still, i.e. a pool; also, a swamp.

Kapardine, a place where shells and conches are found; to one who pervades or rules over such tracts. Also, to one wearing braided hair.

Pulastaye, to one, wearing the hair straight or smooth. Also, पुलिने तिष्ठति इति पुलस्तिः, तस्मै, to one who rules over or pervades sand banks.

Iriṇyāya, इरिणं वितृणं ऊषरं देशः, a barren land; to one who rules over such lands.

Prapathyāya, प्रकृष्टः पन्था बहुसेवितो मार्गः प्रपथः, a crowded thoroughfare, or highway; to one who rules over such highways.

44. **Hṛdayyāya,** ह्रद is to be substituted for हृदय, a pool; to one who pervades the pools. The commentators have translated it as हृदये भवः, dwelling in the hearts, but that does not fit in the context as other preceding and following names refer to the geographical regions.

Niveṣpyāya, निवेष्पः आवर्तः, a whirlpool; to one who pervades such whirlpools.

45. **Pāṁsu,** धूलि, loose earth. **Rajas,** रेणु, fine dust.

Lopyāya, लुप्यते गमनादि यत्र स लोपः अगम्य प्रदेशः, an inaccessible place; to one who is in such places.

Ulapyāya, उलपा बल्वजादितृणविशेषाः, तत्र भवः उलप्यः, तस्मै, to one who is in shrub-tracts.

Ūrvyāya, उर्वी भूमिः, तत्र भवः, तस्मै, to one who is in the earth.

Sūrvyāya, सु शोभना उर्वी, in fertile lands.

46. **Parṇaśadāya,** from √शद्लृ शातने, to fell or fall. To one who is in falling leaves; or who makes leaves to decay and fall.

Udguramāṇaḥ, preparing to attack; threatening. **Abhighnan,** hitting.

Ākhidate, from √खिद् to depress, make tired or exhausted; to torture.

With धनुष्कृद्भ्यश्च वो नमो, two hundred and forty mantras of homage to Rudras come to an end. Now four mantras to pay homage to Agni, Vāyu and Sūrya follow.

Kirikebhyaḥ, वृष्ट्यादि द्वारा जगत्कुर्वन्ति ये ते किरिकाः, creators of the world. 'एते हीदं सर्वं कुर्वन्ति' (Śatapatha, IX 1.1.23).

Devānaṁ hṛdayebhyaḥ, हृदयवत् प्रधानभूतेभ्यः, most important like heart; most important of the Nature's bounties.

Vicinvatkebhyaḥ, विचिन्वन्ति पृथक् कुर्वन्ति धर्मिष्ठं पापिष्ठं च ये, तेभ्यः, to those who distinguish and differentiate between virtuous and sinner.

Vikṣiṇatkebhyaḥ, विविधं क्षिण्वन्ति हिंसन्ति पापं ये, तेभ्यः, to those who destroy evil in various ways.

Ānirhatebhyaḥ, आसमन्तात् नितरां हन्तुं अयोग्याः, ते आनिर्हताः, तेभ्यः, to those which are indestructible.

'तेभ्यस्तप्तेभ्यस्त्रीणि ज्योतीꣳष्यजायन्ताग्निर्योऽयं पवते सूर्यः' इति श्रुतेः; from those heated up worlds three brilliances were created, Agni, that which blows, i.e. Vāyu, and Sūrya.

47. **Drāpe,** द्रापयति कुत्सितां गतिं प्रापयति पापिनः यः सः, one that tortures the wicked (vocative case).

Andhasaspate, अन्धः अन्नं, तस्य पते, O Lord of food. Also, अन्धः सोम, तस्य पते पालक, O protector of Soma.

Daridra, निष्परिग्रह, devoid of possessions. Also, O cleaver.

Mā bheḥ, भयं मा कुरु, do not frighten.

Prajā, sons, grandsons etc. Also, people, subjects.

Māmamat, from √अम् रोगे, may not fall sick.

48. **Matīḥ,** बुद्धीः, thoughtful praises.

Grāme, वासस्थाने, in this habitation. Also, in this village.

Pra bharāmahe, समर्पयामः, we offer.

Tavase, बलवते, to immensely strong.

Kṣayadvīrāya, क्षयन्तो निवसन्तो वीराः शूराः यस्य समीपे, तस्मै, to him. around whom warriors reside, Also, क्षयन्तो नश्यन्तो वीरा रिपवो यस्मात्, तस्मै, to him, from whom the warriors (of enemies) run away.

Anāturam, आपद्रहितं, free from sickness or calamity.

49. **Viśvāhā,** विश्वेषु सर्वेषु अहःसु, सर्वदा, on all the days; every day; always.

50. **Tveṣasya,** क्रुद्धस्य, angry; wrathful.

Aghāyoḥ, अघं पापं यः कामयते परस्मै सः अघायुः, तस्य, one who wishes ill for others.

Maghavadbhyaḥ, मघं हविर्लक्षणं धनं विद्यते येषां, तेभ्यः, for those who have got the riches of offerings, i.e. the sacrificers.

51. **Parame vṛkṣe,** दूरस्थे उन्नते च वृक्षे, on a distant and tall tree (so that it may not be easily available).

Kṛttim, चर्म, robes of skin; leather jacket.

Pinākam, धनुः, ज्याशरहीनं धनुर्मात्रं, a bow without string and arrows.

52. **Vikiridra,** विविधं किरिं घाताद्युपद्रवं द्रावयति यः सः, one who drives away all the troubles such as injuries etc. (vocative case).

Vilohita, विगतं लोहितं कल्मषं यस्मात् सः, from whom all the blemishes have been removed.

Anyam asmat, other than us.

Nivapantu, घ्नन्तु, may hit; may strike dead.

Sahasraṁ hetāyaḥ, thousands of weapons; numberless darts.

53. **Mukhāḥ,** मुखानि, points; heads.

54. **Dhanvāni ava tanmasi,** धनूंषि अवतारयामः, अपज्यानि कृत्वा अस्मत्तो दूरं क्षिपामः, may we get their bows unbent.

55. **Arṇave,** अर्णांसि जलानि विद्यन्ते यत्र तदर्णवं, *arṇvam* is a place where waters lie; ocean. Waters lie in the mid-space also in the form of clouds.

Bhavāḥ, रुद्राः, terrible punishers.

56. **Śitikaṇṭhāḥ,** those with sharp voices. Also, those with white throats.

57. **Adhaḥ kṣamācarāḥ,** who stay under ground.

All those staying on earth, in the mid-space, in the sky and under ground have been paid homage.

58. **Śaṣpiñjarā,** शष्पवत् पिञ्जराः हरितवर्णाः, straw coloured.

Vilohitāḥ, विशेषेण लोहिताः, red-hued. Also, विगतं लोहितं रुधिरं येषां, having no blood, (flesh etc.), i.e. their bodies are made of light only.

59. **Viśikhāsaḥ,** with their hair shaved.

Bhūtānām, प्राणिनां, of creatures. Also, प्रेतानां, ghosts, who, having no bodies, haunt men.

60. **Ailabṛdāḥ,** ऐलं अन्नं बिभ्रति, ते, those who supply or hold food.

Āyuryudhaḥ, आयुषा जीवनेन युध्यन्ते ते यावज्जीवयुद्धकराः, those who go on fighting throughout their lives. Or, आयुः जीवनं पणीकृत्य युध्यन्ते, ते, those who fight betting their lives; fierce fighters.

61. **Sṛkāhastāḥ,** सृका इति आयुधनाम, weapons; armed with weapons (daggers).

62. **Anneṣu,** अन्नेषु खाद्यमानेषु, with the food, that is eaten.

Pātreṣu pibataḥ, to the people who are drinking from their pots.

With the diseases caused by food and drinks.

63. **Diśaḥ,** दश दिशः, all the ten regions and mid-regions.

64. This and following two verses praise Rudra dwelling in the sky, in the mid-space, and on earth respectively.

Varṣam iṣavaḥ, वर्षं वृष्टिः एव बाणाः, rain is the arrows (weapons of punishment). Excessive rain causes much suffering.

Daśa, ten homages. The commentators interpret it as ten homages with ten fingers, one finger pointing in each direction. Mentioning fingers seems unwarranted.

65. **Vāta iṣavaḥ,** wind (tempest, tornado etc.) is the arrows.

66. **Annam iṣavaḥ,** food is the arrows. Over-eating, under nourishment or adultrated food or bad food causes innumerable sufferings.

CHAPTER XVII

The sixteenth chapter contains *śatarudriya homa mantras;* in the seventeenth *cityapariṣekādi mantras* are given. Cityapariṣeka means sprinkling of the altar with water. According to Dayānanda, this chapter is about the science of rain.

1. **Aśman,** अश्मनि, in rocks. Also, अश्म इति मेघनामसु पठितं, (Nigh. I. 10). in the cloud. Hail stones.

Śiśriyāṇam, lying within. **Ūrjam,** energy.

Sambhṛtam, is obtained; is gathered.

Marutaḥ, O cloud-bearing winds.

Saṁrarāṇāḥ, सम्यक् रान्ति ददति ते संरराणाः, सम्यग्दातारः, O bounteous ones.

Kṣut, क्षुधा, hunger. **Ūrk,** बलं, vigour.

Śuk, शोक:, burning pain; or heat. The commentators have interpreted it thus : the energy lying in the mountains comes in the form of water and vegetation to cows and from them is obtained in the form of milk. May you grant that food and energy to me.

May your hunger be in the rocks and vigour be in me.

2. This verse shows that *iṣṭakā* does not mean bricks, but is an adjective meaning, desired, desirable, or coveted. Its translation as bricks is unreasonable. Most natural meaning of this mantra will be : May my these coveted cows go on multiplying from one to ten, from ten to hundred and so on. But the commentators as referring to bricks : 'May my these bricks give me, like cows, my desired fruit (things). Let these bricks be my cows.' We think it is too much maninpulation.

Amutra, परजन्मनि, in the next life.

Amuṣmin loke, in the yonder world. Or, in this world.

The counting of numbers is notable. Each following number is ten times of the preceding one. Eka, Daśa, Śatam, Sahasram, Ayutam, (ten thousand), Niyutam (लक्षं) Prayutam, Kotiḥ, Arbudam (daśa kotiḥ), Nyarbudam, Abjam, Kharvam, Nikharvam, Mahāpadmam, Śaṅkuḥ, Samudraḥ, Madhyam., Antaḥ, Parārdhaḥ.

In the mantra, *arbudam* is followed by *nyarbudam*, but the commentators say, that this word denotes the *abja* numbers, which lie between *abja* and *samudram*, and these are *kharva*,, *nikharva*, *mahapadma*, and *śaṅku*. Decimal system is also here.

3. Reference to *iṣṭakā dhenavaḥ* is continued.

Ṛtāvṛdhaḥ, ऋतं सत्यं यज्ञं वा वर्धयन्ति या:, that enhance the truth (right) or the sacrifice.

Virājaḥ, विशेषेण राजन्ते दीप्यन्ते ता: विराज:, that look very fine.

Kāmadughāḥ, यत्काम्यं तस्य दोग्ध्र्यः, those who yield, whatever is desired; fulfiller of desires.

Akṣīyamāṇāḥ, न क्षीयन्ते याः ताः, never-exhausting.

4. **Avakayā,** अवकाशेन, विस्तारेण, with the vastness. शैवालेन, with the moss. (Mahīdhara).

Parivyayāmasi, परिवेष्टयामः, encircle (you); surround you.

Pāvakaḥ, शोधकः, purifier.

5. **Himasya jarāyuṇā,** with the chorion of ice. *Jarāyu* is the outer foetal envelope. The chorion of ice is water.

6. **Maṇḍūki,** सुमंडिते, मंडनप्रिये वा, O well-adorned damsel; or O damsel fond of adorning yourself. The commentators have interpreted it as a female frog.

Upa jman, ज्मा इति पृथिवी नाम, पृथिव्यां, on the earth.

Upa vetase, in the reeds.

It is for the readers to decide whether a sacrifice will be made glorious and beautiful by a damsel or by a she-frog.

7. **Apāṁ nyayanam,** नितरां अयनं, मिलन स्थानं, place of meeting; a confluence.

Niveśanam, गृहं; abode, home.

8. **Rocişā,** रोचनेन, दीप्तेन, with brilliant, or shining.

Jihvayā, with the tongue, i.e. the flames.

Āvakṣi, आ वह, may you bring here.

9. **Dīdivaḥ,** दीप्तिमान्, brilliant; shining.

10. **Kṣāman,** क्षाम्णि, पृथिव्यां, on the earth.

Ruruce, रुरुचे रोचते शोभते, shines.

Uṣaso na bhānunā, उषसः भानुना इव, like the glow of dawn. Also, भानुना उषसः इव, like dawns illuminated by the sun.

Kṛpā, सामर्थ्येन, with the power; or कल्पनया, with the form; or दीप्त्या, with the radiance.

Tūrvan, हिंसन्, destroying; killing.

Etaśasya na, like a war-horse.

Ghṛṇena, घृणिना, दीप्त्या, with bright glow. Also, the heat, as if.

Tatṛṣāṇaḥ, from √ञितृषा पिपासायाम्, to be thirsty; thirsting for.

11. **Harase,** हरति सर्वरसान् इति हरः, तस्मै, that which takes away all the saps; power of desiccation.

Sociṣe, कान्त्यै, दीप्त्यै, to the glow.

Arciṣe, प्रकाशकं तेजः अर्चिः, to your illuminating power.

12. **Veṭ,** वेट् शब्दः स्वाहाकारार्थः, *veṭ* means *svāhā;* I offer this oblation to you. प्रत्यक्षं स्वाहाकारः, परोक्षं वेट्कारः, *svāhā* for him who is present; *veṭ* for him who is not present.

Nṛṣade, to him, who dwells in men. **Apsuṣade**, to him who resides in water. **Barhiḥ,** the sacrifice; also, ओषधिः, plants. **Vanam,** वृक्ष-समूहः, forest.

Svarvide, स्वः प्रकाशं सुखं वा वेत्ति प्रापयति यः तस्मै, to one who bestows light or bliss.

'प्राणो वै नृषत्', the vital breath is the fire residing in men (Śatapatha, IX. 2.1.8).

13. **Devāḥ,** दिव्यगुणैर्युक्ता विद्वांस:, enlightened persons.

According to the traditionalists, 'द्विविधा: देवा: हविर्भुज: इन्द्रवरुणादय: शरीरनिर्वाहका: प्राणापानादयश्च', *devas* are of two types; one. to whom oblations are offered, Indra. Varuṇa, etc. and the others. those sustain the body. Prāṇa, Apāna etc.

Yajñiyāḥ, पूजनीया:, संगमनीया:, दानार्हा: वा, deserving worship (respect), company, and donations.

Saṁvatsarīṇam bhāgamupāsate, who enjoy their annual share.

Ahutādaḥ, अहुतं अदन्ति ये, those who do not consume the offerings of the sacrifice.

Madhuno ghṛtasya, of honey and ghee. By implication दधि, curd (yogurt) also should be added.

14. **Adhi devatvamāyan,** have achieved superiority among the enlightened ones. अधि, उपरि, over, above.

Brahmaṇaḥ pura etāraḥ, forerunners or heralds of *brahma,* the sacred knowledge.

Na pavate, न पवित्रीभवति, does not become holy or purified. Also. न चेष्टते, does not work.

Adhi snuṣu, सानु प्रान्तेषु, on the summits of.

15. **Vyānadā,** bestower of diffused breath. व्यानं सर्वशरीरसंचारिवायुं, the breath that moves throughout the body.

Varivodā, वरिव: धनं, bestower of riches.

16. **Ni yāsat,** नितरां क्षीणं करोतु, may cast down; subdue; enfeeble.

Attriṇam, अत्त्रिणं अत्तारं, one who eats out us; germs of diseases.

Vanate, ददाति, grants.

17. **Juhvat,** sacrificing. Also, संहरन्, putting an end to. Or, आददत् taking back.

Nyasīdat, निषण्णः, sits; stays.

Prathamcchad, प्रथमं सर्वतः पूर्वं सर्वोत्कृष्टं छादयति, one who adopts the earliest of the best forms; archetypal of all.

Āśiṣā, अभिलाषेण, with desire; desiring.

Draviṇam, जगद्रूपं धनं, possessions in the form of this world.

Avarān āviveśa, enters the things created later on.

18. **Adhiṣṭhānam,** अधितिष्ठन्ति अस्मिन् इति अधिष्ठानं, अधिकरणं, the support or base on which other things stand.

Ārambhaṇam, आरभ्यते अस्मात् इति आरम्भणं प्रकृतिद्रव्यं, the material, with which a thing is made or built, such as clay for making pots.

Viśvakarmā, skilled in all jobs. Or, Architect of the universe.

Viśvacakṣāḥ, सर्वतोदर्शनः, one who sees everything.

Dyāṁ pṛthivīm aurṇot, आच्छादितवान्, covered the sky and the earth (with stars and with flora and fauna).

19. **Viśvataḥ,** on all sides; all around.

Patatraiḥ, पतत्रैः पद्भिः, with feet. Also, with wings.

Mahīdhara interprets बाहुभ्यां, as बाहुस्थानीयाभ्यां धर्माधर्माभ्यां, with virtue and vice representing two arms, and पतत्रैः as पतनशीलैः अनित्यैः पञ्चभूतैश्च, with five elements, which are transient.

Saṁ dhamati, धमतिर्गत्यर्थः, √*dhama* means to move. संगमयति, संयोजयति, combines; mixes. Also, welds.

20. **Svit,** स्वित् इति वितर्के, denoting conjecture, doubt or uncertainty.

Niṣṭatakṣuḥ, cut out of; fashioned.

It u tat, this phrase means एतत् अपि, this also. O thinkers, inquire this also.

Yad adhyatiṣṭhat, (the pedestal or support) upon which He stands.

There is some forest, wherefrom a tree is cut and the furniture is made with its wood. For fashioning this universe, which was the tree and what was the forest?

21. **Yā te dhāmāni paramāṇi avamā madhyamā uta imā,** या यानि, whatever your abodes (or stations), highest, lowest one, the middle ones, and these (which are visible to us).

Śikṣā, शिक्ष, देहि, grant; give. Also, teach.

Sakhibhyaḥ, to friends; friendly people. Friends of ours; or, friends of yours.

Haviṣi, at the sacrifice. Or, in the form of an offering, i.e. as a gift.

Svadhāvaḥ, स्वधावान्, one who has got ample food. Also, one who has got inherent power. Also, protector of nature.

Tanvaṁ vṛdhānaḥ, increasing or expanding your body, i.e. this universe.

Svayaṁ yajasva, may you perform the sacrifice yourself.

Uvaṭa suggests, 'What man on earth can perform sacrifice (which means giving) to you? Therefore, you yourself be gracious to perform the same.'

22. **Haviṣā vāvṛdhānaḥ,** वर्धमानः जातहर्षः, pleased or exalted with my offerings.

Pṛthivīṁ uta dyām, for the earth and heaven. Also, for the beings dwelling on earth and in heaven.

Abhitaḥ, अभितः स्थिताः, all around; surrounding us.

Maghavā, धनवान् इन्द्रः, rich and bounteous Lord.

Sūriḥ, पण्डितः, विद्वान् teacher; guide.

23-24 Same as VIII. 45-46.

25. **Cakṣuṣah pitā,** protector of vision. चक्षुरादीन्द्रियाणां पालकः विश्वकर्मा, *Viśvakarmā,* protector of sense-organs, such as eyes etc.

Manasā dhīraḥ, calm in mind; or stabilizer of mind.

Ene, एते, these two. (heaven and earth).

Ghṛtaṁ namnamāne, घृते उदके नममाने, submerged in water.

Ajanat, रचितवान्, created.

Antā, अन्तान्, the ends.

Adadṛhanta, made fast; fastened firmly

Pūrve, ancient. पूर्वं, प्रथमं, first; first of all.

Aprathetām, पृथू अभूताम्, were extended. The commentators have interpreted it as following : When the ancient seers, Vasiṣṭha etc. fastened the ends of the earth and heaven, then Viśvakarmā created water for these two worlds.

26. **Viśvakarmā,** विश्वं करोति यः सः, who creates all; who creates the universe. विश्वं कर्म यस्य सः, He whose creation is this universe (or, all, each and everything).

Vimanāḥ, विशिष्टमनाः, mighty of mind. Also, विश्वभूतमनाः, one minded with all the beings.

Vihāyāḥ, विशेषेण जहाति त्यजति इति विहायाः संहर्ता, destroyer.

Dhātā vidhātā, धारयिता, उत्पादकः, sustainer, creator.

Saṁdṛk, सम्यक् द्रष्टा, a vigilant overseer; keen observer.

Teṣām, येषां भूतानां विश्वकर्मा द्रष्टा तेषां, of those beings, who are looked after by Viśvakarmā.

Sapta ṛṣīn param ekam āhuḥ, whom they call the one, beyond the reach of the seven seers. The commentators have interpreted it as : यत्र सप्त ऋषीन् पर परेण विश्वकर्मणा सह एकीभूतान् बुधा वदन्ति, in that world, where wise people say that the seven seers become one with Viśvakarmā. Seven *ṛṣis,* in legend, are : Marīci, Aṅgirā, Atri, Pulastya, Pulaha, Kratu and Vasiṣṭha.

27. **Dhāmāni,** स्थानानि, places; worlds; stations.

Bhuvanāni, भूतजातानि, all the beings. विश्वा धामानि विश्वा भूतानि ।

Nāmadhā, bearer of the names of; called by the names of. यः एकोऽपि सन् बहूनां देवानां नामानि धारयति; who, though being one only, is known by the names of many gods (divinities).

Sampraśnam, सम्यक् प्रष्टुं, to ask for clarifications of doubts; for their queries.

28. **Ṛṣayaḥ pūrve,** the seers of old; ancient seers.

Samasmā, *saṁ asmai. saṁ* is to be joined with *āyajanta.* अस्मै, for these creatures.

Jaritāraḥ, स्तोतारः, praise-singers.

Bhūna, भूम्ना, plentiful.

Asūrte, अप्राप्ते, परोक्षे, distant; invisible.

Sūrte, प्राप्ते, प्रत्यक्षे, near; visible.

Rajasi, लोके, in the world. लोकाः रजांसि उच्यन्ते।

Samakṛṇvan, सृष्टवन्तः, created; made ready.

29. **Paro divā,** परो दिवः, beyond the sky.

Enā, अस्याः, of this.

Devaiḥ, दिव्यगुणयुक्तैः जनैः, persons with divine virtues. Also divinities; gods; deities.

Asuraiḥ, आसुरैः दोषैर्युक्तैः जनैः, persons with devilish vices. Also, evil forces. In legend, a certain group of evil spirits; demons, children of Diti, wife of Kaśyapa; they are in perpetual hostility to *devas,* the gods, also sons of Kaśyapa and Aditi.

Dadhra, दध्रे, धारितवत्यः, received; गर्भं दध्रे, conceived.

30. **Ajasya,** न जायते इति अजः, तस्य जन्मरहितस्य परमेश्वरस्य, of one, who is never born; the supreme Godhead free from birth and death.

Nābhau, in the navel. नाभिस्थानीयस्य स्वरूपस्य मध्ये, at a point similar to navel; a central point.

Aja, the Supreme God, cannot have a navel, so by implication, a point similar to navel.

Ekam, अविभक्तं अनन्यभूतं किञ्चिद्गर्भरूपं बीजं, one, undivided, unique, some sort of seed, that developed into an embryo.

'अप एव ससर्जादौ तासु बीजमवासृजत्।
तदण्डमभवद्धैमं सूर्यकोटिसमप्रभम्।'

(Manusmṛti, I. 8.9)

In the beginning He created waters only. Therein He deposited the seed. That developed into a golden egg, that had the brilliance of millions of suns.

He is the support of all, and there is nothing to support Him.

31. **Na Vidātha,** यूयं न जानीथ, all of you do not know.

Anyad, other; He is different from you.

Yuṣmākam antarā babhūva, He has entered within you; resides within you.

Nīhareṇa prāvṛtāḥ, covered with mist or fog (that reduces perception).

Jalpyā asutṛpaḥ, those deriving mental satisfaction by chattering nonsense.

Ukthaśāsaḥ, उक्थानां शंसितारः, chanters of hymns (without realizing their meaning).

32. **Āt,** आदौ, in the beginning; first of all.

Viśvakarmā, विश्वं सर्वं करोति इति विश्वकर्मा, that which makes all whatsoever: the energizer of all, i.e. the elemental air; wind.

It, f:, thereafter. **Gandharvaḥ,** गां पृथिवीं वाचं वा धारयति इति गन्धर्व:, one that sustains the earth (i.e. the fire), or the speech (body heat).

Oṣadhīnāṁ janitā, begetter of plants and herbs (i.e., पर्जन्य, the cloud).

Apāṁ garbhaṁ vyadadhāt, अप्सु गर्भं स्थापितवान्, laid the germ (seed) in waters.

Purutrā, पुरुषु बहुषु स्थानेषु, at various places. Also, बहुविधम्, विविध प्रकारेण, in various ways.

Here ends the Vaiśvakarmaṇa Homa, which started with the seventeenth verse.

33. Now here are eleven verses in the priase of Indra, all taken from Ṛgveda X. 103. The verses apply very well to an ideal commander of an army.

Śiśānaḥ, from √शो तनूकरणे, to sharpen, to whet. श्यति वज्रं तीक्ष्णीकरोति इति शिशान:, one that sharpens his thunderbolt; or who strikes with a sharpened bolt.

Ghanāghanaḥ, from √हन् to kill, शत्रूणां अतिशयेन हन्ता, determined killer of enemies.

Carṣaṇīnām, मनुष्याणां, of men or people.

Animiṣaḥ, अप्रमादी, never negligent; ever-alert.

Sākam, सहैव, all at a time; at once.

Saṁkrandanaḥ, सम्यक् शत्रूणां रोदयिता, who makes en-

emies cry bitterly. Also, सम्यक् क्रन्दनं परभयहेतुर्ध्वनिर्यस्य, one who roars so loudly as to frighten others. Or, challenger of enemies.

34. **Jiṣṇunā,** जयनशीलेन, with him who is always victorious

Yutkāreṇa, युधं करोति यः, तेन, with him who is always ready for battle..

Duścyavanena, दुःखेन च्यावयितुं शक्यः, तेन, with one who can be displaced from his position with great difficulty.

Dhṛṣṇunā, भीतिरहितेन, with the intrepid.

Vṛṣṇā, वर्षति इति वृषा, तेन, with one who showers (the benefits). Also, full of manly vigour.

35. **Saṁsraṣṭā,** युद्धाय संसर्गकर्ता, one who calls, assembles and organizes (soldiers) for battle.

Bāhuśardhī, शर्ध इति बलनामः; बाह्वो: शर्धो बलं यस्य, बाहुबलः, strong in his two arms; physically strong.

Pratihitābhiḥ, प्रतिनिहिताभिः, well-laid; well-aimed.

36. **Bṛhaspate,** बृहतां पते, O Lord of the great; O commander of the large army.

Pari dīyā, परिदीय, सर्वतो गच्छ, go around.

Apabādhamānaḥ, पीडयन्, harassing.

Prabhañjan, प्रकर्षेण भग्नाः कुर्वन्, routing.

Pramṛṇaḥ, प्रकृष्टतया मृणन्ति हिंसन्ति ये तान्, violent foes.

37. **Balavijñāyaḥ,** बलं परकीयं विशेषेण जानाति यः सः, one who knows accurately the strength of the enemy.

Sthavirah, सर्वानुशासकः, strict disciplinarian; or senior-most.

Abhivīraḥ, surrounded by warriors. **Abhisattvā,** surrounded by attendants.

Sahojāḥ, सहः बलं तस्मात् जातः, born of strength; child of strength.

Govit, गाः वाचः धेनून् पृथिवीं वा विन्दति यः सः, one who wins words of praise, or kine, or lands.

38. **Gotrabhidam,** शत्रूणां गोत्रं भिनत्ति यः तं, to him who destroys the clans of the enemies.

Ajma jayantam, अज्म संग्रामं जयन्तं, to winner of battles.

Pramṛnantam, शत्रून् हिंसन्तं, mowing the enemies.

Sajātāḥ, समानं जातं जन्म येषां ते, related by birth. **Sakhāyaḥ,** friends.

39. **Gotrāṇi,** clans (of enemies).

Abhi gāhamānaḥ, पीडयन्, crushing.

Sahasā, with tremendous force.

Pṛtanāṣāṭ, पृतनाः सेनाः ताः सहते अभिभवति यः सः, he who vanquishes armies.

Pra yutsu, युद्धेषु, in the battles.

Ayudhyaḥ, योद्धुं अशक्यः, who cannot be fought against; a matchless hero.

40. **Netā,** leader; who is in the fore-front.

Yajñaḥ bṛhaspatiḥ, यज्ञ:, sacrifice; बृहस्पतिः बृहत्कर्म कुर्वतां पतिः, leader of those who are performing a great deed of self-sacrifice, i.e. the leader of suicide squads.

Somaḥ, a unit of soldiers intoxicated with Soma, herbal drinks.

Abhibhañjatīnām, from √भञ्जो आमर्दने, to crush, to pound; शत्रून् मर्दयन्तीनां, of armies crushing the enemies.

Marutaḥ, वायुवद् बलिष्ठाः शूराः, brave soldiers mighty as storm; storm-troopers.

41. **Indra,** the army-chief. **Varuṇa**, the venerable king. **Ādityānām marutām,** of the infantry glittering like sun. In legend, Indra is the king of *devas;* Varuṇa is the eldest of the *ādityas,* sons of Aditi, wife of Kaśyapa; Maruts are a group of semi-gods associated with the *devas.*

Bhuvanacyavānām, भुवनं लोकंः, तान् च्यावयितुं पातयितुं समर्थानाम्, of those who are capable of over-whelming the world.

Jayatām ghoṣaḥ, shout of victorious soldiers.

Udasthāt, उत् अस्थात्, has risen up.

42. **Uddharṣaya,** उत् हर्षय, cheer up; or let (the arms) be raised up with joy.

The word हर्षय is to be repeated with the second and the third उत्,; the fourth उत् will be joined with यन्तु; may the noise of our winning chariots go up to the sky.

Vājināni, speedy movements.

43. **Samṛteṣu,** संगतेषु, having been assembled.

Dhvajeṣu, flags, banners and ensigns of units of the armies.

Iṣavaḥ, weapons that are thrown, generally arrows; spears; missiles.

Uttare, having an upper hand (over the enemy).

Haveṣu, आहवेषु संग्रामेषु, in the battles. ह्वयन्ति स्पर्धन्ते परस्परं येषु संग्रामेषु तेषु, in the battles where fighters challenge each other.

Avatā, अवत, may you protect us

44. **Apvā,** अपचीयते अनया भक्ष्यमाणः, a person being devoured by it gets emaciated. व्याधिः भयं वा, either some disease or fear. अपवति अपगमयति सुखं प्राणान् च इति अप्वा, that which takes away happiness and the life itself. According to Sāyaṇa, a female deity who presides over sin.

Pratilobhayantī, मोहयन्ती, confounding; bewildering.

Andhena tamasā, with blinding darkness.

45. **Śaravye,** a missile made of reed.

Brahmasaṁśite, made more destructive with (scientific) knowledge. Uvaṭa suggests, तीक्ष्णीकृते, made more fatal with *mantra* (prayer).

47. **Marutaḥ,** brave soldiers.

Here the soldiers are asked to cover the opposing army with darkness. Use of some gases or smoke-screen appears to be indicated, which tallies with *maruts,* who have some connection with the elemental air or the wind.

48. **Yatra,** यस्मिन् संग्रामे, the battle, in which

Viśikhāḥ, विविधा शिखा येषां ते, having different types of spikes or points. Also, विगतशिखा, with their heads shaven.

Viśvāhā, सर्वाणि अहानि, प्रतिदिनं everyday; always.

49. **Marmāṇi,** जीवस्थानानि, vital parts.

Anuvastām, आच्छादयतु, enwrap (you); clothe you.

Uru, पृथु:, thick, vast. **Varīyaḥ,** उरुतरं, thicker.

51. **Sajātānāṁ vaśī asat,** may he be controller of his clan.

52. **Brahmaṇaspatiḥ,** the Lord of prayer; lord of knowledge. वैदिककर्मण: पति: पालक:, one who performs the duties prescribed by the Veda.

Adhibravan, अधिब्रुवन्तु, recommend him. Also, bless and comfort him.

53. Repeated from XII. 31.

54. **Pañca diśaḥ,** five regions; East, South, West, North and the Central.

Amatim, thoughtlessness. **Durmatim,** evil thoughts.

Apabādhamānāḥ, विनाशयन्त्य:, destroying.

Adhi asthāt, may flourish.

55. **Ukthapatraḥ,** praiseworthy. Also, उक्थानि शस्त्राणि पत्रं वाहनं यस्य स:, अग्नि: यज्ञो वा, whose carrier vehicles are the weapons or the praise songs, the fire or the sacrifice. शस्त्रैरेव यज्ञो वाह्यते।

Gharmam, यज्ञं, the sacrifice. Also, a cauldron.

Gṛbhītaḥ, गृहीत:, धारित:, accepted; held.

56. **Dhartre,** जगत: धारयित्रे, for the sustainer of the world, i.e. the fire.

Joṣṭre, for the pleasing (qualifying the fire).

Devaśrīḥ, देवान् श्रयति सेवते सः देवश्रीः, worshipper of the enlightened ones. Also, one of godly lustre.

Śrīmanāḥ, भक्तेभ्यः श्रियं दातुं मनो यस्य सः, bestower of lustre (on his worshippers).

Śatapayāḥ, शतं पयांसि उपभोग्यानि वस्तूनि यस्य, granter of a hundred blessings.

57. **Turīyo yajñaḥ,** fourth sacrifice.

First, the *yajuḥ* formulas are recited; second, the *hotā* recites Ṛk verses; third, *brahmā* recites the Apratiratha verses; and fourth, the oblations are offered to the fire.

Vīlam, कामितं, इष्टं, desired; coveted.

Śamitaṁ śamitā, शमितं संस्कृतं शमित्रा, refined by the refiner.

Yajadhyai, for the sacrifice.

Haviḥ, हव्यं, oblations; offerings.

Vākāḥ, recitations of holy hymns.

58. **Sūryaraśmiḥ,** सूर्यसदृशरश्मिः, having rays like those of the sun. Or, सूर्यश्चासौ रश्मिश्च, sun that is ray itself; रश्मिरूपः सूर्यः, the sun blazing as sunbeams.

Harikeśaḥ, हरिता पीताः केशाः यस्य, one with golden rays.

Savitā, प्राणिनां तत्तद्व्यापारेषु प्रेरकः, one who urges all the beings to get busy with their respective jobs; the morning sun. Also, the impeller Lord, who impels this universe into action.

Purastāt, in front of us; or in the east.

Prasave, आज्ञायां, at his implusion, at his urging.

Gopāḥ, गां पृथिवीं पाति यः सः, one who protects or preserves Earth.

Bhuvanāni, लोकान् प्राणिनो वा, the world; or the beings.

59. **Vimānaḥ,** विविधं मिमीते, one who moulds or measures different things; moulder of the universe.

Divo madhye, in the middle of the sky.

Rodasī, द्यावापृथिवी, heaven and earth.

Viśvāchīḥ, विश्वव्यापिनीः दिशः, extending in every direction; the regions.

Ghṛtāchīḥ, घृतं अञ्चन्ति याः ताः, rich pastures or grounds.

Antarā pūrvam aparaṁ ca, between the first and the last. सूर्योदयसूर्यास्तयोर्मध्यवर्तिनं, that which lies between the points of sun-rise and sun-set.

Ketum, ज्ञानं, knowledge.

The commentators have interpreted this verse as referring to the sacrificial altar and other implements of sacrifice.

60. **Ukṣā,** सेचनः, वृष्टिद्वारा सेक्ता, showerer; irrigator.

Samudraḥ, समुन्दति क्लेदयति यः सः, drencher.

Suparṇaḥ, शोभनं पर्णं पतनं गमनं यस्य, whose movement is excellent. Also, strong-winged.

Pituḥ pūrvasya yonim, in the abode of his father, the East. Or, in the abode of his erstwhile father, the sky.

Pṛśniḥ, विचित्रवर्णः, of wonderful colour.

Rajasaḥ antau, लोकस्य पर्यन्तौ, both the ends of the universe. लोकत्रयस्य पर्यन्तान्, all the limits of all the three worlds, i.e. heaven, earth and *pātāla,* the hades, or the under world; or the earth, the mid-space and the sky.

61. Repeated from XII.56

62. **Devahūḥ,** देवान् आह्वयति इति देवहूः, one that invokes or calls the enlightened ones, or the Nature's bounties or gods.

Sumnahū, सुम्नं सुखं, that which brings happiness and comforts.

Ā vakṣat, आवहतु, may bring *devas* here.

63. **Vājasya prasave,** वाजः बलं, with the gaining of strength.

Udgrābheṇa, ऊर्ध्वं ग्रहणशक्त्या, with the power of raising up.

Nigrābheṇa, नीचैर्ग्रहणशक्त्या, with the power of pushing down.

Adhā, अथ, thereafter. **Adharān,** नीचैः, under (me).

Akaḥ, करोतु, may do, put, or make.

64. **Udgrābham,** उत्कर्षं, upliftment.

Nigrābham, अपकर्षं, suppression, degrading.

Viṣūcīnān vyasyatām, नानागतीन् कृत्वा विक्षिपन्ताम्, may scatter them hither and thither.

65. **Kramadhvaṁ,** proceed to; move on to. **Nākam,** to the sorrowless world; heaven. **Ukhyam,** अग्निं, sacrificial fire. **Ādhvam,** उपविशत, take your seats; stay.

66. **Dīdyānaḥ,** प्रकाशयन्, illuminating.

67. **Antarikṣam ut āruham,** I have ascended to the mid-space (from the earth).

Svarjyotiḥ, the world of light and bliss.

68. **Svaryantaḥ,** स्वः गच्छन्तः, proceeding to the world of bliss (or of light).

Viśvatodhāram, streaming out in all the directions. Also, that which supports the world.

Yajñam vitenire, span the sacrifice; perform the sacrifice.

69. **Devayatām,** देवान् यष्टुं इच्छतां, of the people desirous of performing sacrifice.

Cakṣurdevānām uta martyānām, vision of the immortals as well as of the mortals.

Bhṛgubhiḥ, परिपक्वविज्ञानैः विपश्चिद्भिः, with highly knowledgeable learned persons. Also, with the fire-producers.

70. Repeated from XII. 2.

71. **Śatam** and **sahasram** in this verse mean innumerable.

72. **Āpṛna,** आपूरय, fill. **Uddṛṁha,** दृढीकुरु, दीपय वा, make firm, or illuminate.

73. **Ājuhvānaḥ,** अभिहूयमानः, being invited or invoked.

Supratīkaḥ, शोभनं मुखं यस्य, beautiful in appearance.

Svaṁ yonim, स्थानं, your place; abode; seat.

74. **Sumatim,** कल्याणमतिं, favour; grace; good-heartedness.

Viśvajanyām, सर्वजनेभ्यो हितां, beneficial to all people.

Kaṇvaḥ, मेधावी, the wise one.

Prapīnām, प्रकर्षेण पीनां, stout; well-cultivated.

75. **Parame Janman,** परमे जन्मनि, दिवे, in the highest place, the sky. 'द्यौर्वा अस्य परमं जन्म', the sky, verily, is its highest place. (Śatāpatha, IX. 2.3.39).

Avare sadhasthe, in the lower abode; in the mid-space. 'अन्तरिक्षं वा अवरं सधस्थं', the mid-space is its lower abode.

76. **Sūrmyā,** ऐश्वर्येण, with riches and splendour. Also, with the fuel wood. सूर्मी शब्दः काष्ठवाचकः।

Śaśvantaḥ, निरन्तरभाविनः, perpetual; continuous.

77. Repeated from XV. 44.

78. **Cittim,** चिन्तनं, thought; fire of thought.

Juhomi, offer oblations.

Vītihotrā, कामितयज्ञाः, deirous or lovers of sacrifice.

Viśvāhā, सर्वेषु दिनेषु; प्रत्यहं, every day; always.

Adābhyam, अनुपहतं, unobstructed; inviolable.

79. **Samidhaḥ,** समिन्धनाः, प्रदीपकाः, that which fuels. 'प्राणाः वै समिधः प्राणाः ह्येतᳪ समिन्धते', vital breaths are verily the fuel sticks, as they enkindle it (Śatapatha, IX. 2.3.44). According to Dayānanda, the seven metres, *gāyātrī* etc. are seven fuel sticks.

Saptā jihvāḥ, seven tongues. 'काली कराली च मनोजवा च विलोहिता चापि सधूम्रवर्णा। स्फुलिंगिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः।' (Muṇḍak Upa. I. 2).

Sapta ṛṣayaḥ, seven seers. Marīci etc. seven *ṛṣis*. According to Dayānanda, Prāṇa, Apāna, Vyāna, Samāna, Udāna, Devadatta and Dhanañjaya, are seven *ṛsis.*

Sapta dhāma, abodes. Seven metres, gāyatrī etc. 'छन्दाꣳसि वा अस्य सप्त धाम प्रियाणि', the metres are its seven pleasing abodes. (Śatapatha, IX. 2.3.44). According to Dayānanda, जन्म, नाम, स्थान, धर्म, अर्थ, काम, मोक्ष, are seven pleasing abodes.

Sapta hotrāḥ, सप्त होतारः, seven priests. Hotā, Praśāstā, Brāhmaṇācchaṁsī, Potā, Neṣṭā, Agnīdhra and Acchāvāk, are seven priests.

Saptadhā yajanti, worship you with seven types of sacrifices. Agniṣṭoma, Atyagniṣṭoma, Ukthya, Ṣoḍaṣī, Atirātra, Āptoryāma, and Vājapeya are the seven types of sacrifices.

Sapta yoniḥ, seven wombs. Seven layers of bricks (चिति) in the altar are seven wombs.

80. In this, and the following six verses names of Marūts are given. These may be considered adjectives also. These are forty nine in number, which, in legend, is the number of Maruts. Translations of these names are self-explanatory.

86. After enumerating the Maruts by name, a prayer is made: just as Maruts, the divine subjects, become followers of Indra, even so may the human subjects (people) become followers of this sacrificer.

87. **Apāṁ stanam,** दुग्धाधारं, the breast from which waters come.

Prapīnam, large; swelling with milk.

Dhaya, suckle. **Utsam,** spring (of sweet milk).

Sarirasya madhye, in the midst of flood.

Samudriyaṁ sadanam, ocean-abode; your abode that is ocean. Or, the abode that is in ocean.

88. **Ghṛtam,** आज्यं, clarified butter; ghee. Also, घृतं इति उदकनाम, water.

Yoniḥ, उत्पत्तिस्थानं, source of birth; or habitation; abode.

Śritaḥ, अवस्थितः, rests; dwells.

Dhāma, स्थानं, place; station.

Vṛṣabha, वर्षयिता, showerer of blessings.

Vakṣi, वह, carry. **Mādayasva,** rejoice.

89. **Madhumān ūrmiḥ,** रसवान् कल्लोलः, a wave of sweetness (of joy or bliss).

Ut ārat, rose up; sprang up.

Aṁśunā, प्राणेन, with the life or the vital breath. Also, किरणसमूहेन, with the beams of rays.

Amṛtatvam ānaṭ, अमृत भावं प्राप्नोति, turns it into *amṛta,* the nectar.

Amṛtasya nābhiḥ, ghee is the navel of immortality. Those who consume ghee properly, live long. But, घृतं means जलं also. Water is also a source of life if used judiciously.

Jihvā devānām, देवानां दिव्यगुणसम्पन्नानां जनानां जिह्वायां वर्तमानः, which goes to the tongues of the godly persons.

90. **Prabravāma,** स्तुमः, praise; sing praises of.

Namobhiḥ, with reverence. Also, अन्नैः, with foods.

Catuḥ śṛṅgaḥ gauraḥ, a four-horned *gaura,* (wild buffalo; Bos Gaurus), a symbol of extra-ordinary strength. Four horns, four vedas (Dayā.); four priests (Mahīdhara).

Avamīt, उद्गिरति, vomits. Also, emitted; ejected.

91. The sacrifice is symbolized as a bull *(vṛṣabhaḥ).* महो देवो मर्त्यान् आविवेश, has been interpreted differently. To some it is the sacrifice; to others it is Brahma; to others it is Āditya; to others it is the Śabda, the word.

According to Yāska : चत्वारि शृंगेति वेदा वा एत उक्तास्त्रयोऽस्य पादा इति सवनानि त्रीणि, द्वे शीर्षे प्रायणीयोदयनीये, सप्तहस्तासः सप्त छन्दांसि, त्रिधा बद्धस्त्रेधा बद्धो मन्त्रब्राह्मणकल्पैर्वृषभो रोरवीति। रोरवणमस्य सवनक्रमेण ऋग्भिर्यजुर्भि सामभिर्यदेनमृग्भिः शंसन्ति यजुर्भिर्यजन्ति सामभिः स्तुवन्ति। महो देव इत्येष हि महान् देवो यद्यज्ञो मर्त्यां आविवेशेत्येष हि मनुष्यानाविशति यजनाय, (Nir. XIII. 7); this great deity is the sacrifice; its four horns are the four vedas; three feet are the three *savans,* i.e. pressing out of Soma; two heads are the *prāyaṇīya,* and *udayanīya*; hands are the seven metres; three bindings are those of the *mantras, brāhmaṇa granthas* and *kalpa sutras;* its bellowing is the adoration with the Ṛks, worshipping with the Yajuḥs and praising with the Sāmans.

The grammarian Patañjali has interpreted it differently; the great deity is the word; four horns are *nāma* (nouns), *ākhyāta* (verbs), *upasarga* (prefixes), and *nipāta* (participles); feet are *bhūta* (past); *bhaviṣyat* (future) and *vartamāna* (present) tenses; two heads are *nitya* (agent) and *kārya* (object); seven hands are the seven cases; three bindings are at the breasts, throat and head; its bellowing is the making of sound.

There are several other interpretations also.

This is a strange imagination of an abnormal animal to attract the attention of the reader.

92. **Paṇibhiḥ,** व्यवहारज्ञैः स्तावकैः, praisers well-versed in

procedures or etiquette. Paṇis were a sort of traders, most probably the Phoenicians. The word *vaṇik* is derived from *paṇi.*

Gavi, in the cow; or in the earth.

Tridhā, in three shapes : milk, curd and butter.

Evil-intentioned *paṇis* had for their selfish ends polluted the healthy environments of the sky, mid-space and the earth, and Indra, Sūrya and Vena (Vāyu or Agni) restored to them their health giving power, i.e. *ghṛtam.*

93. **Arṣanti,** निःसरन्ति, flow out.

Hṛdyāt samudrāt, from the ocean that lies in the heart.

Śatavrajāḥ, running in hundreds of channels.

Ripuṇā nāvacakṣe, unnoticed by the foes.

Hiranyayaḥ vetasaḥ, the golden reed; celestial fire.

94. **Sarito na dhenā,** वाचः नद्यः इव, words like rivers. धेना इति वाङ्नामसु पठितम् ।

Antarhṛdā manasā pūyamānāḥ, being purified with the mind and the innermost heart.

Kṣipanoḥ, from a hunter. क्षिपति हिनस्ति इति क्षिपणुः व्याधः, one that kills or injures is *kṣipaṇuḥ.*

Mṛgāḥ, wild animals. **Īṣamāṇāḥ,** पलायमानाः, running away.

95. **Ghṛtasya dhārāḥ patanti,** the streams of ghee fall.

Prādhvane, विषम प्रदेशे, on uneven land; on the rapids.

Sindhoḥ vātapramiyaḥ iva, like the waves of a river; swift as the wind along a river.

Sūghanāsaḥ, शीघ्रगमना:, fast running.

Aruṣo na vājī, like a courser in good temper.

Kāṣṭhāḥ bhindan, bursting through the fences; or, running to the ends of the regions.

Yahvāḥ, great; large; huge.

96. **Samaneva yoṣāḥ,** like women at a fair or festival; like women of one mind.

Kalyāṇyaḥ smayamānāsaḥ, beautiful to look at and smiling.

Nasanta, reach (the fuel).

97. **Kanyāḥ iva vahatum etavāḥ,** like maidens going to a bridal feast. Or, maidens going to their husbands.

Añji añjānā, कमनीयं रूपं ज्ञापयन्त्य:, showing off their beautiful appearance or decorations.

98. **Abhyarṣata suṣṭutim,** come to listen to our this praise (prayer).

Ājim, यज्ञं, sacrifice; संग्रामं, battle; आज्यं, ghee; गव्यमाजिं, cow's ghee.

Imaṁ yajñaṁ nayata devatā no, O divinities take our this sacrifice there (in the yonder world, where we may enjoy its rewards).

99. **Dhāman,** धाम्नि, in your abode; under your shelter.

Viśvam bhuvanam adhi śritam, all the beings have found a shelter.

Samudre, hṛdi, āyuṣi antaḥ, in the ocean, in the heart, through out the life.

Apām anīke, उदकानां संघाते, on the surface of waters. Or, in the collision of waters (in the form of electricity).

Samithe, संग्रामे, in the battle.

Ābhṛtaḥ, स्थापितः, is placed; is established.

CHAPTER XVIII

In the seventeenth chapter formulas for ascending the altar etc. (चित्यारोहणादि मन्त्राः) were given. This eighteenth chapter contains mantras of the Vasordhārā ceremony, which means 'a shower of wealth'. The sacrificer pours four hundred and one oblations of ghee from a large ladle, while the Adhvaryu priest recites the mantras, which are to gain for the sacrificer all the temporal and spiritual blessings indicated therein.

In the first twenty-seven *kaṇḍikās* a prayer has been made for obtaining physical, material, mental and spiritual happiness and bliss through the sacrifice. Translations of these *kaṇḍikās* are mostly self-explanatory. Prayer has been made for fulfilment of two desires at a time, i.e. in pairs, such as वाजश्च मे प्रसवश्च मे, etc. . . 'Let a pair of two desires be joined with a conjuction च (*ca*, meaing 'and') just as a pair of a homeless lad and a maiden is joined for bliss.' (Mahīdhara).

1. **Śravaḥ,** knowledge acquired, **Śrutiḥ,** knowledge inspired.

Jyotiḥ, light **Svaḥ,** bliss; light that brings bliss.

Me yajñena kalpantām, अनेन यज्ञेन क्लृप्तानि भवन्तु, यज्ञो अस्मभ्यं एतेषां दाता भवतु, may be secured to me through sacrifice; may the sacrifice be granter of these things to us.

2. **Dakṣaḥ,** skill. ज्ञानेन्द्रियकौशलं, power of sense-organs.

Balam, कर्मेन्द्रिय कौशलं, strength of the organs of action, i.e. arms, legs, speech, and the reproductive organ.

3. **Parūṁṣi,** joints. **Śarīrāṇi,** extremities, fingers and toes.

Jarā, old age. **Āyuḥ,** my long life.

4. **Amaḥ,** न मीयते यत् तत् अमः, indomitablility.

Ambhaḥ, power; impetuousness; fruitfulness.

Jemā, जयसामर्थ्यं, capacity to win.

Varimā, largeness of progeny. **Prathimā,** largeness of assets.

5. **Jagat,** wealth that moves, cattle.

Viśvam, entirety; all round excellence.

Mahaḥ, greatness; brilliance.

6. **Sūṣāḥ,** good mornings. **Sudinam,** good day.

7. **Sūḥ,** control over family. **Prasūḥ,** power to beget.

8. **Vasīyaḥ,** comfortable housing.

9. **Sagdhiḥ,** सहभोजनं, feast with friends. **Sapītiḥ,** drinking with friends.

Audbhidyam, अन्यान् भित्त्वा उपरि स्थानं, pre-eminence; conquest.

10. **Akṣitam,** क्षयहीनः धान्यसंग्रहः, unexhausting stock of food-grains.

Akṣut, क्षुत् क्षुधा तस्याः अभावः, freedom from hunger.

12. Names of various types of grains and beans.

13. Names of several minerals.

14. **Vittam,** wealth obtained. **Vittiḥ,** wealth which is likely to be obtained; income.

Bhūtam, offsprings. **Bhūtiḥ,** plentiful wealth.

15. **Vasatiḥ,** accommodation; dwelling.

Emaḥ, aim. **Ityā,** ends.

Yatiḥ, approach.

16. In this and the following two verses oblations are offered to various deities, each joined with Indra. These mantras are called Ardhendra, half of which is Indra, and the other half is the other deity.

18. **Samāḥ,** deity.

19. This verse and the next contains the names of *grahas*, or Soma-cups, the pots in which Soma is poured, or offered.

21. In this verse, implements for crushing and pressing, straining, storing and pouring etc. of Soma are mentioned.

22 and 23 are in the context of Yajñakratu Homa.

24. In this verse the offerings are made with uneven numbers.

25. Multiplications of four are given in this verse, which is said to be the offerings with even numbers.

26 and 27 enumerate the cows and bulls of various age-groups and of various types.

28. According to Mahīdhara, names of months of the year have been mentioned in this verse in a fanciful way. Vāja, is Caitra; Prasava is Vaiśākha; Apija is Jyeṣṭha; Kratu is Āṣāḍha; Vasu is Śrāvaṇa; Aharpati is Bhādrapada; Mugdha is Āśvina; Vainaṁśina is Karttika; Āntyāyana is Margaśīrṣa; Bhauvana is Pauṣa; Bhuvanapati is Māgha; Adhipati is Phālguna. Prajāpati is the lord of the months. Such an interpretation seems to be far-fetched.

Yamanaḥ, controller.

29. This verse contains Kalpa offerings or the success libations. Repeated with some additions from IX. 21. With this, Vasordhārā mantras come to an end. Now seven verses of Vājaprasavīya offerings (*āhutis*), i.e. strength-quickening libations.

30. Repeated from IX. 5.

31. **Marutaḥ,** *maruts* are a special group of deities, 49 in number. Also, cloud-bearing winds.

Ūtiḥ, protection; help. **Avasā,** with protection.

Vājaḥ, power. Also, food.

32. **Sapta pradiśaḥ,** seven regions. Mahīdhara suggests that *pra* indicates the three worlds (लोकत्रयं), i.e. *pṛthivī, antariksa* and *dyauḥ,* and four regions, East, South, West and North.

Parāvataḥ, even beyond those. Mahīdhara interprets it as distant ones and explains that *mahaḥ, janaḥ, tapaḥ* and *satyam* are the four distant worlds beyond the three worlds.

Dhanasātau, in the process of obtaining wealth; or, in the distribution of wealth.

33. **Prasuvāti,** प्रापयति, procures. Also, प्रेरयतु, may urge us to donate.

Kalpayāti, समर्थयति, enables.

Āśāḥ, दिशः, regions. **Viśvāḥ,** सर्वाः, all.

35. **Payasā,** दुग्धेन, with the milk; रसेन वा, with the sap.

Saṁ sṛjāmi, संयोजयामि, I unite.

Vājam, बलं, strength. According to the commentators, and Dayānanda, अन्नं food.

36. **Payaḥ,** दुग्धं, रसं, जलं वा, milk, sap or water.

37. **Prasave,** प्रेरणे, at the impulsion of; being urged by.

Aśvinor bāhubhyām pūṣṇo hastābhyām, (in comparison I am a very weak person, so) with the arms of mighty Aśvins and with the hands of powerful Pūsan, I sprinkle you etc.

Sarasvatyai vācho, सरस्वत्याः वाचा, with the auspicious utterances of the sacred texts.

Yantuḥ yantreṇa, प्रजापतेः नियमेन, with the ritual prescribed under law.

38. With this and the next five verses twelve Rāṣṭrabhṛt oblations (sustainers of Kingdom) of ghee are offered. Offerings

are made in pairs, first to Gandharva, a male deity and second to Apsaras, female deities.

Gandharvaḥ, गां पृथिवीं धारयति यः सः, one who supports or sustains the earth.

In legend, *gandharvas* are male deities, patrons of fine arts, painting, singing and dancing etc. *Apsaras* are their female counterparts. Each *gandharva* has got more than one *apsaras*. In these six verses, six *gandharvas* and their several *apasaras* have been mentioned and offerings made to them. Offerings to gandharvas are made with the word *vāṭ* (वाट्) and to *apasaras* with the word *svāhā* (स्वाहा).

Ṛtāṣāṭ, ऋतं सत्यं सहते इति ऋताषाट्, sustainer of eternal law.

Ṛtadhāmā, dwelling in eternal law.

Oṣadhayaḥ, plants and herbs.

Brahma, intellect; by implication, intelletuals.

Kṣatram, heroism; by implication, noble warriors.

Mudaḥ, मोदन्ते जनाः याभिः ताः, with whom people are pleased or delighted. 'ओषधयो वै मुद ओषधीभिर्हीदं सर्वं मोदते', plants and herbs are *mudas* (delighters); all (people) are delighted with plants. (Śatapatha, IX. 4.1.7).

38. **Saṁhitaḥ,** संदधाति अहोरात्रे इति संहितः, one that joins the day with the night.

Viśvasāmā, विश्वं सर्वं समं करोति यः, harmonizer of all. Also, wearing the form of all *sāmans*.

Āyuvaḥ, fast-moving. Also, संयोजकाः, combiners, or याः मिश्रीभवन्ति ताः, that are mixed together.

40. **Susumnaḥ,** शोभनं सुम्नं सुखं यस्मात् सः, the bliss-bestower.

Sūryaraśmiḥ, सूर्यस्य एव रश्मयो यस्य, whose rays are those of the sun (not his own).

Bhekurayaḥ, भाः कुर्वन्ति याः ताः, those, that produce glow.

41. **Iṣiraḥ,** from √इषु गतौ, to move; quick-moving.

Viśvavyacāḥ, सर्वतोगमनः, going everywhere; all-pervading.

Ūrjaḥ, energies.

42. **Bhujyuḥ,** भुज्यन्ते सुखानि यस्मात्, provider of enjoyments. The sacrifice is *bhujyuḥ.*

Suparṇa, spreading its wings all over. Also, one of beautiful wings, i.e. having attractive paraphernalia,

Stāvāḥ, स्तूयते याभिः ताः, charities. 'दक्षिणाभिर्हि यज्ञः स्तूयतेऽथो यो वै कश्चन दक्षिणां ददाति स्तूयत एव सः', a sacrifice is praised for its charities; and one, who gives charities is also praised. (Śatapatha, IX. 4.1.11).

43. **Eṣṭayaḥ,** इष्यते कांक्ष्यते अभीष्टं याभिः ताः एष्टयः, with which the desired things are wished for; prayer for desired things.

44. **Upari gṛhāḥ,** whose abodes are above, i.e. in the yonder world.

Mahi śarma, महत् सुखं, great happiness. Also, विशालं गृहं, a very big house; a palace.

Atra, इह लोके, in this world.

45. **Samudraḥ,** समुद्द्रवन्ति आपः यस्मिन् सः समुद्रः, to which the waters go and are held therein; the ocean; the ocean in the sky.

Nabhasvān, नभः इति उदकनाम; (Nigh. I. 12). *Nabha* means water; full of water vapour.

Ārdradānuḥ, आर्द्रं वृष्ट्यवश्यायादिकं ददाति यः सः, one that gives moisture in the form of rain, dew etc.

Abhi mā vāhi, blow favourably towards me.

Śambhūḥ, bestower of bliss in this world.

Mayobhūḥ, bestower of bliss in the yonder world.

Avasyūḥ, अवं रक्षणं तत् सीव्यति यः सः अवस्यूः, provider of protection.

Duvasvān, दुवः अन्नं विद्यते यस्य स दुवस्वान्, having plenty of food.

46 and 47 Repeated from XIII. 22 and 23.

48. Bestow lustre on the Brāhmaṇas (intellectuals) in our society, on the Kṣatriyas (warrior-administrators), on the Vaiśyas (entrepreneurs) and the Śūdras (labourers). Śūdras are not to be lustreless, not to be deprecated.

49. **Brahmaṇā vandamānaḥ,** praising you with hymns of the Vedas.

Aheḍamānaḥ, not hostile (towards us).

Uruśaṁsa, बहुप्रशंसित, praised by multitude

Mā pramoṣīḥ, मा चोरय, do not steal or take away.

50. **Svarṇa,** स्वः न, like *svaḥ. Svaḥ* is light, bliss and heaven. The Āditya, sun is called *svarna,* as it is like light, bestows joy, and dwells in the heaven.

Svarṇa, is also gold.

51. **Śavasā,** बलेन, with strength.

Vayasā, with vigour; धूमेन, with smoke; अन्नेन, with food.

Bradhnasya, आदित्यस्य, of the sun. Also, of the brightness.

Viṣṭapam, लोकं, स्थानं, abode; the world.

Nākam, the place of no sorrow. **Svaḥ**, the world of bliss.

52. **Pakṣau,** two wings.

Patatriṇau, उत्पतनशीलौ, capable of flying high.

Apahaṁsi, दूरे प्रक्षिपसि, you throw far away.

Patem, उत्पतेम, may fly up to; reach.

Sukṛtāṁ lokam, पुण्यकृतां लोकं, to the world of virtuous people.

Prathamjāḥ, first born.

53. **Induḥ,** from √इदि परमैश्वर्ये, to be in abundant luxury. Also, bestower of bliss.

Śyenaḥ, शंसनीयगतिः, whose movements or actions are praiseworthy. Also, श्येनवत् पराक्रमी, aggressive like a hawk.

Ṛtāvā, protector of right, or of sacrifice.

Hiraṇyapakṣaḥ, हिरण्यं सुवर्णं, तन्निर्मितौ पक्षौ यस्य, one with golden wings.

Śakunaḥ, शक्तिमान्, powerful. **Bhuraṇyuḥ,** nourisher.

Mā mā hiṁsīḥ, मां मा हिंसीः, do not injure me.

54. **Mūrdhā,** शिरःस्थानीयः, head as if.

Ūrk, रसः, सारः, sap; substance; energy.

Viśvāyuḥ, सर्वेषां प्राणिनां आयुः, life of all beings.

Pathe, मार्गाय, to you, O our path. The way that leads to heaven or to bliss.

55. **Adhi mūrdhan,** मूर्ध्नः अधि उपरि, on the head.

Śritaḥ, आश्रितः, sheltered.

Apsu āyuḥ, (your life is) in the waters.

Vṛṣṭyā ava, save us with rains.

A prayer has been made to the fire for rains. From the sacrificial fire clouds are formed; from clouds comes the rain.

56. **Bhṛgubhiḥ,** दीप्यमानैः, by the shining, brilliant. परिपक्वविज्ञानैः, by the perfectly learned.

Yajñaḥ iṣṭaḥ, the sacrifice has been performed.

Draviṇa iha āgameḥ, O riches (wealth), may you come here.

57. **Svagā,** स्वयं गमनशीलं, moving by itself; spontaneous.

Haviḥ, offering; homage; oblation.

58. **Ākūtāt,** आकूतो नाम प्राङ्मनसः प्रवृत्तेः आत्मनः धर्मः मनःप्रवृत्ति हेतुः, *ākūta* is the intent of the soul preceding the action of mind; intention.

Hṛdaḥ; from the heart; from the intellect.

Manasaḥ, from the mind.

Cakṣuṣaḥ, from the eye; by implication, from any of the sense-organs, eye etc. 'The action of the creator Lord' is to be added to the text to make the meaning complete.

59. There are three variations of the text with the word सधस्थ, सधस्थं and सधस्थाः (the last one in the Atharva veda, VI. 123. I).

Sadhastha, O place of sacrifice. Also, O sacrificer.

Śevadhim, सुखनिधिं, treasure of happiness.

Anvāgantā, अनु आगन्ता, coming just after you; following you.

Yajñapatiḥ, यजमानः, the sacrificer.

Jānīta, recognize (him).

Parame vyoman, उत्कृष्टे व्योम्नि, in the celestial region; in heaven.

60. **Vida rūpam asya,** take note of his face or form; know his shape, so that you may recognize him.

Āviḥ kṛṇavātha, प्रकटीकुरुत, disclose it; grant it (to him).

Iṣṭāpūrte, श्रौतस्मार्तकर्मफले, reward for the deeds prescribed by the Śruti and by the Smṛtis.

Devayānaiḥ pathibhiḥ, by the godly paths; paths along which godly people travel.

61 and 62. Repeated from XV. 54-55.

63. **Prastareṇa,** स्रुगाधारभूतेन दर्भमुष्टिना, with the bunch of grass on which spoon is placed. This grass is placed upon the *kuśā* grass covering the altar.

Paridhinā, with the fencing woods. Three sticks about half a metre in length.

Srucā, with the spoon, used for pouring ghee in the sacrificial fire.

Vediḥ,, altar. **Darbha,** *kuśā* grass.

64. **Parādānam,** charity given to other poor or disabled persons.

Dattam, gifts given to close relations, wife, son, daughter, son-in-law etc.

Pūrtam, money spent for public good, such as construction of wells, charitable guest houses, feeding the poor, planting the trees etc.

Dakṣinā, fees for priests.

Vaiśvakarmaṇaḥ agniḥ, विश्वकर्मा एव अग्निः, Agni, that is Viśvakarmā Himself.

65. **Anapetāḥ,** अनुपक्षीणाः, never-exhausting.

66. **Āsan,** आस्ये, मुखे, in the mouth.

Gharmaḥ, from √घृ क्षरणदीप्त्योः, to trickle or to shine; the cloud or the sun.

Arkaḥ, अर्चनीयः पूज्यः, deserving worship.

Tridhātuḥ, त्रयो धातवो ऋग्यजुःसामलक्षणा यस्य, having three elements of Ṛk, Yajuḥ and Sāma.

Rajaso vimānaḥ, रजः उदकं, तस्य निर्माता, producer of water. विमिमीते इति विमानः, one that makes is called *vimānaḥ.*

67. **Pāñcajanyāḥ,** पञ्चजनेभ्यः हिताः, beneficial for the five categories of men.

Jīvātave, चिरं जीवनाय, for a long life.

Suva, प्रसुव, प्रेरय, urge us; guide us; lead us.

I have studied Ṛk, Yajuḥ and Sāma Veda.

68. **Vārtrahatyāya,** वृत्रस्य हनने समर्थं यत् तस्मै, for the strength with which Vṛtra (the nescience) could be destroyed.

Śavase, बलाय, for the vigour or strength.

Pṛtanāṣāhyāya, पृतना शत्रुसेना सह्यते अभिभूयते येन तस्मै, for the might with which the enemy forces can be defeated.

Tvā āvartayāmasi, we make you turn to us; we call you to come to us.

69. **Sahadānum,** सहो बलं ददाति यः तम्, to one who arouses our strength, i.e. the enemy.

Kṣiyantam, आगच्छन्तं, coming close or coming forward.

Kuṇārum, क्वणति दुर्वचो वदति यः तं, to one. who shouts abuses.

Piyārum, to one that causes injury; violent.

Ahastam, having disarmed him. **Apādam,** making him footless, i.e. giving him no chance to run away.

Tavasā, बलेन, by force.

70. Repeated from VIII. 44.

71. **Mṛgaḥ,** मृत्युं गमयति यः, one that sends to death, सिंहः व्याघ्रो वा, a lion or a tiger. Also, मृत्युं गच्छति यः, one that goes to death, a deer or any small animal in general.

Na, इव, like.

Kucaraḥ, कुत्सितं चरति यः, one that behaves badly.

Giriṣṭhāḥ, living in mountainous terrain.

Parāvataḥ parasyāḥ, दूरतरात् देशात्, from far far away.

Sṛkam, सरणशीलं, sharp-cutting.

Saṁśaya, having whetted or sharpened.

Pavim, वज्रं, thunderbolt. **Nudasva,** drive away.

Tāḍhi, ताडय, hit them; kill.

Mṛdhaḥ, संग्रामेभ्यः, from battles.

72. **Suṣṭutiḥ,** शोभनाः स्तुतीः, fine praises.

73. **Pṛṣṭaḥ,** sought by the seekers.

Sahasā, with vigour. **Riṣaḥ,** वधात्, from killing.

74. **Kāmam,** अभिलाषं, things that we desire.

Aśyāma, प्राप्नुयाम, may we obtain.

Ūtiḥ, protections. ऊतिभिः, with your protection.

Rayivaḥ, धनवन्, O rich one! **Vājam,** अन्नं, food.

Dyumnam, सुखं, happiness.

75. **Uttānahastāḥ,** अबद्धमुष्टिकाः, open-handed; liberal.

Rarimā, ददिम, have given to you.

Namasā, प्रणिपातेन, with reverence; humbly.

Asredhatā, from √स्रिध गतौ, to move; unmoving; अनन्यगतेन, faithful only to you.

Manmanā, विजानाति येन, with which proper knowledge is gained. Or, देवमहिमानं जानाति येन, with which the might of deities is realized.

76. **Dhāmacchad,** धामानि छादयति यः सः, छादनं न्यूनानां पूरणं अतिरिक्तानां समीकरणम्, one who levels the places; levelling means filling the pits and cutting the ridges.

Brahmā, Lord of knowledge.

Bṛhaspati, the Lord Supreme.

Viśve devāḥ, all the bounties of Nature.

Subhe, शुभे स्थाने, in auspicious environments.

77. Repeated from XIII. 52.

CHAPTER XIX

According to the ritualists, the Chapters XIX-XXI contain formulas for the Sautrāmaṇī yajña. This sacrifice is prescribed for a king, who has been dethroned to procure his restoration; as a means of obtaining general eminence; for a Kṣatriya to assure victory; for a Vaiśya to acquire cattle and wealth. It consists mainly of the offering to the Aśvins, Sarasvatī and Indra, of *surā*, a fermented drink made with *śaṣpa* (young grass), *tokman* (green barley), *lājā* (parched grain) and *māsara* (a mixture of rice and *śyāmāka* i.e. millet, boiled in water). The name of the sacrifice is derived from Sutrāmā (Indra, the great protector).

1. This verse refers to Soma. In legend, Soma is a particular plant, which was cut, crushed, pressed and the juice was strained. This juice had an exhilarating or gladdening effect more or less like that of marijuānā. This was drunk at sacrifices. Now Soma plant or creeper is extinct ; at least no one recognizes it.

Dayānanda has interpreted Soma as a physician. Mahīdhara interprets this verse as if it is addressed to *surā*, the wine. There is not a word in the text to suggest *surā*.

Tīvrām, तीक्ष्णां, pungent; strong.

Soma, juice of Soma plant; curative extract.

Aśvibhyām, the twin-healers. In legend, they are the physicians of gods, who have effected many a marvellous cure. They are always mentioned as a pair. We can interpret them as physicians and surgeons.

Sarasvatī, deity of learning and arts. In Yajurveda, she is mentioned as a doctress also.

Sutrāmṇe, to the good protector.

2. **Pari ṣiñcata,** serve, distribute.

Sutam, which has been pressed out.

Adribhiḥ, ग्रावभिः, with pressing stones.

Mahīdhara has brought *surā* in this verse from nowhere.

Dadhanvān, धारितवान्, has placed; has deposited.

Naryaḥ, नरेभ्यो हितः, benefactor of men.

3. **Pūtaḥ,** clarified, strained; filtered.

Pavitreṇa, with the strainer.

Pratyaṅ, forward. **Prāṅ,** backward.

Yujyaḥ, suitable; fitting.

Vāyoḥ pavitreṇa, strainer of air; pneumatic filter.

4. **Sūryasya duhitā,** daughter of the Sun, the Dawn. श्रद्धा वै सूर्यस्य दुहिता, *Śraddhā,* Faith. (Uvaṭa).

Vāreṇa, with the sieve; वारयति दोषान् यत्।

Śaśvatā, सनातनेन, with the eternal.

Tanā, विस्तृतेन, with the vast; large.

5. **Surayā,** with sura, wine; with invigorating fluid.

Pavate, पवित्रीकरोति, purifies. Also, जनयति, produces.

Brahma, intellectual power. **Kṣatram,** power of fighting. **Tejaḥ,** कान्तिः, lustre; radiance.

Indriyam, faculties of sense-organs.

Śukreṇa, शुद्धेन, with the sparkling (drinks).

Deva, O Lord. **Devatāḥ,** the enlightened ones.

Rasena, रसेन युक्तं, delicious.

6. Repeated from X. 32.

7. In this verse Surā and Soma, both are mentioned.

Nānā, पृथक्-पृथक्, separate.

Sadaḥ, स्थानं, place.

Mā saṁ sṛkṣāthām, let you two not mix together. Perhaps drinking *surā* and *soma* at a time or by the same person was discouraged.

Surā, wine, liquor. सोमवल्ल्यादि लता, Soma creeper or the like. (Dayānanda).

Śuṣmiṇī, शुष्मं बलं अस्या अस्ति, सा, one that has got strength; strong; invigorating.

Somaḥ, शान्तः, calm; tranquilizer.

Svāṁ yonim, your own place; abode. कारणं, your own origin or principle. (Dayā.).

8. The Soma is addressed to in this verse.

Upayāmagṛhīto' si, you have been taken on a base, i.e. you have been taken in a cup, called Antaryāma. This cup of Soma juice is drawn in the morning. This expression occurs at many places in the Yajurveda. (Griffith).

Āśvinaṁ tejaḥ, brilliance of the sun and the moon. Dayānanda interprets *aśvins* as a pair of the sun and the moon. Also, brilliance of the two healers.

Sārasvataṁ vīryam, manly vigour of Sarasvatī. (Mahīdhara). Manly vigour will be inappropriate in a female. It will be better to translate it as manly vigour of Sarasvān, a deity of knowledge, or a knowledgeable person. Dayānanda interprets it as 'the might of Vedic speech'. Also, वीर्यं सामर्थ्यं, capability.

Aindram balam, might of the resplendent Lord.

Tejaḥ, vīryam and **balam** have been made to correspond with *moda, ānanda* and *mahas.*

9. **Manyuḥ,** मानसं प्रज्वलनं कोपः, anger; wrath; enthusiasm.

Sahaḥ, पराभवकारि बलं, conquering power.

10. **Viṣūcikā,** व्याध्यधिष्ठात्री देवता, a deity presiding over infectious diseases. Also, a certain disease; cholera.

Imam aṁhasaḥ pātu, may protect this man (the sacrificer) from harm, or from sin, or from sickness.

11. **Ahatau pitarau mayā,** my parents have not been killed by me. यो हि प्रत्युपकर्तुमसमर्थः तेनैव मातापितरौ हिंसितौ भवतः, by him are the parents killed or injured who is unabale to reciprocate the good done by the parents to their children.

Saṁpṛcaḥ, संयोजकाः, uniters.

Vipṛcaḥ, वियोजकाः, separators.

12. **Vācā,** वेदवाण्या, with the sacred speech of the Vedas. Or, with a soothing speech.

Indriyāṇi, इन्द्रियाणां सामर्थ्यं, strength of the sense-organs.

13. Ingredients for preparing liquor are mentioned in this and the following three verses and are symbolized for praiseworthy things, such as grass-shoots are the symbols of Dīkṣā, consecration and so on.

Śaṣpa, fresh grass shoots. Also, germinated wheat. **Tokma,** germinated corn. Also, germinated barley.

Lājāḥ, parched grain (paddy, corn etc.).

Somasya krayasya, acquisition of mental happiness. Or, purchase of Soma plants.

Madhu somāṁśavaḥ, honey is the symbol of *soma* (spiritual bliss) drops.

14. **Nagnahuḥ,** सर्जत्वक्, त्रिफला, शुण्ठी, पुनर्नवा, चतुर्जातक, पिप्पली, गजपिप्पली, वंशावका, बृहच्छत्रा, चित्रकेन्द्र, वारुणी, अश्वगन्धा, धान्यक, जीरकद्वय, हरिद्राद्वय, विरूढयव व्रीहयः एकीकृताः नग्नहुः, these condiments and medicinal herbs mixed together with germinated wheat and barley are called *nagnahuḥ.*

Māsaram, शष्प, तोक्म, लाज, नग्नहून् व्रीहिश्यामाकयोश्चरू बहुजले पक्त्वा शष्पादि चतुर्णां चूर्णैः संसृज्य स्थापयेत्। एतत् द्वयं चूर्णाचामरूपं मासरम्, fresh grass shoots, germinated grain, parched grain alongwith *nagnahuḥ* are to be boiled in sufficient water and a concoction to be made; then powdered wheat and *śyāmāka* are to be mixed; this mixture is called *māsaram.* Kept for some time to ferment, it turns into liquor.

Upasad, अतिथिः, guest (Dayā.). Also, services; or sieges (seats) for guests.

Mahāvīrasya, of a great and brave person. (Dayā.). Also, of the cauldron.

15. **Parisrut,** परितः सर्वतः स्रवति यत्, that which flows out from all sides; milk. Also, a kind of beer, prepared from herbs concocted and fermented.

Indra, the aspirant, who seeks realization of the Supreme.

16. **Āsandī,** मञ्चिका, stool; wooden chair.

Rājāsandī, king's throne.

Surādhānī kumbhī, a pitcher in which liquor is kept.

Antaraḥ, the mid-space. Also, interval between the two altars.

Kārotaraḥ, सुरापावनचालनी, filtering cloth (for straining liquor).

17. **Saṁ āpyate,** प्राप्यते, is obtained. Or, is indicated; is understood.

Indriyam, that of Indra; of the resplendent Lord. Also, वीर्यं, manly vigour.

Yūpaḥ, a stake, to which a victim is fastened.

Praṇītaḥ, is built; is carried forward; is meant or indicated.

18. **Havirdhānam,** the store, where sacrificial supplies are kept.

Āgnīdhram, the place where sacrifical fire is kindled; sacrificial fire-place.

Sadaḥ, seat. **Gārhapatyaḥ,** householder's fire.

Patnīśālam, wife's mansion.

19. **Praiṣebhiḥ,** by being obedient. Also, by orders, the liturgical directions given by a superior priest to his assistants.

Āprīḥ, a class of propitiatory hymns, addressed to Agni in various forms and titles.

Prayāja, fore-offerings. Offerings of ghee offered before the chief sacrifice.

Anuyāja, after-offerings, offered after the chief sacrifice.

Vaṣaṭ kāraiḥ, saying *vaṣaṭ* when offering sacrifical oblations.

Āhuti, a sacrificial oblation, offered with the words *svāhā* or *vaṣaṭ* or *veṭ*.

The commentators suggest that by implication it must be rendered like this : प्रयाजैः प्रयाजान्, अनुयाजैः अनुयाजान् वषट्कारैः वषट्कारान् आहुतिभिः आहुतीः।

Dayānanda interprets the verse as under :

By ordering one gets servants, by pleasing actions one gets pleasing attendants, by good implements of sacrifice one gets favourable materials of sacrifice and by performance of sacrifice one get oblations.

20. **Puroḍāśa,** a mass of ground rice made into a rice cake, something like *iḍlī* of South India. Also, any oblation offered in sacrificial fire.

According to the commentators, this verse is to be interpreted as पुरोडाशैः पुरोडाशान्, हविर्भिः हवींषि, छन्दोभिः छन्दांसि, सामिधेनीभिः सामिधेनीः, याज्याभिर्याज्याः, वषट्कारैः वषट्कारान्।

Sāmidenīḥ, *mantras* with which the sacrificial fire is kindled.

Yājyā, *mantras* recited by the *hotā,* when oblations are poured into the fire.

21. **Āmikṣā,** पयस्या, whey. उष्णे दुग्धे दध्नि क्षिप्ते घनभाग आमिक्षा, शिष्टं वाजिनं, when curd is mixed in boiling milk, the resultant solid part is *āmikṣā* and the rest is called *vājinam.*

Karambhaḥ, gruel. **Parīvāpaḥ,** roasted rice. Also, soured milk. Also, हविष्पंक्तिः, a series of oblations.

22. **Kuvalam,** कोमलं बदरीफलं, jujube fruit.

Parīvāpa, roasted rice. **Upavākāḥ,** यवाः, barley.

23. **Karkandhūni,** small jujube fruit.

Saumyasya, सोमस्य सारस्य, of the curative essence. Also, Soma's pap; चरोः, of an oblation of rice, barley and pulse boiled with butter and milk.

24. **Stotriyaḥ,** a verse of eighty syllables used in certain ceremonies.

Āśrāvaya, Adharyu's call to the Agnīdhara : *'āśrāvaya'* (i.e. bid here).

Pratyāśrāvaḥ, the answer by the Agnīdhara : *'astu śrauṣaṭ'.*

Dhāyyā, a particular type of verse.

Pragātha, a combination of two verses in different metres

25. **Uktha,** recitation of praise-songs.

Nivid, small invocations.

Praṇavaḥ, ओङ्कारः, the sound 'Om'

Śastra, a type of praise-song.

26. **Āptam,** प्राप्तं, is obtained.

27. **Vāyavyaiḥ,** वायव्यानि सोमपात्राणि, with wooden cups (for Soma juice).

Satena, वैतसं पात्रं सत इत्युच्यते, with cane-basket.

Droṇakalaśa, big storing vat (for Soma juice).

Kumbhīm, pitcher; small jar.

Ambhṛṇau, पूतभृत् आधवनीयौ, two vessels. called *pūtabhṛt* and *ādhavanīya,* for cleansing and filtering Soma juice.

Sthālī, cooking pot.

29. **Iḍā,** स्तुतिः, praise.

Sūktavākaiḥ, with pleasing utterances.

Śaṁyunā, by calmness. **Patnīsaṁyāja,** pleasing response from wife. Also, oblations for wives of gods.

Saṁsthām, consummation; concluding form of Soma sacrifice. Also, good establishment.

30. **Vratena,** by observing a vow.

Dīkṣā, consecration. **Dakṣiṇā,** expertise; also, priestly guerdon.

Dakṣiṇā śraddhām, दक्षिणया श्रद्धां, by expertise the faith.

Satyam, सत्यं ज्ञानं, अनन्तं ब्रह्म, true knowledge. Or, the eternal Supreme.

31. **Brahmaṇā,** प्रजापतिना, by the Creator. Or, by the learned intellectual persons.

32. **Surāvantam,** one provided with delightful drinks; with intoxicants; with liquor.

Hinvanti, वर्धयन्ति, speed up.

Namobhiḥ, by offerings of devotional bliss. Or, with foods.

Svarkāḥ, शोभनोऽर्कोऽर्चनं मन्त्रा वा येषां ते, those whose worship or verses of praise are good. 'अर्को देवो भवति यदेनमर्चन्ति अर्को मन्त्रो भवति यदेनेनार्चन्ति अर्कमन्नं भवत्यर्चति भूतान्यर्को वृक्षो भवति संवृतः कटुकिम्नः' (Nirukuta, V. 4). Arka may mean God, a hymn, the food, or a tree.

Madema, may we make him (Indra) rejoice.

33. The commentators interpret this verse as addressed to *surā,* while it can easily be interpreted as addressed to Soma.

Soma, a plant with intoxicating and gladdening juice, considered to be having medicinal properties; cure-plant.

Surayā sutasya, brewed with liquor.

Jinva, प्रीणीहि, delight.

34. According to legend, Namuci, the son of Asura, was a friend of Indra. He used to drink Soma and Surā with Indra, and he drank the manly strength of Indra with these drinks. Now Indra became powerless. He explained his misery to the two Aśvins, the physicians of the gods, and Sarasvatī, the divine doctress. They gave him a thunderbolt made with water's foam, with which Indra cut off the head of Namuci.

Namuci, न मुञ्चति इति नमुचिः, a vicious devilish disease; an incurable disease; an addiction.

Āsurāt, असुरपुत्रात्, from the son of Asura (Namuci).

Indriyāya, for recouping the power of sense-organs.

Śukram indum, bright (sparkling) and delightful.

35. **Riptam,** लिप्तं, is clinging here.

Rasinaḥ, रसवतः, of the delightful; juicy.

Sacībhiḥ, कर्मभिः, by his actions.

Śivena manasā, शुद्धेन चित्तेन, with pure and unblemished thought or mind.

Somam, cure-juice; juice of Soma plant.

36. According to the ritualists, here follow the formulas (*mantras*) for oblation and prayer to the Fathers or the Manes of the departed ancestors.

Svadhā, oblation; food. Also, an exclamation like *svāhā*, *vaṣaṭ* and *veṭ* to be pronounced while pouring an oblation in the fire.

Svadhāyibhyaḥ, स्वधां प्रति गमनशीलेभ्यः, to those who are in quest of food.

Namaḥ, reverence; homage. Also, food.

Akṣan, भक्षितवन्तः, have eaten.

Śundhadhvam, शुद्धाः भवत, be cleansed.

37. **Somyāsaḥ,** सोमसम्पादिनः, drinkers of Soma juice (cure-juice).

Vyaśnavai, प्राप्नुयाम्, may obtain (full life span).

38. **Pavase,** purify. **Āsuva,** प्रापय, grant us.

Urjam iṣaṁ ca, vigour and food.

Ducchunām, wicked dogs; evil despicable persons.

39. **Devajanāḥ,** देवा:, enlightened ones. Or, देवानुगामिनो जना:, godly persons.

Manasā dhiyaḥ, my thoughts along with my mind. Or, my actions along with my thoughts.

40. **Deva dīdyat,** हे दीप्यमान देव, O shining deity; O refulgent Lord.

Śukreṇa pavitreṇa, with a pure and bright strainer.

Kratūn Kratvā, our sacrifices with actions (may you purify).

41. **Pavitram,** पवित्रकारिणी शक्ति:, the purifying power.

Arciṣi, in your bright glow.

Antarā, अन्त: मध्ये, in the middle.

Brahma, knowledge; prayer; Lord Supreme.

42. **Vicarṣaṇiḥ,** द्रष्टा कृताकृतज्ञ:, beholder; cognizant of our commissions and ommisions.

Pavamānaḥ, the purifier Lord. Also, Soma juice being filtered through a strainer.

43. **Pavitreṇa savena ca,** with your purifying power and with your impulsion.

Viśvataḥ, सर्वत:, from all sides.

44. According to the commentators, this verse is a *prahvalikā*, an enigma, in which it is not clear to whom it is addressed. They have speculated that it might have been addressed to Surā kumbhī, a wine-jar, and Punatī devī is the cleanser of wine; or, it may be Sautrāmanī speech or Ukhā, the fire-hearth. We have interpreted it in the context of Sarasvatī, the Divine Speech.

Tanvaḥ, शरीराः, bodies; forms.

Punatī, पावनं कुर्वाणा, purifying; cleansing.

Sadhamādeṣu, सह मदन्ति यत्र, तेषु यज्ञस्थानेषु, where people get together and rejoice; places of sacrifice; Or, any other festive gathering.

45. **Samānāḥ,** तुल्याः, equal; of equal status.

Samanasaḥ, तुल्यमनस्काः, friendly to each other; of accordant thought.

Svadhā namaḥ, shelter and food.

Yama rājye, यमस्य राज्यं यत्र तत्र, in a kingdom where there is rule of law; in a well-regulated state. Also, in the kingdom of Yama, the god of death; in the yonder world.

46. **Jīvāḥ jīveṣu māmakāḥ,** people among living people who favour me, or belonging to me; closely related to me.

Śrīḥ, splendour; wealth and reputation. May they continue to support me.

47. **Sṛtī,** द्वौ मार्गौ, two paths; two ways of life.

Martyānām, for men to follow.

Pitṝṇām, of our elders; of our fathers or manes.

Pitaraṁ ca mātaraṁ ca antarā, भूलोक द्युलोकयोः मध्ये, between the father and the mother, i.e. heaven and earth.

48. **Prajananam,** प्रजोत्पादकं, producer of children.

Daśavīram, bestower of ten brave sons. Or, 'प्राणाः वै दश वीराः प्राणानेव आत्मन् धत्ते', ten vital breaths. (प्राण, अपान, व्यान, उदान, समान, नाग, कूर्म, कृकर, देवदत्त, धनञ्जय), are verily the ten heroes; he incorporates them within him. (Śatapatha, XII . 8.1.22). The vital breaths improve health.

Sarvagaṇam, whole of my clan. Also, with all parts of my body. 'अङ्गानि वै सर्वे गणाः', the parts of the body are all the clan.

Sanim, सनति ददाति इति सनिः, granter or bestower of.

Ātmasani, bestower of self or of spirit.

Lokasani, लौकिकं सुखं ददाति यत् तत्, bestower of material wealth. Also, bestower of fame.

Abhayasani, bestower of freedom from fear, i.e. security.

Dhatta, may you all (plural), God and all the bounties of Nature confer. Also, O *pitaraḥ,* elders (or the departed fathers).

49. **Avare, parāsaḥ, madhyamāḥ,** lower, high and the middle (category). Or, dwelling on earth, in the sky and in the mid-space.

Somyāsaḥ, delightful. Also, drinkers of Soma.

Asuṁ ya īyuḥ, those who have obtained life. Also, who have gone to the world of spirits; those who, have been reduced to the vital breaths.

Avṛkāḥ, अवृकस्वभावाः, who are not of a wolf-like nature, i.e. kind hearted. Also, नास्ति वृकः, शत्रुर्येषां ते, अनमित्राः, those who have no enemies.

50. **Navagvāḥ,** नवां गां गच्छन्ति ये ते, those who traverse a new path; explorers.

Āṅgirasaḥ, radiant with knowledge. Also, the descendants of Aṅgiras.

Atharvāṇaḥ, firm on principles. Or, the descendants of Atharvan.

Bhṛgavaḥ, illuminated with knowledge. Or the descendants of Bhṛgu.

51. **Vasiṣṭhāḥ,** ये अतिशयेन धनिनः, those who are very rich. Also, those who have full control over themselves.

Anūhire, अनु ऊहिरे, अनुवहन्ति, प्राप्नुवन्ति, obtain; or arrange.

Somapītham, सोमपानं, Soma drinking feast. Or, devotional congregation.

Yamaḥ, controller of the universe. Also, deity presiding over death.

Uṣannuṣadbhiḥ, कामयमानः कामयमानैः सह, desirous with disiring ones.

Pratikāmam, यथाकामं, as much as he desires.

52. **Pracikitaḥ,** from √कित ज्ञाने, to know, reputed for wisdom; or reputed as wisdom itself.

Rajiṣṭham, ऋजुतमं, most straight or easy.

Neṣi, नयसि, lead (us).

Indo, हे इन्दु, सोम, O bestower of bliss. Also, moon; Soma plant.

Ratnam, रमणीयं यज्ञफलं, enjoyable reward of sacrifice.

Dhīrāḥ, धीमन्तः, ध्यानवन्तः, wise; meditating.

53. **Paridhīn,** enclosures. Or, परिधयो यज्ञोपद्रवकारकाः, those who disturb sacrifices; enemies.

Aporṇu, अपोर्णुहि अपगमय, remove; cast away.

Avātaḥ, नास्ति वातो यस्य, वातादिभ्यः उपद्रवेभ्यः रहितः, free from disturbances such as winds etc. ; undisturbed.

Naḥ maghavā bhavā, भव, be rich for us; grant riches to us.

54. **Dyāvāpṛthivī ātatantha,** you have spread out heaven and earth; you have made heaven and earth firm; you have spread yourself through heaven and earth.

Pitṛbhiḥ saṁvidānaḥ, accordant with the elders or Fathers or manes.

55. **Barhiṣadaḥ,** बर्हिषि दर्भे यज्ञे वा, seated on grass-mats; seated at the sacrifice. Or, seated in the assemblies.

Arvāk, down; here. **Ūtī,** ऊत्या, with protection.

Cakṛmā, we have prepared. **Juṣadhvam,** enjoy them.

Śantamena, with the pleasing; health-giving.

Śaṁ yoḥ, शं योः शामनं रोगाणां, यावनं भयानां, curing the diseases and removing the fears.

Arapaḥ, 'रपो रिप्रमिति पापनामनी भवतः' *rapa* and *ripra* mean sin; अरपः, free from sin, or fault.

56. **Suvidatrān,** कल्याणदानान्, liberal and good donors.

Napātam, न विद्यते पातो यस्मिन्, where there is no fall or failing; sure success.

Viṣṇoḥ vikramaṇam, यज्ञो वै विष्णुः, spreading of sacrifice.

Sutasya pitvaḥ, सोमस्य पानं, drink of gladdening juice, or Soma juice.

57. **Upahūtāḥ pitaraḥ,** the elders or the Fathers have been invited.

Somyāsaḥ, those with sweet or mild temperament. Also, who are fond of Soma.

Śruvantu ādhibruvantu, may they listen to us and talk to us; be acquainted with our problems and guide us.

Nidhiṣu, निहितेषु, placed upon; Or, the treasures.

58. **Agniṣvāttāḥ,** गृहीताग्निविद्याः, experts in the use of fires. Or, अग्निना स्वात्ताः स्वादिताः, consumed by the fire. (Mahīdhara).

Svadhayā madantaḥ, अन्नेन तुष्टाः, delighted with food.

59. **Sadaḥ sadaḥ,** well-versed in parliamentary manners; those who have been occupying seats in the assemblies.

Supraṇītayaḥ, शोभना नीतिर्न्यायो येषां ते, makers of good laws.

Attā, अत्त भक्षयत, eat. **Prayatāni barhiṣī,** spread out on mats.

Sarvavīram, सर्वे वीराः पुत्राः यत्र तम्, wherein there are all sons or all brave.

60. Svarāṭ, स्वयमेव राजते इति स्वराट्, the sovereign Lord. Also, यम:, the deity of death.

Asunītim, अमून् प्राणान् नयति इति असुनीतिः प्राणयुक्ता चिरकालजीवनी, long-lasting.

Tanvam, शरीरं, body.

Yathāvaśam, well under control. Or, यथाकामं, as he likes.

61. **Nārāśaṁse,** in the work undertaken for the benefit of all men. Also, in a cup containing Soma juice dedicated to Narāśaṁsa, Agni, praised by men.

Ṛtumataḥ, ऋतुसंयुक्तान्, careful about seasons.

Suhavāḥ, easy to call; responding promptly to our calls.

62. **Ācyā jānu,** जानु पातयित्वा, bending your knee.

Abhigṛṇīta, प्रशंसत, praise it.

Āgaḥ, अपराधः, offence; misbehaviour.

Puruṣatā, पुरुषतया, as human beings; or due to manly arrogance.

63. **Aruṇinām,** अरुणवर्णानां, of the red coloured; red coloured rays (of the sun; of the fire). Or, on the mats made of red wool.

Putrebhyaḥ, to us the sons. Being fathers, it is proper to give riches to sons.

Vasvaḥ, वसुनः, of wealth. Or, वसूनि, the wealth.

64. **Kavyavāhana,** कविषु साधु इति कव्यं, तद् यो वहति सः

कव्यवाहन:, *kavya* is knowledge; one that conveys it is *kavyavāhanaḥ*. Also, *kavya* is the food meant for wise elders or Fathers. Bearer of oblations, called *kavya*, to a class of manes, is called *kavyavāhana*.

Śravāyyam, श्रोतुं योग्यं, worth listening to.

Panayā, पनय, देहि, give (to us).

Devatrā, देवेषु or देवेभ्य:, to the enlightened ones; to godly persons.

65. **Havya, kavya,** offerings to divines are *havya;* offerings to the wise or the elders or the manes are *kavya.*

Devebhyasca pitṛbhyaḥ, to the divinities or the deities and to the Fathers, the elders or the manes.

Pravocati, प्रब्रवीतु, may tell them that this is your portion and this yours.

66. **Avāṭ havyāni,** हवींषि वहसि स्म, you used to carry the oblations.

Te akṣan, ते भक्षयन्ति स्म, they used to eat.

Pra yatā, प्रयतानि शुद्धानि, pure; unadulterated.

Prādāh, दत्तवान्, had given; had supplied.

67. **Ye ceha, ye ca neha yānsca vidma, yān u na ca pra vidma,** those who are here, those who are not here, those whom we know, and also those whom we do not even know (due to long interval of separation). All are welcome and to be treated with food and drinks.

68. **Namaḥ,** homage, reverence. Also, food.

Pūrvāsaḥ, who departed earlier. **Uparāsaḥ**, who followed later.

Pārthive rajasi niṣattā, पृथिवी लोके स्थिताः, dwelling on this earth or in this material world.

Suvṛjanāsu vikṣu, शोभनाचारासु प्रजासु, among people of righteous actions.

69. **Adhā**, अथ, now: then. **Parāsaḥ**, उत्कृष्टाः, illustrious. Also, in the old days.

Pratnāsaḥ, ancient. **Āśuṣāṇāḥ**, अश्नवानाः व्याप्नुवन्तः, pervading

Śucīdayan, शुचिं निर्मलं अयन् प्राप्ताः, have reached the unblemished.

Dīdhitam, सूर्यरश्मिं रविमण्डलं वा, sun's rays or the orb of the sun.

Ukthaśāsaḥ, उक्थानि शस्त्राणि शंसन्ति ये ते, those who sing hymns of praise.

Kṣāmā bhindantaḥ, breaking out of earth.

Aruṇīḥ apavran, uncovered the bright red rays.

70. **Nidhīmahi**, स्थापयामः, we set you (here).

Samidhīmahi, संदीपयामः, blow you to blaze

Uṣataḥ, कामयमानान्, those who are willing to or desirous of (coming).

71. **Spṛdhaḥ**, याः स्पर्धन्ते ताः शत्रुसेनाः, armies of the enemy. Also, संग्रामान्, battles.

For Namuci see notes XIX. 34.

72. **Rājā**, king of herbal plants. **Suta**, pressed out.

Mṛtyum ajahāt, leaves death behind

Rjīṣeṇa, with other crude drugs. Also, सरल भावेन, easily.

Ṛtena satyam indriyam, यज्ञेन सत्यं बलं आप्नोति, by sacrifice the truth gains strength.

Andhasaḥ vipānaṁ śukram, अन्नस्य विविधं पानं शुद्धं भवति, consumption of food becomes pure.

Indrasya idam indriyam, (may) this be the strength of Indra, the resplendent Self.

Payaḥ, amṛtam, madu, milk, nectar-like, honey sweet.

73. **Kruṅ**, हंसः, a swan. Also, the vital breath, that produces heat in the body.

It is rumoured that a swan can, from a mixture of milk and water, drink milk and leave the water.

74. **Chandasā**, स्वच्छन्दतया, at its will; in its wisdom. Also, with hymns of the Veda composed in metres.

Suciṣat, निर्मले गगने स्थितः, seated in a cloudless sky.

Haṁsaḥ, the sun that floats in the sky.

75. **Parisrutaḥ annāt**, सर्वतः पक्वात् भोज्यात्, from well-digested food.

Brahmaṇā kṣatram, fighting power alongwith the intellectual power.

76. **Retaḥ,** semen. **Indriyam,** penis.

Jarāyuṇā, by caul. **Ulbam,** the surrounding folds of foetus.

Janmanā, at the time of birth, i.e. delivery.

77. **Satyānṛte,** सत्यं च अनृतं च, truth and falsehood.

Aśraddhā, नास्तिक्यं, disbelief. **Śraddhā,** आस्तिक्यबुद्धिः, faith.

78. **Sutāsūte,** सुतं च असुतं च, pressed out and unpressed. Also, fermented and unfermented.

Vedena, having acquired the knowledge. Also, with the knowledge of the Vedas.

79. **Parisrutaḥ rasam,** juice of pressed out Soma (Cure-juice).

Śukram, pure; bright; sparkling.

80. In this and the following fifteen verses the formation of human body in the womb is described. According to the traditionalists, these verses describe the process with which the two Aśvins and Sarasvatī recreated the body of Indra, who was emaciated beyond repair, because Namuchi had drunk all his strength.

Tantram, पूर्वापरैः सूत्रैः दक्षिणोत्तरैश्च, with the threads spread from front to behind, i.e. warp and from south to north (from right to left), i.e. woof.

Sīsena, with lead; with a loom made of lead. Savitā, Aśvinau, Sarasvatī and Varuna are said to be the deities who work as master physicians and give a new body to Indra, the soul.

81. **Tisro devatāḥ,** three deities; two Aśvins and Sarasvatī.

Sometimes Sarasvatī has been depicted as a divine Doctress in the Yajurveda.

Śacībhiḥ, कर्मभिः, प्रज्ञाभिः, with skilful procedures.

Saṁrarāṇā, working in full accord as a team.

Śaṣpa, विरूढव्रीहिः, germinated wheat. Or, grass-shoots.

Tokma, विरूढयवाः, germinated barley.

82. **Rudravartanī,** रुद्रस्य प्राणस्य वर्तनिः मार्गो येषां तौ, those whose path is that of the vital breath, i.e. controlling the vital breaths.

Antaram peṣaḥ, अन्तर्वर्ति रूपं, internal form.

Asthi māsaraiḥ, (they make) bones with *māsara,* a mixture of powdered grains.

Majjānaṁ kārotareṇa, marrow by straining through a strainer.

Gavāṁ tvaci, covering them with the skin of sense-organs.

83. **Tasaram,** shuttle. **Vema,** loom.

Parisrutā, secreted juices. **Rohitam,** लोहितं, blood.

Nagnahuḥ, a concoction of many herbs and medicines.

84. **Janitram,** reproductive. **Retaḥ,** semen.

Amatim durmatim, ignorance and ill-will.

Ūvadhyam, आमाशयगतं अन्नं, the food when it is in the stomach is called ऊवध्यम् ।

Sabvam, पक्वाशयगतं अन्नं, food being digested in the intestines.

85. **Yakṛt,** liver. **Kloma,** kidneys.

Matasne, two lungs. **Vāyavyaiḥ,** with air-passages.

Pittaṁ na, पित्तं च, and also the gall.

86. **Gudāḥ,** bowels. **Plīhā,** spleen.

Āsandī, base. **Nabhiḥ,** navel.

87. **Vaniṣṭhuḥ,** स्थूलान्त्रं, large intestines.

Janitā kumbhaḥ, reproductive pitcher; womb.

Śacībhiḥ, with powers.

Yonyām antaḥ garbhaḥ, the womb at the end of the vagina.

Plāśiḥ, the penis.

Pitṛbhyaḥ, for the fathers; elders; manes.

88. **Sat,** an important part.

Āsan, आस्यं मुखं, mouth. **Capyam,** चप्यं, that which collects.

Vālaḥ, filter. **Śepaḥ,** लिंगं, penis.

89. **Grahābhyām,** with two cups.

Śṛtena chāgena, with boiled goat-milk.

Godhūmaiḥ, with the corns of wheat.

Utāni, eye-brows. **Peśaḥ, रूपं**, appearance; form.

Śukram asitam, white and black; bright and dark.

90. **Na,** here is used in place of *ca,* meaning 'and'.

Grahābhyām, for the two receivers or cups.

Upavākaiḥ, with germinated barley.

Barhiḥ, दर्भः, sacrificial grass.

Nasyāni, hair inside nostrils.

91. **Kesarāṇi, लोमानि,** fine small hair.

92. **Ātmani, शरीरे,** on the body.

Upasthe, on the pubes.

93. **Aṅgāni ātmani,** joined his limbs with the body.

Ātmānam aṅgaiḥ, joined the soul with his limbs or the body.

Śatamānam ayuḥ, a life-span having a measure of a hundred years.

Amṛtaṁ jyotiḥ, the light immortal.

94. **Patnī,** पत्नी भूत्वा, becoming a wife (to the Aśvins).

Yonyām antaḥ, within the womb.

Garbham, the embryo.

Apāṁ rasena, with the essence of the waters.

Sāmnā, peacefully; without any disturbance.

Apsu rājā, lord of the waters. Being the lord of waters, He can control the water in the womb.

95. **Bhiṣajā,** भिषजौ, the two Aśvins; physicians and surgeons.

Sarasvatyā, सरस्वत्या सह, alongwith Sarasvatī, the divine Doctress.

Tejaḥ, बलं, vigour. **Indriyāvat,** strength-giving.

Parisrutā, strained or filtered drink.

Sāragham madhu, bee-honey.

Induḥ, आह्लादकः, delighting.

CHAPTER XX

Mantras for Sautrāmaṇī yajña are continued in this chapter. A sacrificer's seat or stool, representing the royal throne is placed between the two altars and a black buck skin is spread over it. The sacrificer sits on it and the ceremony goes on.

According to Dayānanda this chapter pertains to the duties of a king.

1. **Yoniḥ,** उत्पत्तिस्थानं, birth-place. **Nābhiḥ,** navel, centre.

Kṣatram, क्षतात् त्रायते इति क्षत्रं, that which protects from injury; the ruling power; governing power. In the beginning, jungle law prevailed everywhere. Might was right. Then people assembled and decided to have a king, who will govern according to law.

2. **Varuṇaḥ,** वरणीयः, उत्तमगुणस्वभावः, venerable.

Dhṛtavrataḥ, who has taken an oath, or a vow.

Pastyāsu, विशो वै पस्त्याः; प्रजासु, upon the subjects, i.e. the people.

Niṣasāda, has sat upon; ascended to the royal throne.

3. **Savitā**, creator Lord; impeller Lord.

Aśvinoḥ, of the two Aśvins, i.e. the healers.

Pūṣnoḥ, of Puṣan, the nourisher.

Brahmavarcasāya, सर्वत्र अस्खलितवेदवेदाङ्गजनिता कीर्तिः ब्रह्मवर्चसं, for the reputation of faultless learning of all the disciplines of knowledge, i.e. the Arts and the Sciences.

Sarasvatyai, सरस्वत्यै सरस्वत्याः, of Sarasvatī the divine Doctress.

Bhaiṣajyena, with the science of medicine, or treatment of diseases.

Indrasya indriyeṇa, with the power of sense-organs granted by the resplendent Lord.

Abhiṣiñcāmi, I sprinkle you with water; I bathe you; I crown you.

4. **Kaḥ,** who? Also, कः प्रजापतिः, the creator Lord.

Suśloka, शोभनकीर्ते, O you of good fame.

Sumaṅgala, you of good weal. Or of good ascendance.

5. **Rājā**, kingship. Or, brilliant. **Samrāṭ,** emperorship.

Virāṭ, overlordship.

The sacrificer assumes finest qualities in all the parts of his body; at least he resolves or wishes to have them.

6. **Mahaḥ,** बलं, might. **Manyuḥ,** उत्साहः, enthusiasm.

Bhāmaḥ, wrath. **Sahaḥ,** रिपुनाशशक्तिः, conquering power.

7. **Indriyam,** ऐश्वर्यं धनं, wealth. **Kṣatram,** defending the weak.

8. **Pṛṣṭīḥ,** ribs. Or, back. **Raṣṭram,** good government.

Aratnī, elbows. **Viśaḥ,** प्रजाः, the people.

9. **Cittam,** thinking; thought. **Vijñānam,** विशिष्टं ज्ञानं, correct information.

Ānandanandau, आनन्दः नन्दश्च, joy and pleasure.

Jaṅghā, leg, part below the knee.

An allegoric description of kingship.

10. **Pratitiṣṭhāmi,** I am established with respect.

Kṣatre, in the ruling and governing power.

Rāṣṭre, in the government or the administration. (not to be confused with nation).

Pratyaṅgeṣu, in the limbs; parts of the body.

Ātman, आत्मनि, in the soul. **Puṣṭe,** in the development.

11. **Trayā ekādaśa,** त्रिप्रकाराः एकादश, thrice eleven; 33.

Surādhasaḥ, राधः इति धननाम, शोभनधनाः, bounteous.

Bṛhaspatipurohitāḥ, whose leader is Bṛhaspati.

Save, आज्ञायां वर्तमानाः, at his urging; under his orders.

12. **Prathamāḥ,** first divinities, eight Vasus, the earth etc.

Dvitīyāḥ, second divinities, eleven Rudras.

Tṛtīyāḥ, third divinities, twelve Ādityas.

Puronuvākyābhiḥ, पुरः, preceding and अनु, following sentences.

Yājyā, invocation. Also, यज्ञक्रिया, sacrificial rituals.

13. **Ānatiḥ,** reverence to me. **Āgatiḥ,** assemblage of people near me. **Upanatiḥ,** presents; gifts.

14. **Devaheḍanam,** disrespect towards godly persons or towards the bounties of Nature.

Enasaḥ, from sin. **Aṁhasaḥ,** from guilt.

17. **Indriye,** मनसि, in our mind.

Arye, स्वामिनि, against the employer.

Śūdre, सेवके, against the employee.

Avayajanam, नाशनं, expiation.

18. **Āpaḥ,** प्राणाः, vital breaths; life. **Aghnyāḥ,** that which should never be killed.

Avabhṛtha, sacrifice. **Nicumpuṇa,** purificatory.

Niceruḥ, नितरां चरति यः सः, ever-moving.

Ava ayakṣi, नाशितवान् असि, you have expiated.

Pururāvṇaḥ, torturing; exceedingly troublesome.

19. This verse is addressed to Soma, (the Soma plant or the moon). Repeated from VI.25 and VI. 22.

20. **Drupadāt,** द्रुममयात् पदात्, from a wooden stake; from toil at a stake. Also, from a wooden sandal.

Pavitreṇa, with a strainer.

Āpaḥ śundhantu mā enasaḥ, may the waters cleanse me of my sins (blemishes).

21. **Tamasaḥ ud aganma,** we have risen above the darkness.

Svaḥ, light. **Uttaram,** higher; better.

Uttamaṁ jyotiḥ, the best light.

22. **Āpaḥ anu acāriṣam,** I have sported in the waters.

Rasena, with pleasure. **Sam asṛkṣmahi,** संसृष्टोऽस्मि, I have been united (with pleasure).

Payasvān, having plenty of milk (or water).

Saṁ sṛja, संयोजय, unite me with.

23. **Edhaḥ,** एधयति दीपयति इति एधः, fire-brand. Also, prosperity.

Samit, kindling fire-wood. **Samāvavarti,** rotates; comes again.

Vaiśvānarajyotiḥ, a light like fire; or a light leading all men; lustrous as fire.

Bhūḥ, O Being! (a *mahāvyāhṛti,* an asupicious exclamation). Or, सत्तामात्र ब्रह्म, the Supreme God. in His existential aspect.

24. **Vrataṁ ca śraddhāṁ ca,** कर्म च विश्वासं च, action and faith; vow and faith.

25. **Brahma ca kṣatraṁ ca,** intellectual power and the ruling power. Or, the mental and physical power. Or, the categories of men endowed with these powers.

Prajñeṣam, जानीयाम् प्राप्नुयाम्, may I know or attain.

Agninā, with the adorable Lord.

26. **Sediḥ,** langour; idleness. Also, दु:खं, distress due to want of food.

27. This verse appears to be addressed to a husband and wife.

Aṁśuḥ, भाग:, part. **Paruḥ,** पर्व, joint.

Somaṁ, सुखं, bliss. **Acyutaḥ,** अस्खलित:, unspilt.

28. **Siñcanti,** they pour. **Kiṁ tvaḥ,** what a thing your are!

29. **Dhānāvantam,** consisting of rice. **Karambhiṇam,** consisting of oats, or groats.

Apūpaḥ, fried sweet cake or bread.

30. **Bṛhat,** a rich praise. Also, *bṛhat sāman.*

Marutaḥ, brave soldiers. **Vṛtrahantamam,** the greatest killer of nescience.

Vṛtra, one that covers (the light, the knowledge, or the intellect).

Ṛtāvṛdhaḥ, supporters of law.

31. **Adribhiḥ,** ग्रावभिः, with stones. **Ānaya,** bring; pour.

Punāhi, पुनीहि, filter it. **Pātave,** पानाय, for drinking.

32. O Soma, I take you within myself.

33. Repeated from X. 23.

34. **Vilāyakaḥ,** विलाययति विषयेभ्यो निवर्त्य आत्मनि स्थापयति यः सः, one that detracts (the mind) from worldly things and diverts it towards the soul or the Self. Also, tranquilizer.

Viśvabheṣajaḥ, a cure-all remedy.

35. **Te,** त्वां, you. **Aśvinakṛtasya,** prepared for Aśvins; or prescribed by Aśvins.

36. The Adhvaryu's part of the ceremony comes to an end here and now Hotā begins officiating.

This and the following ten verses (eleven in all) form an Āprī hymn (propitiatory hymn). Devatās of these verses are इध्मः, तनूनपात् or नराशंस, इडः, बर्हिः, द्वारः, उषासानक्ता, दैव्यौ होतारौ, तिस्रो देव्यः, त्वष्टा, वनस्पतिः and स्वाहाकृतयः respectively. Indra is praised with these verses. All these deities are considered as manifestations of Agni.

Samiddhaḥ, प्रदीप्तः, enraged; brightening up; kindled.

Purorucā, प्रसरन्त्या दीप्त्या, with the forward-going light.

Anīke, मुखे, in front of; in the beginning of.

Pūrvakṛt, acting in advance.

Tribhiḥ triṁśatā devaiḥ, with the thirty three *devas* (the bounties of Nature).

Vajrabāhūḥ, one with the bolt in his hand.

Duro vi vavāra, द्वाराणि विवृतानि अकरोत्, opened the doors.

37. **Narāśaṁsaḥ,** नरैः शस्यते शस्त्रैः स्तूयते यः सः, who is praised by men with praise songs.

Mimānaḥ, मिमीते, प्रतिगणयन्, knowing or recognizing, or measuring.

Prati śūraḥ, brave against brave.

Tanūnapāt, तनूं शरीरं न पातयति रक्षति यः सः, he who keeps his body always fit.

Vapāvān, having plenty of butter or fat.

Candrī, one who possesses gold. **Hiraṇyaiḥ,** with gold-pieces.

38. **Īḍitaḥ,** praised. **Harivān,** owner of good horses.

Abhiṣṭiḥ, one that comes to help, or one who is praised all around.

Śardhamānaḥ, बलायमानः, gaining strength.

Purandaraḥ, पुरं रिपुनगरं दारयति यः सः पुरन्दरः, render of enemy forts.

Gotrabhit, cleaver of cow-stalls. Also, cleaver of clouds.

39. **Barhiḥ,** यज्ञः, sacrifice. Also, दर्भः, grass-mat.

Prācīnaṁ sīdat, सीदतु, may be seated on the eastern side.

Uruprathāḥ, विस्तीर्णख्यातिः, famed far and wide. Also, extending far and wide.

Ādityaiḥ vasubhiḥ, by old and young sages.

Aktam, anointed.

40. **Kavaṣyaḥ duraḥ,** clanging doors.

Vṛṣāṇam, वर्षितारं सेक्तारं, showerer. Also, desirous of copulation.

Janayaḥ, capable of being good mothers.

Viśrayantām, विश्रियन्ताम्, may be opened wide.

Devīḥ, दिव्याः, divine. **Mahobhiḥ,** उत्सवैः, with festivities.

41. **Bṛhātī,** अतिशोभने, majestic. **Payasvatī,** full of water; watery.

Tantuṁ tatam, well-spread thread.

Peṣasā, in a fine shape or pattern.

Devānāṁ devam, god among gods; सर्वपूज्यं, most respectable.

Surukme, शोभनं रुक्मं रोचनं कान्तिः ययोः ते, those two whose sheen is very good.

42. **Mimānau,** यज्ञं निर्मिमाणौ, building up the sacrifice.

Purutrā, protecting many; protecting in many ways.

Prathamau, foremost; first of all.

Madhunā haviṣā, with sweet offerings, oblations.

Mūrdhan, मूर्ध्नि, at the head of.

Prācīnaṁ jyotiḥ, प्राच्यां दिशि वर्तमानं, the eastern flame or light. Also, the ancient light.

43. **Tisro devīḥ,** three divinities, Iḍā, Bhāratī and Sarasvatī.

Viśvatūrtiḥ, surpassing all. Or, reaching everywhere.

Acchinnaṁ tantum, (may keep this) thread of sacrifice unbroken.

Payasā, हविषा, with milk-offerings.

44. **Tvaṣṭā,** the deity that gives form to all the things; the Universal Mechanic.

Vṛṣṇe भूरिरेतसे, to one with ample manly vigour.

Apākaḥ, न विद्यते पाकः प्रशस्यः यस्मात् सः, unmatched in excellence.

Aciṣṭuḥ, अञ्चनशीलः सर्वत्रगतः, moving everywhere.

Samanaktu, भोजयतु, may honour them.

45. **Vanaspatiḥ,** conservator of forests. Also, यूपः, the stake.

Avasṛṣṭaḥ, मुक्तः, freed. **Tmanyā,** आत्मनि, within himself.

Śamitā, pacifier. Also, immolator.

Indra, the aspirant; seeker.

46. **Turāṣāṭ,** killer of the enemies of the weak and the meek. Also, swift conqueror.

Vṛṣāyamāṇaḥ, वृष इव आचरन्, behaving like a bull. वृषभः सर्वलोकत्रासकृत्, a bull is a cause of terror for all.

Ghṛtapruṣā, घृतबिन्दुना, with drops of butter.

Svāhā devāḥ, स्वाहाकृतिभिः देवाः, divinities or the enlightened ones (may rejoice) with the offerings.

47. **Avase,** अवनाय रक्षणाय, for protection.

Sadhamāt astu, अस्माभिः सह माद्यन् भवतु, be exhilarated alongwith us.

Taviṣīḥ, बलयुक्ताः सेनाः, powerful armies. Or, energies.

Abhibhūti, अभिभवितृ, overpowering.

48. **Dūrāt āsāt,** from far away and from near-by. **Indraḥ,** the resplendent Self.

Abhiṣṭikṛt, अभिलषितपदार्थकारी, fulfiller of our aspirations.

Ojiṣṭhebhiḥ, अतिशयेन बलादिगुणयुक्तैः नरोत्तमसैन्यैः, with an army of brave and impetuous soldiers.

Saṅge samatsu, संग्रामेषु, in battles.

Vajrabāhuḥ, equipped with adamantine forces.

Turvaṇiḥ, हन्ता, destroyer.

49. **Accha,** अभि, towards. **Haribhiḥ,** with vital faculties. Also, अश्वैः, with horses.

Avase rādhase ca, for protection and wealth.

Virapśī, महान्, powerful. **Vajrī,** possessor of adamantine will power. **Maghvā,** bounteous.

Vājasātau, संग्रामे, in battle.

50. **Śakram,** शक्तं, capable; strong. Or, आशुकर्तारं, quick acting.

Svasti dhātu, अविनाशं कल्याणं करोतु, may save us from harm and bestow weal on us.

51. **Svavān,** आत्मनः वशी, possessor of his own self. Also, धनवान्, rich.

Viśvavedāḥ, सर्ववित्, cognizant of all.

Sutrāmā, सुष्ठु त्रायते यः सः, a good protector.

Bādhatām, अपगमयतु, remove; cast away.

Suvīryasya patayaḥ, शोभनाः वीराः सुवीराः पुत्रादयः, तेभ्यो हितं सुवीर्यं, तस्य स्वामिनः, possessor of progeny and wealth to maintain it.

Sumṛḍīkaḥ, शोभनसुखकारी, bestower of abundant happiness.

52. **Sumatau,** receiving his favour; in his good books.

Dveṣaḥ, दौर्भाग्यं, misfortune. Also, enmity.

Āraccit, दूरादेव, even from far away.

Yuyotu, पृथक् करोतु, remove away from us.

Asme, अस्मत्तः, from us.

53. **Mayura romabhiḥ,** peacock-haired; having hair like feathers of a peacock; multicoloured.

Haribhiḥ, रश्मिभिः, with the rays. Also, अश्वैः, with horses.

Mā yaman, may not detain you.

Viṁ na pāśinaḥ, just as the fowlers (catch) a bird. **Dhanva,** मरुदेशः, a desert.

54. **Vṛṣaṇam,** वर्षितारं, showerer **Arkaiḥ,** मन्त्रैः, with hymns.

Vīravat gomat, wealth consisting of brave sons and cattle.

55. This and the next eleven verses form an Āprī, a propitiatory hymn in praise of the Aśvins and Sarasvatī. The Aśvins, as divine physicians, attend on Indra as a matter of course, but how does Sarasvatī come in, unless she be thought as divine Doctress? According to the Śatapatha Sarasvatī here is *vāk*, speech, the healing word.

Samiddhaḥ agniḥ, the fire has been made blazing.

Gharmaḥ, प्रवर्ग्यः, cauldron. **Virāṭ,** sparkling Soma juice.

Dhenuḥ Sarasvatī, Sarasvatī, the divine Doctress like a milch-cow.

Indriyam, वीर्यं बलं, giving manly vigour; strength-giving.

56. **Tanūpā,** तनूनां पातारौ, protectors of body.

Rajāṁsi, लोकाः, the worlds.

Vahān, वहन्ति, carry; send. **Pathibhih,** through the channels.

Indra, the aspirant; the seeker of truth.

57. **Nagnahum,** mixture of numerous herbs and medicines for brewing liquor; yeast.

Indum, सोमं, cure-juice; a juice that cures all the maladies.

58. **Ājuhvānā,** आहूयमाना, being invoked. Also, आह्वयन्ती, calling.

Indriyāṇi, powers of sense-organs, eyes etc.

Iṣaṁ ūrjaṁ rayiṁ saṁ dadhuḥ, ददुः, (they) bestowed food, vigour and wealth.

59. **Namuceḥ,** न मुञ्चति धनं यः सः नमुचिः, तस्य, of the miser. Also, a vicious disease. In legend, name of a mighty *asura,* who exhausted the strength of Indra.

Ābharat, आहरत्, brought; offered.

60. **Kavaṣyaḥ,** सच्छिद्राः, full of holes. Also, resounding.

Duraḥ diśaḥ, द्वारदिशः, doors of the regions; or doors that are the regions.

Indro na, इन्द्रश्च, and Indra, the resplendent Lord.

61. **Divā sāyam,** in the day as well as in the evening; at all times; continuously.

Sarasvatyā saṁjānāna, सरस्वत्या एकमती, both of them in accord with Sarasvatī, the divine Doctress.

Indriyaiḥ samañjāte, संयोजयतः, unite him with the powers of the sense-organs; confer strength on him.

Supeśasā, शोभनं पेशः रूपं ययोः तौ, both of beautiful form.

62. **Sacā,** सह, with. **Sute,** when the Soma is pressed out.

63. **Tisrastredhā,** thrice three; three in three separate forms; three dwelling in three different places.

Madaṁ suṣuvuḥ, brewed the gladdening drink. Also, provide with elating bliss.

64. **Adhuḥ,** अदधुः स्थापयामासुः, provided; gave; offered.

65. **Vanaspatiḥ,** Lord of vegetation.

Śaśamānaḥ, स्तुवन् सन्, being praised.

Kīlālam, अन्नरसं, sweet beverage. Also, liquor brewed from grain and honey. In legend, a drink of gods just like *amṛta.*

66. **Gobhirna,** गोभिश्च, *na* in place of *ca;* and with cows.

Māsaram, rice-gruel. A mixture of powdered grains, which mixed with *nagnahu* are used for brewing liquor.

67. **Namuciḥ,** कृपणः, miser; niggard.

68. **Āsurāt namuceḥ,** from devilish addiction. न मुञ्चति इति नमुचिः, that which does not loosen its grip, i.e. addiction. Also, असुरपुत्रात् दैत्यात् नमुचेः, from Namuci, the son of Asura.

Magham, महनीयं, tremendous; plentiful.

Balam, force; power.

64. **Paśavaḥ,** गोमेषाजादयः, animals, cow, sheep, goat, etc.

Abhyanūṣata, अवर्धयन्, अस्तुवन् वा, encouraged; or praised; from √णू स्तवने, to praise.

70. **Indriyam,** इन्द्रियसामर्थ्यं, बलं, strength.

Haviṣpatiḥ, हविषां स्वामी, lord of offerings.

Saścata, सचताम्, सेवताम्, may bestow on.

72. **Āśata,** व्याप्नुत, may attend. From √अशूङ् व्याप्तौ, to pervade.

74. **Nāsatyā,** न असत्यौ सत्यौ एव, always truthful, the Aśvins.

Supeśasā, of beautiful appearance.

Hiraṇyavartanī, traversing the golden paths. यत्र पथि गच्छतः तत्र हिरण्यं एव सम्पद्यते, wherever they go, it becomes gold.

Narā, नरौ, (two) persons with manly qualities.

75. **Sukarmaṇā,** कल्याणकर्माणौ, performers of good deeds; skilled in their work.

Sudughā, easy to milk; easy to get favour from.

Vṛtrahā, destroyer of evil tendencies. Or, killer of nescience.

Śatakratuḥ, performer of a hundred sacrifices, i.e. selfless deeds.

76. **Āsure namucau,** (in the actions) against the wicked and unsocial elements.

Surāmam, सुष्ठु रम्यं, pleasant; delightful.

Vipipānāḥ, विविधं पिबन्तः, drinking together. Also, विविधरक्षादिकर्तारः, protecting in various ways.

77. Repeated from X. 34.

78. **Agnaye,** for the leader of people

Aśvāsaḥ, अश्वाः. horses. **Ṛṣabhāsaḥ,** ऋषभाः, bulls.

Ukṣaṇaḥ, उक्षाणः, oxen. **Vaśāḥ,** good-tempered cows. Or, barren cows.

Āhutāḥ, have been offered.

Kīlālape, कीलालपाय, to one who drinks *kīlāla*. (a sweet beverage).

Matiṁ janaya, develop friendly inclination.

79. **Śruci,** in the ladle, or spoon.

Camvi, चम्वां, in the mug or cup.

Vājasaniṁ rayim, wealth that brings power.

80. सह to be added with तेजसा, प्राणेन, वाचा and बलेन to make the sense clear.

81. **Nāsatyā,** नासत्या, अश्विनौ, the two Aśvins.

Rudrā, रुद्रौ, शत्रूणां रोदयितारौ, the Aśvins, who make their foes weep.

Nṛpāyyam, sure protector of men.

82. **Vṛṣaṇvasū,** O you two showerers of wealth.

Paraḥ, other person; a stranger; distant.

Ādadharṣat, आधृष्णुयात्, can snatch by force, or overwhelm.

Duḥśaṁsaḥ, a malevolent men; notorious.

Antaraḥ, near one; intimate.

83. **Āvoḍham,** आवहतम्, may you two bring (to us).

Piśaṅgasaṁdṛśam, like gold; orange-coloured.

Varivovidam, that which begets wealth.

84. **Yajñam,** benevolent act. **Sarasvatī,** divine speech.

Dhiyāvasuḥ, one who gets wealth by his wisdom or hard work. धी प्रज्ञा कर्म वा।

Vaṣṭu, bless (our sacrifice).

85. **Sūnṛtānām,** प्रियं सत्यं सूनृतं, a speech which is truthful as well as pleasing is *sūnṛtam;* inspirer of such words.

Cetantī sumatīnām, promoter of good ideas.

86. **Maho arṇaḥ,** a great flood. **Ketunā,** कर्मणा प्रज्ञया वा, with actions or with intellect.

Dhiyaḥ, thought; thinking.

87. **Citrabhāno,** चित्राः नानाविधाः भानवः यस्य सः, one of wonderful splendour.

Indra, the self, lower self.

Tvāyavaḥ, त्वां कामयन्ते ये ते, those who are yearning for you.

Aṇvībhiḥ, अङ्गुलीभिः, with the fingers.

88. **Dhiyeṣitaḥ,** धिया बुद्ध्या ईषितः प्रेरितः, urged by your own will.

Viprajūtaḥ, having love and respect for learned and godly persons.

89. **Tūtujānaḥ,** making hurry.

90. **Madhu,** मधुमिश्रितं सोम, Soma juice sweetened with honey. सोम्यं मधु, honey with Soma. Also, sweet devotion.

CHAPTER XXI

This Chapter also contains mantras for Sautrāmaṇī sacrifice, which began with the Chapter XIX.

1. **Varuṇa,** वरणीय, venerable Lord. In legend, Varuṇa is the eldest of Ādityas, sons of Aditi. He is a deity presiding over oceans. He is also enforcer of laws in the whole of universe and has a noose, with which to bind and punish the delinquents.

Havaṁ śrudhī, hear our call; listen to our invocation.

Avasyuḥ ācake, रक्षणं पालनं कामये, I seek your protection.

2. Repeated from XVIII. 49.

3. **Agne,** हे पूजनीय, O adorable Lord. Also, O fire divine; Or, O leader of people.

Heḍaḥ, क्रोधं, anger; wrath.

Avayāsisīṣṭhāḥ, अवगमय, निवर्तय, put away; remove.

Vidvān, one who knows everything in its right perspective.

Yajiṣṭhaḥ, most worshipped; greatest performer of sacrifices; most bounteous donor.

Vahnitamaḥ, best of the carriers, i.e. bringer of joys.

Śośucānaḥ, देदीप्यमानः, शोधयन् वा, radiant; or purifier.

Dveṣāṁsi, दौर्भाग्यानि, misfortunes; or, enmities.

Pra mumugdhi, प्रमुञ्च, दूरीकुरु, remove far away.

4. **Avamaḥ,** रक्षकतम:, best of protectors.

Nediṣṭhaḥ, अन्तिकतम:, most intimate; closest.

Asyā uṣaso vyuṣṭau, in the glow of this dawn.

Varunam avayakṣva, वरुणं अवभज, reconcile Varuṇa to us.

Vīhi mṛḍīkam, be gracious to us.

Suhavaḥ, easy to call; one who listens to our invocations promptly.

5. This is an invocation to Aditi. In legend, she is the mother of gods, the Ādityas. अखण्डिता, undivided, or indivisible; अदीना, never humiliated. She may be the Earth. अदितिरदीना देवमाता (Nir. IV. 22).

Suvratānām, शोभनानि व्रतानि आचरणानि येषां तेषां, of those, whose behaviours or actions are good; people of good conduct.

Mahīm, महतीं, great; vast. Also, भूमिं, the earth.

Ṛtasya Patnīm, सत्यनियमस्य पालयित्रीं, the protectress of the eternal law.

Tuvikṣatrām, तुवि बहु क्षतात् त्रायते या तां, one who saves from harm in various ways; great protectress.

Ajarantīm, न जीर्यन्तीं, अजरां, free from decay; ever-young.

Urūcīm, बहुव्यंजनां, full of attractions.

Suśarmāṇam, शर्म आश्रय: सुखं वा, granter of shelter or happiness.

Supraṇītīm, सुप्रणेत्रीं, good builder, moulder, or constructor. Also, a good construction.

6. Aditi is symbolized as a boat.

Pṛthivīm, विस्तृतां, विशालां, huge; vast. Also, the earth.

Dyām, सुप्रकाशां, दीप्यमानां, bright; well-lighted.

Anehasam, वाहयित्रीं, a good carrier. Also, एहः क्रोधः तद्रहितां, free from anger or malice. Also, अहन्तव्यां, one that should never be violated.

Svaritrām, equipped with fine oars.

Anāgasam, दोषरहितां, faultless.

Asravantīm, never leaking; leak-proof.

7. **Śatāritrām,** equipped with a hundred oars.

8. **Gavyūtim,** यज्ञमार्गं, way to the sacrifice. Or, गोप्रचारं, a pasture for cows.

Ghṛtaiḥ, अक्षारैः उदकैः, with water that is not saline; with sweet water.

Rajāṁsi, लोकान्, worlds. Or, the dust.

Sukratū, सुकर्माणौ, both of you of good actions.

9. **Pra sisṛtam,** प्रसारयतं, extend (your arms).

Bāhavā, बाहू, your two arms.

Āśravayatam, आश्रावयतम्, tell it to others.

Śrutam, यशः, fame.

10. and 11. Repeated from IX. 16 and 18.

12. This and the following eleven mantras (twelve in all) form an Āprī hymn.

Samiddhaḥ agniḥ samidhā, the fire kindled with fuel wood.

Susamiddhaḥ, flared up (with ghee).

Agni, gāyatrī metre, and eighteen months old steer, these three bestow life and vigour on Indra (the aspirant).

13. **Tanūnapāt,** तनूं न पातयति यः सः, one that does not allow his body to decay. Or, a never decaying body. Also, तनूनां अपां नपात् पौत्रः अग्निः, fire, the grandson of waters. Water's son vegetation; vegetation's son fire.

Here Agni, Sarasvatī, Uṣṇik metre, and *dityavāṭ,* (two years old steer), these bestow life and vigour on the aspirant.

14. **Īḍyaḥ,** स्तुत्यः, worthy of praise.

Amartyaḥ, अमरणधर्मा, immortal.

Here Agni, Soma, Anuṣṭup metre, and thirty months old steer, these five bestow life and vigour on the aspirant.

15. **Subarhiḥ,** शोभनं बर्हिः कान्तिः यस्य, one with fine splendour.

Puṣaṇvān, पूष्णा युक्तः, nourisher.

Stīrṇabarhiḥ, with spread out sacred grass. Or, with spreading flames.

Trivatsaḥ, three years old.

16. **Mahīḥ,** महत्यः, vast. **Turyavāṭ,** four years old.

17. **Yahvī,** महत्यौ, great.

Paṣṭhavāṭ, a bullock capable of carrying load.

18. **Daivyā hotārā,** divine invokers or priests; the two Aśvins. Or, Agni and Vāyu.

Indreṇa sayujā yujā, accordant with Indra, and accordant with each other.

Anaḍvān, a bullock capable of drawing a cart.

19. **Dhenuḥ,** a milch cow.

20. **Turīpaḥ,** तूर्णं आपन्नः अद्भुतः, wonderful.

Puṣṭivardhanā, पुष्टिवर्धनौ, furtherers of nourishment.

Ukṣā, सेक्ता, a breeding bull; virile bull.

21. **Śamitā,** सुखयिता, giver of joy. Also, immolator.

Vanaspatiḥ, Lord of vegetation. **Bhagam,** ऐश्वर्यं, wealth and reputation.

Vaśā, a good tempered cow. Also, a barren cow.

Vehat, गर्भघ्नी गौः, a calf-slipping cow.

22. **Svāhā,** स्वाहाकृतयः, offerings of oblations.

Sukṣatraḥ, शोभनं क्षतात् त्राणं यस्य सः, a good protector from harm or injury.

Bheṣajam, चिकित्सां, treatment; remedy; medicine.

Bṛhad ṛsabhaḥ, a huge and sturdy bull.

23. **Vasantena ṛtunā,** literally with the spring season; in the spring season.

In these six mantras there are six seasons, six deities to be praised, six *stomas* and *pṛṣṭhas* (sāmans) with which to praise, and six virtues with which those deities bestow lustre, supplies and long life on the aspirant.

Season	**Deity**	**Stoma**	**Sāman or Pṛṣṭha**	**Virtue**
Vasanta	Vasus	Trivṛt	Rathantara	Tejas
Grīṣma	Rudras	Pañcadaśa	Bṛhat	Yaśas
Varṣā	Ādityas	Saptadaśa	Vairūpa	Viśaujas
Śarad	Ṛbhus	Ekaviṁśa	Vairāja	Śrīḥ
Hemanta	Maruts	Triṇava (Twenty-seven)	Śākvara	Balam
Śiśira	Amṛtāḥ	Trayastriṁśa	Raivata	Satyam

Haviḥ, offerings. Also, supplies. **Vayaḥ,** long life.

25. **Viśaujasā,** प्रजया ओजसा च, with the people and power. Also, with people's power.

26. **Śriyā,** with splendour.

28. **Kṣatram,** will and power for defending the weak.

30. This and the following eleven verses form an Āprī hymn. For Āprī hymn refer to notes on XX. 35 to 46.

Hotā yakṣat, होता यक्षतु, let the priest offer oblations.

Iḍaspade, यज्ञस्थले, at the place of sacrifice; in the place of libation. Also, गोपदे आहवनीये, in the *āhavanīya* (sacrificial) fire (Uvaṭa).

Aśvinau, Indram, Sarasvātīm, these three deities are to be offered oblations.

Ajo dhūmro na, अजः धूम्रः मेषश्च, goat and ram. Also, धूम्रवर्णः अजः, smoke-coloured goat.

Godhūmaiḥ kuvalaiḥ, with wheat and jujube fruit.

Madhu śaṣpairna, मधु शष्पैश्च, honey with germinated grain.

Teja indriyam, lustre and manly vigour.

Vyantu, पिबन्तु, let them enjoy with; let them drink.

Parisrutā, परिस्रुतया मदिरया, with the brewed liquor. Also, pressed out (Soma juice).

Hotaḥ ājyasya yaja, O priest, offer oblations of ghee.

30. **Tanūnapāt,** तनूनपातं, to *tanūnapāt,* the fire that prevents the body from decaying.

Sarasvatī, divine Doctress. Deity presiding over fine arts.

Avirmeṣo na, अविर्मेषश्च, sheep and ram.

Pathā madhumatā, रसवता पथा, in a sweetly way.

Badaraiḥ upavākābhiḥ tokmabhiḥ, with jujube fruit, *indrayava* (indra-grains) and germinated grains.

31. **Narāśaṁsam,** the Lord adored by all men.

Nagnahum, a mixture of several herbs and medicines, used as yeast to ferment the liquor.

Surayā, with wine; with fermented drink.

Candrī rathaḥ, चन्द्रं स्वर्णं तन्निर्मितो रथः, golden chariot (of two Aśvins).

Vapā, omentum; fat. **Vīryam,** बलं, strength.

32. **Iḍeḍitaḥ,** इडा वाचा ईडितः, praised with hymns.

Ājuhvānaḥ, आह्वयन्, invoking.

Ṛṣabheṇa gavā, with bulls and cows.

Yavaiḥ karkandhubhiḥ lājaiḥ, with barley, jujube fruit and baked rice.

Māsaram, ओदननिःस्रावं, scum of boiled rice. Also, a mixture of powdered grains used for brewing liquor.

33. **Ūrṇammṛdā,** ऊर्णा इव मृदुभिः, with (sacred grass) soft as wool.

Aśvā śiśumatī dhenuḥ, a mare with a foal and a milch cow.

34. **Duraḥ,** द्वाराणि, doors. **Śukram,** bright; pure.

Jyotiḥ, light; brilliance.

35. **Uṣe,** उषासानक्ते, the dawn and the night.

Naktaṁ divā, रात्रौ अहनि च, in the day and night.

Sarasvatyā samañjāte, keep company with Sarasvatī.

Śyeno na, hawk-like (aspirant).

Rajasā, hṛdā, śriyā, रजः शब्दो ज्योतिवचनः, with light, thought and grace.

36. **Daivyā hotārā bhiṣajāvaśvinā,** two divine priests, the healers, the two Aśvins.

Jāgṛvi, जागरणशीला:, keeping awake; ever-alert.

Śūṣam, बलं, strength. **Sīsena,** with lead.

37. **Tisro devīḥ,** Sarasvatī, Iḍā, Bhāratī.

Bheṣajaṁ trayaḥ, three remedies.

Tridhātavaḥ, three active elements. Also, त्रय: पशव:, three animals : the goat for Aśvins, the ram for Sarasvatī and the bull for Indra. (Mahīdhara).

Apasaḥ, अपस्विन: कर्मवन्त:, active; in good health; not disabled or diseased.

Hiraṇyayaṁ rūpam, a golden form; brilliant appearance.

Mahaḥ, तेज:, sheen; glow.

38. **Suretasaṁ, ṛṣabhaṁ, naryāpasam,** शोभनं रेत: वीर्यं यस्य, prolific, showerer (or mighty), नरेभ्यो हितं कर्म कर्तारं, whose actions are beneficial for men.

Jūtiḥ, जव:, speed.

Vṛko na rabhasaḥ, quick as a wolf.

Surayā, with fermented drink; with liquor.

39. **Vanaspatim,** the lord of forests.

Śamitāraṁ, हविषां संस्कर्तारं, to the seasoner of the sacrificial materials. According to Mahīdhara, पशूनां संस्कर्तारं यूपरूपेण, to the immolator.

Śatakratum, शतकर्माणं, performer of a hundred selfless deeds.

Bhīmam, manyum, bhāmam, भयानकं उत्साहवन्तं क्रोधात्मानं, to the terrible, impetuous, and wrathful.

Namasā, अन्नेन, with proper food.

40. **Ājyasya stokānām,** drops of ghee. **Medasām,** (drops) of fatty oil.

Chāgam, goat. **Meṣam,** ram.

Ṛṣabham, bull.

Indrāya siṁhāya sahase, सिंहरूपाय बलात्मकाय इन्द्राय, to Indra, who is lion-like, and the strength incarnate.

Na is to be interpreted as *ca,* meaning 'and'.

Somam indriyam, सोमं इन्द्रियं बलं च, cure-juice and manly vigour.

Priyam pāthaḥ, इष्टं अन्नं, pleasing food.

Varuṇam bhiṣajām patim, to Varuṇa, the Lord of physicians.

Agnir bheṣajaṁ juṣāṇaḥ, the adorable one taking medicine or treatment.

41. अश्विनौ छागस्य, सरस्वतीं मेषस्य, इन्द्रं ऋषभस्य, to the Aśvins the goat, to Sarasvatī the ram, to Indra, the bull.

Dayānanda interprets Aśvins as पशुपालकृषीवलौ, cattle-breeders and farmers; Sarasvatī as विज्ञानवतीं वाचं, the speech full of scientific knowledge; and Indra as परमैश्वर्यकारकं, bestower of greatest wealth.

Vapā, omentum; or fat. **Medas,** marrow.

Dayānanda interprets *vapā* as बीजतन्तुसन्तानिका क्रिया, the process of perpetuating and improving the breed; and *medas* as स्नेहयुक्त पदार्थ, fatty material.

42. **Somāḥ,** सोमरसा:, Soma-juices; cure-juices.

Surāmāṇaḥ, सुरमणीया: सुरावन्तो वा, enjoyable or mixed with liquor. Also, सुष्ठु दातार:, good donors.

Sutāḥ, pressed out. Also, brewed; or strengthened.

Śaṣpaiḥ, takmabhiḥ, lājaiḥ, with grass-shoots, germinated grains and parched grains.

Mahasvantaḥ, enriched with, **Madā,** मदकारिणा, gladdening.

Pariṣkṛtāḥ, śukrāḥ, payasvantaḥ, amṛtāḥ, refined, sparkling, mixed with milk and nectar-like.

Prasthitāḥ, presented; offered.

Madhuścutaḥ, मधुस्राविण:, dripping honey.

43. **Medaḥ,** marrow. Also, fat in the form of milk and butter.

Purā dveṣobhyaḥ, before the malicious people or evil spirits come to disturb.

Purā pauruṣeyyā gṛbhaḥ, before the hordes of snatching men come.

Ghāse ajrāṇām, ग्रासे रुचिजनकानां, pleasing to eat; more pleasing more you eat; delicious.

Yavasa-prathamānām, in which barley is the first and foremost (Dayā.). According to Mahīdhara and Uvaṭa, foremost among foods, i.e. meats. 'एतद् वै परममन्नाद्यं यन्मांसम् ।'

Sumatkṣarāṇām, स्वयमेव यानि क्षरन्ति अदितानि, which slip down the gullet of their own; no effort is needed to swallow them.

Śatarudriyāṇām, worthy of hundreds of praises.

Agniṣvāttānām, well cooked in the fire.

Pīvopavasanānām, पीवभिः स्थूलैः उपोषितानां निकटस्थितानां, covered with thick layers (of butter).

Pārśvataḥ, from sides. **Śronitaḥ,** from the middle. कटि प्रदेशात् । **Śitāmataḥ,** from shoulders.

Aṅgādaṅgādavattānām, taken from each and every part.

Utsādataḥ, from the deepest part; from the back.

44. Nearly same as verse 43; only Aśvins substituted by Sarasvatī and *chāga* by *meṣa.*

45. Same as 44, the only change being Indra and *ṛṣabha* in place of Sarasvati and *meṣa.*

46. **Piṣṭatamayā,** पिष्टा सुरूपा, with the most beautiful.

Rabhiṣṭhayā, रभते नियच्छति या, with that which binds fast; very strong.

Raśanayā, with the belt; girdle. **Ādhitaḥ,** धारितवान् one who wears.

Priyāḥ dhāmāni, प्रियाणि स्थानानि, favourite stations or places.

Priyāḥ pāthāṁsi, favourite places or favourite foods.

Prastutya iva upastutya iva, इव means च here; praising and lauding.

Upāvasrakṣat, उपावसृजतु स्थापयतु, let him present or put there.

Rabhīyasaḥ iva kṛtvī, quick and strong. इव for च ।

47. **Sviṣṭakṛtam,** सु इष्ट कृत्, performer of good sacrifice; one that makes the sacrifice successful.

Ayāṭ, यजेत्, let him worship. Also, he visits.

Haviṣaḥ, of the offering.

Agnerhotuḥ, of the fire divine, the sacrificer.

Yakṣat svam mahimānam, He worships His own grandeur.

Ijyā iṣaḥ, इज्याः इषः, food suitable for sacrifice.

Jātavedāḥ, omniscient. **Adhvarā karatu,** may bring the sacrifice to a successful end.

48. **Devaṁ sudevam barhiḥ,** the sacred grass or the sacrifice is divine and right divine.

Na, न here means च । **Indriyaṁ,** strength. **Tejo na cakṣuḥ,** lustre and vision.

Vasuvane, वसुवननाय, at the time of distribution of wealth.

Vasudheyasya vyantu, may obtain store of wealth (for us).

49. **Prāṇaṁ na vīryam,** प्राणं वीर्यं च, vital breath and vigour. Also, घ्राणेन्द्रियं, sense of smelling (in the nose).

Nasi, नासिकायां, in the nose.

50. **Uṣāsau,** नक्तोषासौ, night and dawn.

Sutrāmā, शोभनत्राणौ, good protectors, or life-savers.

Balaṁ na vācamāsye, मुखे बलं वाणीं च, strength and power of speech in his mouth.

51. **Joṣṭrī,** जोषयित्र्यौ, द्यावापृथिव्यौ, अहोरात्रे वा, the sky and the earth; or the day and the night.

Karṇayoḥ śrotraṁ na yaśaḥ, power of hearing and the fame in the ears. Fame is words of praise, which comes through the ears.

52. **Urjāhutī,** offerings of delicious food. Or, bringers of strengthening sacrifice.

Dughe sudughe, like easily yielding cows; fulfillers of our wishes.

Stanayoḥ śukraṁ na jyotiḥ, virility and radiance in the breasts.

53. **Hṛdaye tviṣim na matim,** brilliance and wisdom in the heart (mind). Mati is intellect.

54. **Tisro devīḥ,** three divinities, Iḍā, Sarasvatī and Bhāratī.

Sūṣaṁ na madhye nābhyām, and stamina in the middle of navel.

55. **Narāśaṁsaḥ trivarūthaḥ,** Narāśaṁsa, Tvaṣṭā (the divinity praised by men) has got three regions.

Sarasvatyaśvibhyamīyte rathaḥ, his chariot is drawn by Sarasvatī and the two Aśvins.

Reto na rūpam amṛtaṁ janitram, semen (seed), and form (shape) that is immortal and is reproductive also. Or, रेतो न रूपं अमृतं जनित्रे, semen and immortal form in his reproductive organ.

56. **Vanaspatiḥ,** the Lord of Vegetation.

Hiraṇyaparṇaḥ, one who has got golden leaves.

Supippalaḥ, laden with good fruit.

Pacyate madhu, ripens sweet fruits.

Ojo na jūtir ṛṣabho na bhāmam, तेजः, वेगं, क्रोधं च, that the revered *(ṛṣabhaḥ)* or the mighty one grants radiance, agility and impetuosity (to the aspirant).

57. **Indra,** O aspirant. Or, resplendent Lord.

Syonaṁ sadaḥ, comfortable seat or house.

Manyum, wrath; enthusiasm. **Īśāyai,** for dominance (over others).

58. **Yathāyatham,** as is due and proper.

Apacitim, पूजां, honour. **Svadhām,** supplies.

59. **Avṛṇīta,** has chosen; selected.

Paktiḥ, हवींषि, sacrificial meals; whatever is to be cooked is *paktiḥ.*

Puroḍāśān, rice-cakes.

Sunvan, brewing; pressing out, distilling.

Surā, fermented drink. **Soma,** Soma-juice.

60. **Sūpasthāḥ,** सुष्ठु उपतिष्ठते सेवते यः सः, one that is doing a good service to (people).

Akṣan, भक्षितवन्तः, have eaten.

Pacata, cooked. **Agṛbhīṣata,** प्रत्यगृह्णन्, have taken.

Avīvṛdhanta, have grown strong. **Apuḥ,** have drunk.

61. **Ārṣeya,** O son of a *ṛṣi,* seer.

Napāt, पौत्रः, grandson. **Vāri,** best; choicest.

Āyakṣyate, आदास्यति, will bring or fetch for me.

Āgurasva, make effort for it.

Āśāsva, इच्छ, wish for it.

Bhadravācyāya preṣitaḥ, you are sent for making benign speech.

Sūktavākyāya, for speaking pleasing words.

CHAPTER XXII

These four chapters XXII—XXV contain the mantras for Aśvamedha yajña, the Horse sacrifice, a very ancient and most important ceremony, which only a king can perform. Its object is the acquisition of power and glory, acknowledged pre-eminence over neighbouring princes and the general prosperity of the kingdom by the fulfilments of the wishes expressed in verse 22 of this chapter. (Griffith)

Dayānanda does not think these chapters to be connected with the Aśvamedha. However, the Aśvamedha ceremony as imagined and described by the commentators, leaves a very bad taste in the mouth. There is no doubt that the Aśvamedha ceremony was in vogue in the ancient times and was performed by many famous kings mentioned in the Purāṇas and also in comparatively recent history. But it is very doubtful whether the procedures as interpreted by the commentators could have been preva-

lent at any time in this land. Crude, indecent, and unfeasible acts do not fit in the highly sophisticated sentiments expressed in the text of the Vedic mantras. Meanings of some mantras are not clear, but certainly the interpretations of such controversial mantras made by Uvaṭa and Mahīdhara are as far-fetched and unsatisfactory as those of their detractors. We have tried to find a way out, but are not sure whether we have succeeded.

1. According to the ritualists, the Adhvaryu priest ties a *niṣka*, a golden ornament round the neck of the sacrificer and makes him recite this mantra.

Tejo'si śukram amṛtam, you are the light (radiance), bright and immortal.

Āyuṣpā, preserver of life.

Savituḥ prasave, at the impulsion of impeller Lord.

Aśvinor bāhubhyām, with arms of the healers.

Pūṣṇoḥ hastābhyām, with hands of the nourisher.

Treatment of disease and good nourishment are essential for a long life.

There is not a word in the text to suggest that it refers to a gold ornament. Savitā, the Sun, is mentioned and it refers to him.

2. According to the ritualists, a thirteen ells long rope is tied around the belly of the sacrificial horse while reciting this verse. Though the word *raśanāṁ ṛtasya* is there, still the verse has nothing to do with any rope or girdle of the material world.

Agṛbhṇan, for अगृह्णन्, had taken up; had worn.

Ṛtasya, of truth; of the eternal law.

Kavyāḥ, कवय:, sages with foresight.

Purva āyuṣi, यज्ञस्य प्रारम्भे, in the beginning of the sacrifice. Also, at an early age. Or, in ancient times.

Saram, ज्ञानं, knowledge. **Sute,** यज्ञे, in the sacrifice.

3. **Abhidhā asi,** अभिधीयते स्तूयते इति अभिधाः, you are praised by all.

Bhuvanam, आश्रयः, shelter.

Agniṁ vaiśvānaram, the fire, benefactor all men.

4. **Svagā,** स्वयंगामी, one that moves at his own will; not urged or commanded by others.

Bhantsyāmi, I shall bind or put in discipline.

5. **Prokṣāmi,** अभिषिञ्चामि, I sprinkle you with water; I bathe you. I invest you with the charge of.

Juṣṭam, प्रीतं, pleasing to; favoured by.

Abhyamīti, हिनस्ति, smites. **Paraḥ śvā,** away the dog.

6. **Apāṁ modāya,** for the joy of waters. Expression not clear.

अङ्गति इति अग्निः, Agni, one that leaves his mark.

सुनोति इति सोमः, Soma, one that is pressed out.

सूते इति सविता, Savita, one that creates or impels.

वाति इति वायुः, Vāyu, one that blows.

वेवेष्टि व्याप्नोति इति विष्णुः, Viṣṇu, one that pervades.

इन्दति इति इन्द्रः, Indra, one that drops (rains); or one who is mighty.

बृहतां (वेदानां) पतिः, Bṛhaspāti, one who is master of the great (Vedas).

मिद्यति स्निह्यति इति मित्रः, Mitra; one that loves.

वृणोति भक्तं भजते इति वरुणः, Varuṇa one that takes care of his devotee.

7 and 8. Enumeration of various actions of a horse.

9. Repeated from III.35.

10. **Hiraṇyapāṇim,** the Lord with golden hands. Or, one who bestows gold with his hands.

Cettā, चेतयिता, awakener; instructor; omniscient.

Padam, स्थानं, abode; shelter.

11. **Pra havāmahe,** प्रार्थयामः, pray for.

Sumatim, कल्याणीं बुद्धिम्, the wisdom that brings good.

Satyarādhasam, सत्यं अनश्वरं राधः धनं यस्याः तां, one that is the true and the eternal wealth.

12. **Suṣṭutim,** शोभनां स्तुतिं, good praise. Also, शोभना स्तुतिर्यस्य तां, the well-praised.

Sumatīvṛdhaḥ, promoter of good intentions.

Matīvide, to him who knows intentions of all.

Īmahe, याचेम, we beg for.

13. **Upahvaye mahe,** आह्वयामि पूजयामि च, I invoke and adore.

Āsavam, delighter. Also, one who urges us to actions.

Devavītaye, for the well-being of the enlightened ones.

14. **Viśvadeyam,** विश्वेभ्यो देवेभ्यो हितं, beneficial to all the enlightened ones, or the godly persons.

Bhagam, ऐश्वर्यं, wealth and influence.

15. **Bodhaya,** awaken; rouse up.

Amartyam agnim samidhānaḥ, fuelling the immortal fire.

16. **Uśik,** मेधावी, wise; brilliant. **Dūtaḥ,** a messenger. The fire is considered a messenger of men to gods or the divinities.

Canohitaḥ, one that brings food. Also, one that makes the food useful.

18. **Pavamāna,** O purifier Lord. Soma is also called *pavamānaḥ.*

Śakmanā, सामर्थ्येन, with your power.

Vidhāre, विशेषेण धारयितुं, for lifting up and holding.

Gojīrayā, जीरा जीवनं, the life. गवां जीरा गोजीरा, the life of animals; with that life of animals.

Raṁhamāṇaḥ, moving quickly. **Purandhyā,** पुरं दधाति इति पुरन्धिः धारा, one that sustains the town, the stream of water.

19. According to the ritualists, the Adhvaryu and the sacrificer whisper this *mantra* in the right ear of the horse. There-after the horse (who must not be less than 24 years or more than a hundred years old) is loosed towards the north-east to wander free for a year (or for half a year, or still shorter time) as a sign that his master's paramount sovereignty is acknowledged by all

neighbouring princes. The wandering horse is attended by a hundred young warriors, sons of princes or of high court officials, well-armed and ready to protect him from any harm whatsoever. During the absence of the horse an uniterrupted series of prescribed ceremonies is performed at the sacrificer's house.

Aśvaḥ, hayaḥ etc. are the synonyms of *aśvaḥ*, only differing in the sense. Most of them have been derived from verb roots meaning motion or speed.

Mayaḥ, pleasant to ride upon. **Nṛmaṇāḥ,** pleasing to men's hearts.

Vṛṣā, virile; stallion. **Yayuḥ,** motive force; fond of running. **Śiśuḥ,** analyzer; young. Also, a colt.

Ādityānām patvā, flight of the suns; or the path of the suns.

Āśāpālāḥ, fulfillers of hopes. Also, guarding deities of the regions.

Dhṛtiḥ, सन्तोष:, contentment; patience.

20. **Kaḥ**, प्रजापति:, creator; the Lord of creatures. Also, सुखं, bliss.

Ādhim, आध्यानं, the mind.

Ādhītāya, to him (the fire), that has been enkindled.

Aditiḥ, Eternity. अदिति: इति पृथिवी नाम, (Nigh. I.1) the earth.

Sumṛḍīkāyai, सुखयित्र्यै, to her who bestows happiness.

Prapathyāya, to one who leads on the way; guide.

Narandhiṣāya, नरान् दधाति धारयति इति नरन्धिषः, तस्मै, to one who sustains or strengthens men.

Turīpāya, तूर्णं पाति यः, तस्मै, to one who gives protection quickly; speedy.

Nibhūyapāya, नितरां रक्षितो भूत्वा पाति यः, तस्मै, one who protects being protected himself; a sure protector.

Śipiviṣṭāya, to one who is imbibed in all the animals; पशुषु प्राणिषु प्रविष्टः, तस्मै ।

21. Repeated from IV. 8.

22. An important and comprehensive prayer.

Brahman, O Lord Supreme.

Brahmavarcasī, यज्ञाध्ययनशीलः, studious and inclined to sacrifice.

Purandhiḥ, पुरं शरीरं रूपादिगुणसमन्वितं धारयति या सा, possessing a beautiful physique and mind; well accomplished; cultured.

Sabheyaḥ, सभायां साधुः, well-versed in parliamentary manners.

Nikāme nikāme, as and when we wish.

Yogaḥ, अलब्धस्य प्राप्तिः, acquiring a thing which we do not have; a new acquisition.

Kṣemaḥ, लब्धस्य परिपालनं, maintenance of what we have; avoiding its loss; preservation.

24. **Arvācyai,** downwards; hither; near; to the region near to the aforesaid region, i.e. the region between the east and the south and so on.

Ūrdhvāyai, to the upward region.

Of the last three *arvācyai,* first means the middle of this and the upward region, second means the downward region; and the third means 'the middle of this and the downward region'.

25. An enumeration of different types of water.

26. Different forms of wind and cloud.

29. **Pariplavebhyaḥ,** for swimming creatures.

Divā patayate, that flies in the sky.

34. **Vyuṣṭiḥ,** रात्रिः, the night. **Svargaḥ,** दिनम्, the day.

CHAPTER XXIII

According to the ritualists, Aśvamedha sacrifice is continued in this chapter. Formulas for the ceremonies subsequent to the return of the horse from his wanderings are said to be given here. But Dayānanda does not think that these mantras have anything to do with these ceremonies.

1. According to the ritualists, the sacrificer offers two *mahiman* (grandeur) libations, so called from the name of the golden vessels in which they are presented. It is curious to note that the mantra selected for this purpose contains the word '*hiraṇya*' (gold), though the meaning of the mantra as a whole is not related to gold at all.

The verse is repeated from XIII. 4.

2. **Svāhā,** it is an exclamation uttered when offering an oblation, meaning 'I dedicate it to so and so', e.g. 'Prajāpataye svāhā', I dedicate it to the Lord of creatures.

Yoniḥ, place; abode.

Whatever your grandeur is there in the day throughout the year, in the wind of the mid-space and in the sun of the sky to that grandeur I dedicate it.

3. **Prāṇataḥ,** of one that breathes.

Nimiṣataḥ, of one that blinks, i.e. every living being.

Kasmai, to whom? Also, to that blissful Lord.

5. According to the ritualists, the sacrificer yokes the horse to a gilded chariot, while this *mantra* taken from Ṛgveda I 6.1 refers to the sun.

Bradhnam, आदित्यं, the sun. **Aruṣam,** free from malice.

Rocante rocanā divi, whose splendour shines in the sky in the form of planets and satellites.

6. **Kāmyā,** covetable. Also, those who fulfil our wishes.

Harī, two horses. **Śoṇā,** tawny.

Vipakṣasā, having differnt sorts of sides. Or, वि is bird; having wings like birds; swift as flying birds.

Dhṛṣṇū, overwhelming; conquering.

Nṛvāhasā, नॄन् वहतः तौ, those who carry men.

7. **Vātaḥ,** tempestuous wind. **Apaḥ,** waters.

Aganīgan, have carried. **Tanvam,** to the body.

Anena pathā, by the same way.

Āvartayāmasi, आवर्तय, may you bring back.

8. **Bhūrbhuvaḥ svaḥ,** O being, becoming, and bliss. Three *mahāvyāhṛtis.*

Lājīn, लाजानां समूहः, a pile of parched grain flour, सक्तुः।

Yavya, made of grains, barley etc.

Gavya, made with dairy products, milk, curds, etc.

9. **Āvapanam,** उप्यते अस्मिन् इति, वपनस्थानं, a field where seeds are sown.

11. **Pūrvacittiḥ,** a thing that was thought of first.

Bṛhadvayaḥ, the great bird. वयः पक्षी, a bird.

Piśaṅgilā, पिशं रूपं गिलति अदृश्यानि करोति, one that swallows the shapes of all things.

Pilippilā, smooth and slippery.

12. **Dyauḥ,** the sky. दिव्यगुणप्रदा वृष्टिः, the rain. It is the rain, of which people think first of all.

Aviḥ, रक्षणादिकर्त्री पृथ्वी, the earth. 'श्रीर्वै पिलिप्पिला', (Śatapatha, XIII 2.6.16) श्री शब्देन भूरेव गृह्यते।

13. **Asitagrīvaḥ,** असिता ग्रीवा धूमेन यस्य सः, the black-necked one, i.e. the fire.

Nyagrodhaḥ, holy fig tree. **Śalmaliḥ,** silk-cotton tree.

Syaḥ, वृषा सेक्ता, strong and virile.

Rāthyaḥ, रथे साधुः, suitable for chariot.

Akṛṣṇaḥ, अविद्यान्धकाररहितस्य, of one, who is free from ignorance. Also, the moon, who is free from darkness.

14. **Saṁśitaḥ,** शोभित:, beautified. Also, sharpened.

Brahmā, a learned sage.

Somapurogavaḥ, सोमः पुरोगामी यस्य, one that is preceded by soma, i.e. bliss, or wealth or a certain medicinal plant.

15. **Vājin,** वाजः बलं अस्ति यस्य सः, वाजं इच्छति वा, one who has got strength; or who seeks strength.

Kalpayasva, स्वयं रूपं कुरुष्व यादृशमिच्छसि, develop it, as you wish. Also, adorn it.

Na Saṁnaśe, cannot be achieved. नश् means to disappear, to be lost, but in the Veda it may mean to pervade or achieve also.

If you want to strengthen your physique or mind, it is you who has to make effort; none else is going to do it for you.

16. **Riṣyasi,** विनश्यसि, are destroyed. Also, are injured.

Sukṛtaḥ, साधुकारिण:, performers of virtuous deeds.

The commentators have interpreted this and the following verses as if addressed to the horse, which is going to be slaughtered.

18. The verses 18 to 31 are as controversial as they are ambiguous in wording and meaning. Western translators, on the authority of the commentators, have maintained that these verses relate to the cohabitation of the chief queen with the horse of the sacrifice. Expressions, as interpreted by them, are vulgar. Dayānanda has vehemently refuted these interpretations, condemning the commentators for their lack of knowledge and of even common sense. He has offered his own interpretations, which are as unsatisfactory, as those of the commentators. We have our own interpretation, which is no better. Griffith has found these

verses so obcene, that he has not translated them into English, but in Latin, because in a language with which we are less conversant obcenity becomes acceptable.

Contentions of the commentators are untenable. These meanings also are arrived at after considerable mental exercise and quite arbitrarily distorting the words. Words of the text clearly do not say so. Moreover, they lack common sense. Howsoever perverted a woman, she will not thirst for sexual intercourse with a horse, least of all the chief queen of a king ambitious enough to perform an Aśvamedha sacrifice. According to Griffith, the horse is slaughtered with the verse 15 and in the verse 18 we are presented with a queen complaining that no one is carrying her to the horse, i.e. to the slaughtered horse. The aim is to get a child. One can imagine, with some difficulty, a queen foolish enough to expect a baby by cohabiting with a horse, but it is very-very difficult to imagine a queen so insane as to desire a sexual intercourse with a dead horse. It is impossible to reconcile with such an idea. Uvaṭa and Mahīdhara did not lack common sense. In spite of their inclination towards rituals, their commentries are a very commendable effort. But why did they fail here so miserably is not clear.

Ambe, ambike, ambālike, according to the commentators these are proper nouns, names of certain women. Alternatively, mother, grandmother and great grandmother.

Aśvakaḥ, a man virile and strong as a horse.

Subhadrikām, शोभनं भद्रं करोति या तां, joy-giving.

Kāmpīlavāsinīm, कं सुखं पीलति गृह्णाति इति कम्पीलः तं वासयितुं शीलं यस्याः तां लक्ष्मीम्, the wealth.

Sasati, from √सस स्वप्ने, to sleep; gets sleepy.

19. **Vaso,** O greatest wealth.

Ajāni, जानीयाम्, may I know; may I get.

Garbhadham, to one who impregnates.

The commentators have interpreted गर्भधं as गर्भं दधाति यत् तत् रेतः, that which impregnates. i.e. the semen. I draw semen with force; you eject semen with force. They suggest that three queens of the king are addressing the horse and implying that may he act as their husband. हे वसुरूप अश्व, मम पतिस्त्वं भूया इति शेषः ।

20. **Tā ubhau,** these we two.

Caturaḥ padaḥ, four feet. Yours two and mine two. तव द्वौ मम द्वौ । Also, Dharma, Artha, Kāṃa and Moksa.

The commentators have strangely forgot that a horse has four feet and not two. Total should be six; two feet of the queen and four of the horse. There is not a word in the text to suggest that a horse is meant here. Still they have commented that the queen herself grabbing the male organ of the horse introduces it in her vagina. महिषी स्वयमेवाश्वशिश्नमाकृष्य स्वयोनौ स्थापयति । Moreover, that of a dead horse. A very perverse interpretation.

Prorṇuvāthām, √ऊर्णुञ् आच्छादने, let them be well covered or well clothed.

Vṛṣā, virile, full of manly vigour; showerer.

Translation of these verses according to the commentators will be as under :

20. Let both of us exert our four legs; may we be covered well in the heavenly world. Let the virile horse deposit his semen (in me).

21. Deposit your semen a little below anus moving your male organ vigorously, that which is the life-bliss of women.

22. (The priest says to a virgin :) this little bird (the female sex organ) makes a sound of 'hal hal' while going. The penis strikes into the vagina and the vagina swallows it (and the semen is deposited).

23. (The virgin makes reply to the priest :) this your little bird (male organ) moves as if attempting to speak. It looks just like your open mouth. Please shut up and talk not to us.

24. The chief priest says to the queen : When your mother and father ascend to the bed (made of wood), then your father thrusts his lubricated male organ into vagina. (Implying that your birth has taken place after these abcene proceedings).

25. (The queen makes a reply to the chief priest :) Your mother and father also ascended to the bed. Your mouth shows that you are going to speak (something vulgar), so do not speak any more.

26. Lift her up just as a man carries weight on a mountain (so that her female organ opens wide.). Thereafter let her middle portion agitate like that of a person husking his grain in a cold wind.

27. (Here woman acts as a man). Lift him up just as a man carries weight on a mountain (so that his male organ becomes prominent). Thereafter let his middle part agitate like that of a person husking grain in a cold wind.

28. When a small or large male organ penetrates into a narrow and small vagina, the two testicles roll over it just like two small fish in a small pit made by a cow's foot.

29. When gods (or godly persons, i.e. the priests) thrust their erect male organ into moistening vagina, then the woman is known only by her thighs.

30. When wild deer feed on the crop, the farmer does not

think that the animal is being nourished. Similarly, when the wife of a Sūdra takes a lover, who is a Vaiśya, the husband of the woman does not think that he is getting rich.

31. When wild deer feed on the crop, the farmer does not think that the animal is being nourished. Similarly, when the wife of a Vaiśya takes a lover who is Śūdra, the husband of the woman does not consider this relationship as good.

With this verse the obcene conversation comes to an end. Meanings presented by Uvaṭa and Mahīdhara are as far-fetched as any others. Moreover, these are quite out of the tune with the general sobriety of the Vedas. It is difficult to conceive that at a solemn ceremony such as Aśvamedha, which aims at establishing paramountcy of the sacrificer king, such vulgar talk by priests and the queens can ever take place.

32. **Dadhikrāvṇaḥ,** दधाति धारयति नरं इति दधिः, one that supports or cardes a man is *dadhiḥ;* दधिः सन् क्रामति यः सः दधिक्रावा, तस्य, of him who runs carrying a man, i.e., a horse.

Surabhi no mukhā karat, may our mouths be filled with fragrance.

The commentators suggest that the mouths of the priests and others were defiled with obcene talk, therefore the prayer to purify them.

Tāriṣat, may extend; प्रवर्धयतु ।

33. The commentators have taken it for granted that the following verses are related to the immolation of the horse and have been interpreted accordingly. Dayānanda has refused to agree with them and has interpreted the verses differently. We disagree with the commentators.

Sūchībhiḥ, सूक्तिभिः, with good recitations. Also, with

needles. **Śaṁyantu,** may bring peace to you; pacify you. Also, pierce you.

34. **Dvipadā,** two-footed. Foot, like the limb of an animal, is a part of a metre. Some metres have two feet, some four, some six and some three only.

35. **Mahānāmnyaḥ,** having a great name. Also, nine verses of the Sāmaveda in Śakvarī metre.

Revatyaḥ, बहुधनयुक्ताः, having a big fortune. Also, verses from which Raivata Sāman is formed.

Maighīrvidyuto vācaḥ, rumble of the clouds laden with the lightning.

36. **Loma vicinvantu,** may dress your hair. Also, may pluck your hair (Mahīdhara).

Devānām patnyaḥ, wives of the enlightened persons; wives of gods.

37. **Rajatāḥ, hariṇīḥ, sīsāḥ,** favourably inclined, bringing tributes, and loving. Also, made of silver, gold and lead.

Vājinaḥ, powerful and dynamic.

Simāḥ, प्रेम्णा बद्धा, bound by love. Also, making the boundries of the portions to be cut.

38. Repeated from X. 32.

39. **Ācchyati,** परिष्करोति, refines. Also, cuts.

Viśāsti, विशेषेण शास्ति, guides you; disciplines you.

Gātrāṇi śamyati, pacifies your limbs.

The commentators have interpreted all these three verbs as cutting the limbs of the horse.They have translated *kaḥ,* as *prajāpatiḥ,* the creator Lord. It is Prajāpati that is immolating you.

40. **Śamitāraḥ,** pacifiers; bringers of peace. Immolators.

Śamībhiḥ, with righteous deeds.

41. **Viliṣṭam,** विरुद्धं अल्पमपि व्यसनं, even any small fault.

42. **Daivyā adhvaryavaḥ,** the divine priests. According to Mahīdhara, Aśvins etc.

43. **Chidraṁ pṛṇātu,** cover up the faults; make up the failings.

Sādhuyā, साधु, propitious.

45-46. Repeated from XXIII 9-10.

47. **Varṣīyaḥ,** महत्तरं, greater; more spacious; elder.

48. **Goḥ,** धेनोः पृथिव्याः, वाचः वा, of cow; of the earth; of the speech.

Mātrā na vidyate, there is no measure of; cannot be measured.

49. **Viṣṇuḥ,** यज्ञो वै विष्णुः, the sacrifice is Viṣṇuḥ. Also, one of the twelve Ādityas.

Triṣu padeṣu iṣṭaḥ, was worshipped in three steps, i.e. three phases.

Viśvam bhuvanam, whole of the universe; सर्वं भूतजातं, all the beings that exist.

50. **Ekenāṅgena,** with only a part of my body. With my mind. (Mahīdhara). कमनीयेन अंगेन, (Dayā.). I pervade this earth and the sky in a moment with only a part of mine. Whole of this universe is like a particle of sand in a desert in comparison to me.

51. **Upavalhāmasi,** from √वल्ह प्राधान्ये, to challenge; संगम्य आहूय बाहू उत्क्षिप्य पृच्छामि, approaching, calling, raising up my hands I ask.

52. **Pañcasu,** into five. In five elements.

Māyayā, by trickery. छलेन। प्रज्ञया वा; with wisdom.

Mat uttaro na bhavasi, you cannot get better of me.

53-54. Same as XXIII. 11-12.

55. **Piśaṅgilā,** that devours all. **Kurupiśaṅgilā,** that destroys all.

Āskandam arṣati, आस्कद्य उत्प्लुत्य गच्छति, goes in jumps.

56. **Ajā,** she-goat. Also, जन्मरहिता प्रकृतिः, eternal Nature, that is never born. (Dayā.). नित्या माया रात्रिर्वा, eternal delusion or the eternal night.

Śvāvit, सेधा, a porcupine.

57. **Viṣṭhāḥ,** विशेषेण तिष्ठति यज्ञो यासु ताः, bases, upon which a sacrifice stands.

59. **Sūryasya bṛhato janitram,** birth or the origin of the mighty sun.

Yatojāḥ, whence it is born. यतः उत्पन्नम्।

61. **Vṛṣṇo aśvasya retaḥ,** semen of the horse in heat.

62. **Somaḥ,** ओषधिराज:, Soma plant, the king of the medicines or the herbs. Also, चन्द्रमा, the moon.

63. **Subhūḥ,** auspicious being. **Svayambhūḥ,** born of His own will.

Antarmahatyarṇave, महत: अर्णवस्य जलसंघातस्य मध्ये, within the mighty flood of waters.

Prajāpatiḥ, the Lord of the creatures; the creator. Also, nourisher of his progeny.

64. **Somasya mahimnaḥ,** for the glory of Soma, the bliss or the cure-plant.

65. Repeated from X. 20.

CHAPTER XXIV

According to Dayānanda this chapter is about the uses men should make of the animals. But to the ritualists, it enumerates various animals which are to be offered to different gods. There is not a word about their being slaughtered or even being tied; only this much is mentioned that such and such animals belong to such and such deity. Some sort of relationship is, no doubt, established between certain types of animals and certain deities to which they are dedicated. There are twenty one stakes and about fifteen animals, all domestic, are tied to each stake, the total number being 327. In the spaces between the stakes, 282 wild animals, from the elephant and the rhinoceros to the bee and the fly are temporarily confined, to be freed when the ceremony is over. Total number of assembled animals goes up to 609. There is some exaggeration in the number and some almost impossible animals are mentioned. But it must be remembered that the Aśvamedha was a most important tribal solemnity of rare occurrence and that no effort would be spared to assure its performance with all splendour.

Several of the wild animals cannot be identified. Some of the names are conjecturally rendered and some are left in their native forms. (Griffith). Uvaṭa and Mahīdhara have not tried to establish clearly the identity of each and every animal mentioned in the text.

Details of the animals belonging to a particular deity are amazing.

1. **Tūparaḥ,** शृंगोत्पत्तिकाले अतीते अपि शृंगहीन:, hornless, even at the stage when horns should have grown out.

Rarāṭe, ललाटे, on the forehead.

Adhorāmau, अध: शुक्लौ, with white underbelly.

Lomaśa sakthau, बहुरोमपुच्छिकौ, with bushy tails.

Sakthyoḥ, ऊर्वो:, to his thighs;

Vehat, गर्भघातिनी गौ:, a cow that slips its calf.

2. **Śitirandhraḥ,** with white (ear) holes. Also, with black holes. 'शिति धवलमेचकौ' meaning white, also black. A confusing and inaccurate word.

3. **Śyetaḥ,** श्वेत:, white.

4. **Pṛṣniḥ,** विचित्रवर्ण:, speckled.

Palaksī, पलक्ष शब्दो वलक्षार्थ:, श्वेत:, white.

Añjisakthaḥ, with prominent thighs, or with spotted thighs.

5. **Śilpāḥ,** those with variegated colours.

6. **Avarokiṇaḥ,** अवलोकिन:, far-sighted.

7. **Vājināḥ,** belonging to Vājins (deities), or the speedy persons.

Pauṣṇāḥ, belonging to Puṣan.

8. **Enyaḥ,** एकस्मिन् पार्श्वे कर्बुरवर्णाः, variegated on one side.

The commentators have given numbers also of the animals mentioned to be tied to each stake. There is nothing in the text to suggest such numbers. These numbers have been taken from Brāhmaṇa *granthas.*

9. **Devānām patnībhyaḥ,** देवगुणानां विदुषां भार्याभ्यः, to the wives of godly learned persons (Dayā.). It is not clear, who are these deities grossly grouped here together.

10. **Bhaumāḥ,** belonging to *bhūmi,* the earth.

11. **Ālabhate,** नियुनक्ति, appoints; secures. Also, sacrifices.

12. **Tryaviḥ,** अविः is a period of six months. Three six months means one and a half year old. Similarly, *pañcāviḥ,* two and a half years old.

13. **Paṣṭhavāhaḥ,** a four years old steer.

Here animals are said belonging to the various metres of the Vedic compositions.

15. **Sañcarāḥ,** contemporary. समानं चरन्ति ये ते, those who move together or graze together. Also grouped together.

16. **Anīkavate,** to the commander of an army. अनीकवद्गुण-विशिष्टाय अग्नये, to Agni, who possesses the qualities of an army. अनीकं मुखं, मुखस्थानीयाय, the foremost.

Savātyān, born from one mother.

Bahiṣkān, those born after a long interval.

Svatavadbhyaḥ, inherently valiant; self-strong.

17. **Prāsṛṅgāḥ,** प्रकृष्टशृंङ्गा:, having prominent horns.

21. **Kulīpayas,** also **Kulīkayas;** a kind of aquatic animal; may be an alligator.

24. **Goṣādīḥ,** perhaps cow-egrets, that sit upon cows. or, cow-bird.

Devajāmibhyaḥ, जामि: स्वसृकुलस्त्रियो:, the word *jāmi* means sister, and bride; sisters of the enlightened ones.

25. **Jatūḥ,** bats. **Dātyauhān,** कालकण्ठान्, gallinules.

26. **Pāṅktrān,** field-rats. **Kaśān,** काशान्, voles.

Babhrukān, ichneumons, an animal of mongoose family.

27. **Nyaṅku** and **Kuluṅga** not identified.

30. **Nīlaṅguḥ,** not identified.

31. **Dhuṅkṣā,** not identified.

32. **Śakā, mayu** and **pidva** not identified.

33. **Śārga, sṛjaya and śayāṇḍaka** not identified.

34. **Ātiḥ, vāhasaḥ, paiṅgarāja, alaja** not identified.

36. **Suṣilīka** not identified.

37. **Golattikā** not identified.

39. **Ruru** and **Kvayiḥ** not identified.

40. **Pippakā** not identified.

According to Mahīdhata, of these 609 domestic and wild animals assembled for the ceremony, all the wild animals are set free and are not to be harmed.

CHAPTER XXV

According to the ritualists, the Aśvamedha ceremony is continued in this chapter. In the first nine verses, (which constitute a Brāhamaṇa, or Exegetical Treatise, as distinct from the Texts and Formulas) oblation is made of the roasted flesh, the various parts of the victim being assigned, with cry of 'Svāhā!' All hail! to a host of deities and other objects which are regarded as deified for the occasion. (Griffith).

But Dayānanda does not agree with this. He contends that these verses only indicate which things are to be put to what uses. Any way, the interpretations of these verses are not very convincing. For example, the commentators have mentioned *Śadaṁ devam* and *avakāṁ devatām,* while there are no such well known *deva* or *devatā* that they should be mentioned first and foremost. The explanation seems to be far-fetched. But the explanations by others also are not quite satisfactory.

Śādam, शीयते छिनत्ति यस्मिन् तं, where a thing is cut to pieces. i.e. the mouth (Dayā.). Fresh grass (Griffith). Fresh fruit. शादो देवता विशेषः, Śāda is a certain god (Uvaṭa).

Avakām, a certain goddess (Uvaṭa) अवकां रक्षिकां मृदं मृत्तिकां, protecting clay (Dayā.). A water plant (Griffith). Soft ripe fruit.

Basvaiḥ, with the gums. दन्तपीठैः, (Uvaṭa).

Tegān, hard nuts. तेगां देवतां, a goddess named Tegā. Mahīdhara concedes that the gods and goddesses such as śāda, Avakā, Mṛda, Tegā etc. are little known (शादादयोऽप्रसिद्धाः देवताः),

still these have been dragged here to make an unconvincing explanation.

1. **Agrajihvam,** forepart of the tongue.

Utsādam, the root (of the tongue).

Avakranda, shouting; crying.

Apa, water. **Vṛṣaṇam,** fertility.

Vartobhyām, with the two eye-lashes.

Pāryāṇi, effectual. **Avāryāṇi,** irresistible.

Pakṣmāṇi, नेत्रोपरिलोमानि, upper eye-lashes.

Ikṣhavaḥ, नेत्रोधोभागरोमाणि, lower eye-lashes.

2. **Upayāmam,** controlling power. The formula accompanying certain Soma libations (Griffith); a certain god (Uvaṭa).

Sat, existence (Griffith); impulsion.

Anūkāśena, with reflection.

Nirbādhena, with the frontal head bone. **Stanayitnum,** thunderbolt.

Niveṣyam, whirlpool.

Aśanim, lightning flash. **Tedanīm,** process of hearing.

Manyābhiḥ, पश्चाद्ग्रीवाशिरा मन्या, back neck nerves.

Nirṛtim, misery. **Aditī,** eternity.

Nirjarjalyena, नितरां जर्जरीभूतेन, extremely ragged.

Stupena, with the crest.

Reśmāṇam, हिंसकम्, violent. (Dayā.).

3. **Indram,** resplendence. **Svapasā,** active.

Vahena, with the shoulder.

Bṛhaspātim, supremacy. **Śakunisādena,** with a bird-like jump.

Ākramaṇam, approach. **Sthūrābhyām,** fetlocks, गुल्फाभ्याम्।

Ṛkṣalābhiḥ, गुल्फाधस्था नाड्यः ऋक्षलाः, veins or nerves below the ankle-bone.

Bāhubhyām, with the forelegs.

Jāmbīlena, जाम्बीरं तन्नामकं फलं, तत्सदृशेन शरीरभागेन, रलयोरभेदः, jāmbīra is a certain fruit, the part of the body resembling that fruit. Ra and la are interchangeable. So it means the knee-pan.

Agnim, adoration. **Atirugbhyām,** अतिरुचौ जानुदेशौ, the two knees.

Pūṣaṇam, nourishment. **Dorbhyām,** with two forefeet.

Aśvinau, sustenance. **Rudram,** punishment.

4. **Pakṣatiḥ,** प्रथमं दक्षिणपार्श्वस्थास्थि, first rib on the right side.

Nipakṣatiḥ, नीचा पक्षतिर्निपक्षतिः, lower rib than the first, i.e. the second rib.

5. Now the ribs on the left side are mentioned.

Uttaram, the left.

6. **Kruñcābhyām,** for the two curlews; semi-sacred birds like *cakravāka*. **Bhāsadau,** two hips.

Algābhyām, अल्गौ वंक्षणौ ऊरुसन्धी, two groins.

Kuṣṭhābhyām, two loins.

7. **Vaniṣṭhunā,** with the rectum. **Sthūlagudā,** large intestines. **Andhāhīn,** blind worms **sarpān,** round worms. **Vihrutam,** hook worms.

Vasti, bladder. **Vṛṣaṇam,** sperm.

Vājinam, sexual power; potency.

Retasā, with the semen. **Cāṣān,** the foods.

Pradarān, fissures. **Kūṣmān,** constipation.

Śakapiṇḍa, stools; excrement.

8. **Kroḍah,** chest. **Pājasyam,** belly. **Jatravaḥ,** clevicle bones. **Bhasat,** लिङ्गाग्रं, forepart of the penis.

Hṛdayaupaśena, adjacent portion of heart. Aorta (Griffith).

Purītatā, with the artery of heart.

Udaryeṇa, with the inside of the belly.

Matasnābhyām, with the two cardiac arteries.

Plāśibhiḥ, शिश्नमूलनाडीभिः, with the ducts. **Upalān,** hailstones.

Klomabhiḥ, क्लोमा उदर्यो जलाधारः, spleen. क्लोमा गलनाडी इति कर्कः, (Mahīdhara) क्लेदनैः (Dayā.). Lungs (Griffith).

Glaubhiḥ, with heart-vessels. **Gulmān,** shrubs; दक्षिणपार्श्वोदरस्थितान् अङ्गान्, parts situated in the right side of the belly.

Hirā, शिरा veins. **Sravantīḥ,** streams.

9. **Vidhṛtim,** विशेषां धृतिं, stability.

Rasena, by soup. **Yūṣṇā,** by the digestive secretions.

Śīnam, frozen butter. **Pruṣvā,** irrigation of eyes. पुष्णन्ति सिञ्चन्ति याभिस्ताः, those which nourish or irrigate.

Dūṣīkābhiḥ, नेत्रमलैः, with the rheum of eyes.

Hrāduniḥ, malady, that makes one cry.

Rakṣāṁsi, protective vital forces.

Citrāṇi, wondrous beauty.

Jumbakāya, वरुणो वै जुम्बकः, the venerable Lord. Also Gāyatrī; जुम्बका नाम गायत्री वेदे वाजसनेयके; in the Yajurveda the Gāyatrī is called *jumbaka*.

10. **Hiraṇyagarbhaḥ,** one that holds all the bright constellations in His womb. Also, an egg, that holds gold coloured matter within it. Hence the imagination, that in the beginning there was a cosmic egg, that held whole of this universe within it (Brahmāṇḍa).

11. Repeated from XXIII . 3. This and the following three mantras are the inviting and offering (याज्यानुवाक्या) verses to Prajāpati.

12. **Rasayā,** with the river. The ancient name of a river in

the north of India; sometimes regarded as a stream that flows round the earth and the firmament. (Griffith).

13. **Ātmadā,** bestower of spirit (spiritual power).

Praśiṣam yasya, under whose command; obedient to.

Yasyacchāya amṛtaṁ yasya mṛtyuḥ, whose shade or shelter is the immortality and who is the Lord of death itself, i.e. death is His agent only. Prof. Max Muller has rendered it : 'Whose shadow is immortality, whose shadow is death'. It may mean that His cold shadow. (His displeasure or ignorance) is death; His bright shadow (His reflection and meditation) makes the worshipper immortal. But if we regard death not as a curse or disaster, but as a boon that provides us with rest and peace when it is needed most in the miserable old age, both the life and death will appear to be His graceful shadows.

14. Following ten verses constitute the Inviting and Offering verses to all the bounties of Nature (विश्वेदेवा:).

14. **Adabdhāsaḥ,** never-failing. **Udbhidaḥ,** elevating; victorious.

Aparītāsaḥ, done without compulsion; or not known to others.

15. **Abhi no nivartatām,** may return towards us.

Pra tirantu, प्रवर्धयन्तु, may they grant or enhance.

16. Bhaga, Mitra, Aditi, Aryaman, Varuṇa, Soma, Aśvins and Sarasvatī are invoked here for granting happiness; these have been rendered here as prosperous men, well-wishers, preceptors, custodians, judges, aesthetes, physicians and surgeons and edcationists respectively.

Dakṣa, strength; creative power associated with Aditi and therefore sometimes with Prajāpāti. (Griffith).

17. **Grāvāṇah,** pressing stones with which Soma plant is crushed.

Aśvinau, legendary physicians of gods; expert physicians and surgeons. They are always mentioned as twins.

18. **Dhiyañjinvam,** one who inspires our wisdom; or who satisfies our intellect.

Vedasām, धनानां, of the riches.

Asat, भवतु, may become.

Pāyuḥ, पालकः, guardian; sustainer.

19. **Tārkṣyaḥ ariṣṭanemiḥ,** the creator of the cyclic universe. *Tārkṣya* is the personification of the sun, whose fellies are uninjured. (Griffith).

20. **Pṛsadaśvāḥ,** (soldiers) riding spotted horses.

Pṛṣnimātaraḥ, offsprings of the variegated mothers.

Vidatheṣu, places of sacred worship; holy congregations.

21. **Bhadram,** well; good.

Devahitam, dedicated to God; also, granted by God.

22. **Śataṁ śaradaḥ,** a hundred autumns, i.e. a hundred years. Earlier the year was counted by winters, then by rains (Varṣā). A hundred years was considered a natural span of human life. May be that it was a desire only, which was rarely fulfilled.

Gantoḥ, गमनशीलं, transient.

23. **Aditiḥ,** eternity. In legend, she is the mother of gods.

Jātam, what has been born. **Janitvam,** what is yet to be born.

24. These twenty two verses constitute Aśvastuti or praise of the Horse, taken from the Ṛgveda, I. 162. 1-22

Mitra, Varuṇa, Aryaman, Indra, Vāyu, Ṛbhukṣāḥ (Prajāpāti) and Maruts are the legendary gods; here they have been interpreted as human beings with their peculiar qualities.

Ṛbhukṣāḥ, same as *ṛbhavaḥ,* men of wisdom. Also Indra.

Marutaḥ, cloud-bearing winds; also, soldiers of armed forces.

Vidathe, यज्ञे संग्रामे वा, in the sacrifice, or in the battle. In the congregation.

Devajātasya, born of gods; born with divine qualities.

25. **Nirṇijā,** ever pure (Nigh. III. 7).

Indrāpūṣṇoḥ, those who have prosperity and nourishment.

Rātim gṛbhītām, the prepared offerings; procured gifts (Dayā.); the ritualists like Kātyāyana and Mahīdhara refer to the offerings to be made for the Horse (the remains of the burnt offerings made the night before to be given to the Horse).

Suprāṅ ajaḥ, the goat going before him *(Sāvaṇa).* The ritualists refer such passages to *pūṣan,* synonymous with Agni and the instruction that enjoins the goat being tied to the front of the horse at the sacrificial post. Such a goat, *kṛṣṇagrīvaḥ,* black-

necked, being always regarded as an *āgneya paśu* or a victim. (Kātyāyana Sutra, 98 etc.). See also Yajurveda XXIX. 58 for black-necked goat. Such interpretations are derogatory, and refer to later practices of a dark period of the Vedic Age.

26. **Chāgaḥ,** the goat going before the Horse.

Puroḍāśam, preliminary offering of well-cooked food-stuff; an offering of cake and butter, (literally, that which is to be offered first).

27. **Atrā,** अत्र, here. (ऋचि तुनुघेति दीर्घः, Pāṇini, VI, 3.132). *Ajaḥ* refers to the same goat. It refers to the immolation of the moon as it goes round the earth.

28. This refers to certain terms, which in the usual sacrificial rites became indicative of different types of priests : *hotṛ* (होतृ), *adhvaryu* (अध्वर्यु), (familiar ones); *āvayāḥ* (आवयाः), *pratiprasṭhātṛ* (प्रतिप्रष्ठातृ), who brings and places the offerings; *agnimindhah* or *agnīdh* (अग्निमिन्धः, अग्नीध्) the kindler of fire; *grāvagrābhaḥ* (ग्रावग्राभः) the user of the stones that crush the Soma plant; *śaṅstṛ*, (शंस्तृ), *praśastṛ* (प्रशस्तृ), and the last, *suvipraḥ* (सुविप्रः), which may be the brahmā (ब्रह्मा).

According to Dayānanda, *hotā* is the executor of the sacrifice (यज्ञस्याध्यक्षः); *adhvaryu*, is one who desires to perform the sacrifice free from any violence; *āvayāḥ* (आवयाः), who associates himself with the sacrifice; *agnim-indhaḥ* is the kindler of sacrificial fire; *grāvagrābhaḥ* is one who receives invocations (also, who holds the clouds); *śaṁsta*, one who utters praises; and *suvipraḥ*, the intelligent and learned.

Vakṣaṇāḥ, नदीः, rivers. **Āpṛnadhvam,** replenish, fill the rivers; or offer rivers of butter, milk etc

29. **Yūpavraskāḥ,** cutters of wood for the wooden posts.

Yupavāhāḥ, those who carry the wooden posts.

Caṣālam, (यूपावयवं), parts of the wooden post.

Aśvayūpāya, for the post, which will be used to bind the horse.

Takṣati, they hew the wood. It should have been *takṣanti;* here singular is used in place of plural (वचन व्यत्यय).

Kātyāyana and others have given the details of the sacrificial posts (यूप), which are said to be twenty one in number, made of differnt kinds of wood, each 21 cubits long. Three hundred and forty nine domestic and two hundred and sixty wild (total 609) animals are fastened to these posts.

31. **Dāma,** (दाम) is a rope tied round the horse's neck for controlling or restraining.

Sandāna, a rope used to fasten the feet of the horse.

Raśanā rajjuḥ, (रशना रज्जुः), a rope used for fastening the head of the horse (खलीन रज्जुः).

31. **Kraviṣaḥ,** one who moves with measured foot (क्रमणशीलस्य).

Svarau svadhitau riptam, रिप्तं लिप्तं, रलयोरभेदः, smeared or anointed. *Svaru* is the instrument (or substances) with which the animal is anointed (grease or tallow). *Svadhiti* is usually the axe, or it may mean 'self possessed' (स्वेन धृता); an instrument for dissecting.

33. **Śṛtapākam,** well cooked or boiled.

34. **Gātradagninā pacyamānāt,** with the hand warmed with the heat of anger. (Dayā.).

Śūlam, spit. (Perhaps a part was boiled and a part was roasted). Dayānanda interprets *śūlam* as pain-inflicting enemy.

Mā śriṣat *mā śliṣat,* may not fall upon.

35. **Īm,** जलं, water (Nigh. I. 12).

Māṁsa bhikṣam, non-availability of flesh (मांसस्य भिक्षामलाभम्–Dayā.).

Ya īm āhuḥ surabhir nirhareti, who say of it, 'it is fragrant, therefore give us some,

Nirhara, take off or give.

36. **Yannīkṣaṇam maṅsapacanyā ukhāyāḥ,** *nīkṣaṇam* is the wooden stick for trying if the cooking is complete. (मांस् = मांस, meat.)।

Pātrāṇi yūṣṇa āsecanāni, the vessels that are the sprinklers of the boiled soup or broth. (Sāyaṇa).

Carūṇām, of the cooking pots.

Apidhāna, cover or lid for cooking pots.

Aṅkāḥ, slips of cane (वेतस शाखा).

Sūnāḥ, implements of dissection; knives.

37. **Jaghriḥ,** smelling strongly; full of odour.

Ukhā, cauldron; स्थाली।

38. **Paḍvīśam,** actions of your nimble feet.

39. **Vāsaḥ,** a cloth for cover; foot-robe.

Adhīvāsam, the upper cloth; a screen. (Kātyāyana refers to the vulgar practice, implying the lying of the queen during the night by the side of the horse behind the screen); head-robe.

40. **Sāde,** in a ride; while riding upon you.

Śūkṛtasya, urged with a sound of 'shoo'.

Pārṣṇyā, with the heel. **Kaśayā,** with the whip.

41. **Catustriṁśat,** thirty-four; perhaps ribs. (Other animals have 26 ribs–Mahīdhara). Dayānanda refers to a dynamo or a generator with 24 interceptors.

Acchidrā gātrā, make his limbs flawless, without any hole.

Anughuṣya, declaring the parts by name (as you dissect them).

42. **Ṛtuthā,** in due season; according to custom.

Tvaṣṭuḥ aśvasya, of the radiant horse. Or, of the horse which is born from the sun; or, the horse of the sun.

Viśastā, killer, immolator.

Dvā yantārā, they are two, day and night, to regulate.

43. **Apiyantam,** as you come. Or, as you go to heaven (Uvaṭa).

Gṛdhnuḥ, greedy; लुब्धः।

44. **Harī,** speedy carriers. Two horses of Indra; हरी इन्द्रस्य इति यास्कः।

Pṛṣatī, deer; मरुतां वाहनभूतौ; carriers of the Måruts. Also, spotted mares.

Rāsabhasya, of an ass, that draws the chariot of the Aśvins.

45. **Sugavyam,** wealth in the form of good cows and milk products.

Svaśvyam, wealth in the form of good horses.

Kṣatram, vigour and valour.

Aditiḥ, अदीना, not poor or destitute. अविनाशिनी भूमिः, the earth, not prone to destruction.

46. For Aśvamedha in later times, see Vālmīki Rāmayaṇa, Book I. 10–15.

The guerdons (दक्षिणा) or honoraria bestowed upon officiating priests are not mentioned in the text. They consisted chiefly of a large portion of the booty taken from the rulers and the people of the conquered countries. According to a commentator, the spoil of the east was given to the Hotar, and that of the south to the Brahman. The Adhvaryu received a maiden (the daughter of the sacrificer, says a commentator) and the sacrificer's fourth wife. See Hillebrandt, Ritual-Litteratur, p.152 (Griffith).

47. Same as Yv. III. 25 and first half of III. 26.

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THE FOUR VEDAS

COMPLETE TRANSLATION IN ENGLISH
(A SET OF 22 VOLUMES)

Translated by
Swami Satya Prakash Saraswati &
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YAJUR VEDA
यजुर्वेद

(English translation of Mantras with Sanskrit text and transliteration)

(Volume III)

YAJUR VEDA
यजुर्वेद

Volume III
[Text, Translation : Chapters 26-40]

English Translation
by
Swami Satya Prakash Saraswati
and
Udaya Vir Viraj

तृतीयो भागः
[मूलपाठः, अनुवादश्च - काण्ड 26-40]

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> **तद् वेदस्य वेदत्वम् ।** (Taittiriya samhita : 1.7.4.6 तैत्तिरीय संहिता)

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Vice President
DAV College Managing Committee

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YAJURVEDA SAṀHITĀ

यजुर्वेद संहिता

अथ षड्विंशोऽध्यायः ।

अग्निश्च पृथिवी च सन्नते ते मे सं नमतामदो वायुश्चान्तरिक्षं च सन्नते ते मे सं नमतामद
आदित्यश्च द्यौश्च सन्नते ते मे सं नमतामद आपश्च वरुणश्च सन्नते ते मे सं नमतामदः ।
सप्त सꣳसदो अष्टमी भूतसाधनी । सकामाँ२ अध्वनस्कुरु संज्ञानमस्तु मेऽमुना ॥ १ ॥

यथेमां वाचं कल्याणीमावदानि जनेभ्यः ।
ब्रह्मराजन्याभ्याꣳ शूद्राय चार्याय च स्वाय चारणाय च ।
प्रियो देवानां दक्षिणायै दातुरिह भूयासमयं मे कामः समृध्यतामुप मादो नमतु ॥ २ ॥

बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।
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ATHA ṢAḌVIMŚO'DHYĀYAḤ

Agniśca pṛthivī ca sannate te me saṁ namatāmado (i) vāyuścāntarikṣaṁ ca sannate te me saṁ namatāmada (ii) ādityaśca dyauśca sannate te me saṁ namatāmada (iii) āpaśca varuṇāsca sannate te me saṁ namatāmada (iv). Sapta saṁsado aṣṭamī bhūtasādhanī. Sakāmāň adhvanaskuru saṁjñānamastu me' munā (v). //1//

Yathemāṁ vācaṁ kalyāṇīmāvadāni janebhyaḥ.
Brahmarājānyābhyāṁ śūdrāya cāryāya ca svāya cāraṇāya ca.
Priyo devānāṁ dakṣiṇāyai dāturiha bhūyāsamayaṁ me kāmaḥ samṛdhyatāmupa mādo namatu (i). //2//

Bṛhaspate ati yadaryo arhād dyumadvibhāti kratumajjaneṣu.
Yaddīdayacchavasa ṛtaprajāta tadasmāsu draviṇaṁ dhehi citram (i).
Upayāmagṛhīto' si bṛhaspataye tvai- (iii) ṣa te yonir- (iv) bṛhaspataye tvā (v). //3//

CHAPTER TWENTY-SIX

1. O Lord, fire and earth have submitted to you; may they make so and so submit to me. (1) Wind and mid-space have submitted to you; may they make so and so submit to me. (2) The sun and sky have submitted to you; may they make so and so submit to me. (3) Waters and ocean have submitted to you; may they make so and so submit to me. (4) Here we have a set of seven and eighth, the earth, is the sustainer of all beings. Make our ways capable of fulfilling our desires. May I have complete harmony with so and so. (5)

2. O Lord, may I address this auspicious speech of yours to all the people, intellectuals and administrators, workers and producers of wealth, our kinsmen and the strangers. May I become favourite of the learned ones and of him, who gives liberal guerdon. May such and such wish of mine be fulfilled; may I get affection of so and so. (1)

3. May you bestow on us that wonderful treasure, which is worthy of the pious and righteous, is endowed by its lustre, and which may be effectively utilized for public purpose, O Lord Supreme, born of truth. (1) O devotional bliss, you have been duly accepted. (2) You to the Lord Supreme. (3) This is your abode. (4) You to the Lord Supreme. (5)

इन्द्र गोमन्निहा याहि पिबा सोमं शतक्रतो । विद्यद्भिर्ग्रावभिः सुतम् ।
उपयामगृहीतोऽसीन्द्राय त्वा गोमत एष ते योनिरिन्द्राय त्वा गोमते ॥ ४ ॥

इन्द्रा याहि वृत्रहन्पिबा सोमं शतक्रतो । गोमद्भिर्ग्रावभिः सुतम् ।
उपयामगृहीतोऽसीन्द्राय त्वा गोमत एष ते योनिरिन्द्राय त्वा गोमते ॥ ५ ॥

ऋतावानं वैश्वानरमृतस्य ज्योतिषस्पतिम् । अजस्रं घर्ममीमहे ।
उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा ॥ ६ ॥

वैश्वानरस्य सुमतौ स्याम राजा हि कं भुवनानामभिश्रीः ।
इतो जातो विश्वमिदं वि चष्टे वैश्वानरो यतते सूर्येण ॥
उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा ॥ ७ ॥

वैश्वानरो न ऊतय आ प्र यातु परावतः । अग्निरुक्थेन वाहसा ॥
उपयामगृहीतोऽसि वैश्वानराय त्वैष ते योनिर्वैश्वानराय त्वा ॥ ८ ॥

Indra gomannihā yāhi pibā somaṁ śatakrato. Vidyadbhirgrāvabhiḥ sutam (i).
Upayāmagṛhīto'sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir- (iv) indrāya tvā gomate (v). //4//

Indrā yāhi vṛtrahan pibā somaṁ śatakrato. Gomadbhirgrāvabhiḥ sutam (i).
Upayāmagṛhīto' sī - (ii) ndrāya tvā gomata (iii) eṣa te yonir- (iv) indrāya tvā gomate. (v). //5//

Ṛtāvānaṁ vaiśvānaramṛtasya jyotiṣaspatim. Ajasraṁ gharmamīmahe (i).
Upayāmagṛhīto'si (ii) vaiśvānarāya tvai-(iii) ṣa te yonir- (iv) vaiśvānarāya tvā (v). //6//

Vaiśvānarasya sumatau syāma rājā hi kaṁ bhuvanānāmabhiśrīḥ.
Ito jāto viśvamidaṁ vi caṣṭe vaiśvānaro yatate sūryeṇa (i).
Upayāmagṛhīto' si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir- (iv) vaiśvānarāya tvā (v). //7//

Vaiśvānaro na ūtaya ā pra yātu parāvataḥ. Agnirukthena vāhasā (i).
Upayāmagṛhīto'si (ii) vaiśvānarāya tvai- (iii) ṣa te yonir- (iv) vaiśvānarāyā tvā (v). //8//

4. O resplendent Lord, rich in divine speech, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)

5. O resplendent Lord, slayer of evil tendencies, busy in hundreds of actions, come here and drink cure-juice (i.e. the bliss), pressed out with crushing stones. (1) You have been duly accepted. (2) You to the resplendent Lord, rich in divine speech. (3) This is your abode. (4) You to the resplendent Lord, rich in divine speech. (5)

6. We seek the continuous warmth, full of righteousness, benefactor of all men, the Lord of truth and light. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)

7. May we continue to be in the grace of the leader of all; He is the august sovereign of all beings. Since the very inception, He is taking excellent care of the entire universe. This leader of all accompanies the rising sun. (1) You have been duly accepted. (2) You to the leader of all. (3) This is your abode. (4) You to the leader of all. (5)

8. May the adorable Lord, benefactor of all men, come to our succour from far away riding the praises as a vehicle. (1) You have been duly accepted. (2) You to the benefactor of all men. (3) This is your abode. (4) You to the benefactor of all men. (5)

अग्निर्ऋषिः पवमानः पाञ्चजन्यः पुरोहितः । तमीमहे महागयम् ॥
उपयामगृहीतोऽस्यग्नये त्वा वर्चसे एष ते योनिरग्नये त्वा वर्चसे ॥ ९ ॥
महाँ२ इन्द्रो वज्रहस्तः षोडशी शर्म यच्छतु । हन्तु पाप्मानं योऽस्मान्द्वेष्टि ॥
उपयामगृहीतोऽसि महेन्द्राय त्वैष ते योनिर्महेन्द्राय त्वा ॥ १० ॥
तं वो दस्ममृतीषहं वसोर्मन्दानमन्धसः । अभि वत्सं न स्वसरेषु धेनव इन्द्रं गीर्भिर्नवामहे ॥ ११ ॥
यद्वाहिष्ठं तदग्नये बृहदर्च विभावसो । महिषीव त्वद्रयिस्त्वद्वाजा उदीरते ॥ १२ ॥
एह्यू षु ब्रवाणि तेऽग्न इत्थेतरा गिरः । एभिर्वर्धास इन्दुभिः ॥ १३ ॥
ऋतवस्ते यज्ञं वि तन्वन्तु मासा रक्षन्तु ते हविः ।
संवत्सरस्ते यज्ञं दधातु नः प्रजां च परि पातु नः ॥ १४ ॥
उपह्वरे गिरीणाꣳ संगमे च नदीनाम् । धिया विप्रो अजायत ॥ १५ ॥

Agnirṛṣiḥ pavamānaḥ pañcajanyaḥ purohitaḥ. Tamīmahe mahāgayam (i).
Upayāmagṛhīto'sya- (ii) gnaye tvā varcase (iii) eṣa te yonir- ((iv) agnaye tvā varcase (v). //9//

Mahāṅ indro vajrahastaḥ ṣodaśī śarma yacchatu. Hantu pāpmānaṁ yo'samāndveṣṭi (i). Upayāmagṛhīto' si (ii) mahendrāya tvai- (iii) ṣa te yonir- (iv) mahendrāya tvā (v). //10//

Taṁ vo dasmamṛtīṣahaṁ vasormandānamandhasaḥ. Abhi vatsaṁ na svasareṣu dhenava indraṁ gīrbhirnavāmahe (i). //11//

Yadvāhiṣṭhaṁ tadagnaye bṛhadarca vibhāvaso. Mahiṣīva tvadrayistvadvājā udīrate (i). //12//

Ehyū ṣu bravāṇi te'gna itthetarā giraḥ. Ebhirvardhāsa indubhiḥ (i). //13//

Ṛtavaste yajñaṁ vi tanvantu māsā rakṣantu te haviḥ.
Saṁvatsaraste yajñaṁ dadhātu naḥ prajāṁ ca pari pātu naḥ (i). //14//

Upahvare girīṇāṁ saṅgame ca nadīnām. Dhiyā vipro ajāyata (i). //15//

9. Adorable Lord, the penetrating seer, is just another form of the pure and flowing. He is the benefactor of all five types of men and is the preceder of sacrifices. Hymned by the great, we solicit His blessings. (1) You have been duly accepted. (2) You to the adorable Lord, the lustrous. (3) This is your abode. (4) You to the adorable Lord, the lustrous. (5)

10. May the great resplendent Lord, wielding thunderbolt in His hand, complete with all His sixteen aspects, grant shelter to us. May He kill the sinful, who cherishes malice against us. (1) You have been duly accepted. (2) You to the great resplendent Lord. (3) This is your abode. (4) You to the great resplendent Lord. (5)

11. We offer love and praise with our hymns, as cows low to their calves in the stalls; we invoke that glorious resplendent Lord, the subduer of evil spirits, who delights in accepting the beverage of loving devotion. (1)

12. The praise, which best conveys our veneration, is due to the adorable Lord alone. Affluent in splendour, O Lord, may you grant us prosperity, since from your grace proceed vast riches and ample food and strength. (1)

13. O adorable Lord, may you be with us. We shall augument you with drops of divine love. (1)

14. May the seasons make your sacrifice flourish; may the months secure your sacrifical offerings; may the year guard your sacrifice for us and protect our progeny from all the quarters. (1)

15. The all-wise Lord manifests Himself to them, who pray in the valleys of mountains and at the confluence of streams. (1)

उच्चा ते जातमन्धसो दिवि सद्भूम्या ददे । उग्रꣳ शर्म महि श्रवः ॥ १६ ॥
स न इन्द्राय यज्यवे वरुणाय मरुद्भ्यः । वरिवोवित्परि स्रव ॥ १७ ॥
एना विश्वान्यर्य आ द्युम्नानि मानुषाणाम् । सिषासन्तो वनामहे ॥ १८ ॥
अनु वीरैरनु पुष्यास्म गोभिरन्वश्वैरनु सर्वेण पुष्टैः ।
अनु द्विपदाऽनु चतुष्पदा वयं देवा नो यज्ञमृतुथा नयन्तु ॥ १९ ॥
अग्ने पत्नीरिहा वह देवानामुशतीरुप । त्वष्टारꣳ सोमपीतये ॥ २० ॥
अभि यज्ञं गृणीहि नो ग्नावो नेष्टः पिब ऋतुना । त्वꣳ हि रत्नधा असि ॥ २१ ॥
द्रविणोदाः पिपीषति जुहोत प्र च तिष्ठत । नेष्ट्रादृतुभिरिष्यत ॥ २२ ॥
तवायꣳ सोमस्त्वमेह्यर्वाङ् शश्वत्तमꣳ सुमना अस्य पाहि ।
अस्मिन् यज्ञे बर्हिष्या निषद्या दधिष्वेमं जठर इन्दुमिन्द्र ॥ २३ ॥

Uccā te jātamandhaso divi sadbhūmyā dade. Ugraṁ śarma mahi śravaḥ (i). //16//

Sa na indrāya yajyave varuṇāya marudbhyaḥ. Varivovit pari srava (i). //17//

Enā viśvānyarya ā dyumnāni mānuṣāṇām. Siṣāsanto vanāmahe (i). //18//

Anu vīrairanu puṣyāsma gobhiranvaśvairanu sarveṇa puṣṭaiḥ.
Anu dvipadā'nu catuṣpadā vayaṁ devā no yajñamṛtuthā nayantu (i). //19//

Agne patnīrihā vaha devānāmuśatīrupa. Tvaṣṭāraṁ somapītaye (i). //20//

Abhi yajñaṁ gṛṇīhi no gnāvo neṣṭaḥ piba ṛtunā. Tvaṁ hi ratnadhā asi (i). //21//

Draviṇodāḥ pipīṣati juhota pra ca tiṣṭhata. Neṣṭrādṛtubhiriṣyata (i). //22//

Tavāyaṁ somastvamehyarvāṅ śaśvattamaṁ sumanā asya pāhi.
Asmin yajñe barhiṣyā niṣadyā dadhiṣvemaṁ jaṭhara indumindra (i). //23//

16. High is the birth of this sap of life; though set in heaven, it has come down to the earth with strong sheltering power, renown and sustenance. (1)

17. O divine elixir, possessor of wealth as you are, may you flow from all sides for our resplendence, for our venerability and for our humanitarian character. (1)

18. With the aid of this (divine elixir) alone, may we procure all the wealth that belongs to men and enjoy it not alone, but distributing it judiciously among ourselves. (1)

19. May we prosper with brave sons, cows, horses and all other things that make for prosperity. With bipeds as well as with quadrupeds, may we prosper. May the bounties of Nature guide our sacrifice in due seasons. (1)

20. O adorable God, may you depute all the vital virtues of cosmos and Nature's bounties to embellish our devotional prayers. (1)

21. O selfless benefactor, the supreme Architect, bless our sacred work and worship. Accept our offerings suitable for all occasions and seasons. May they be entirely dedicated to you. May they be possessed by you, as all treasures of wealth and wisdom belong to you alone. (1)

22. May those, who seek and give true wealth and wisdom, be firmly established in the world and command respect in their society. May they dedicate their work to God. (1)

23. O resplendent Self, this loving devotion is for you; hasten to approach it, and well-disposed, taste it unceasingly. May you be enshrined in our prayerful heart and accept our humble love in full. (1)

अमेव नः सुहवा आ हि गन्तन नि बर्हिषि सदतना रणिष्टन ।
अथा मदस्व जुजुषाणो अन्धसस्त्वष्टर्देवेभिर्जनिभिः सुमद्गणः ॥ २४ ॥

स्वादिष्ठया मदिष्ठया पवस्व सोम धारया । इन्द्राय पातवे सुतः ॥ २५ ॥

रक्षोहा विश्वचर्षणिरभि योनिमयोहते । द्रोणे सधस्थमासदत् ॥ २६ ॥

Ameva naḥ suhavā ā hi gantana ni barhiṣi sadatanā raṇiṣṭana.
Athā madasva jujuṣāṇo andhasastvaṣṭardevebhirjanibhiḥ sumadgaṇaḥ (i). //24//

Svādiṣṭhayā madiṣṭhayā pavasva soma dhārayā. Indrāya pātave sutaḥ (i). //25//

Rakṣohā viśvacarṣaṇirabhi yonimayohate. Droṇe sadhasthamāsadat (i). //26//

24. Quick to respond to our invitations, please come to us as if to your own homes. Be seated on grass-mats, and enjoy. O architect, may you rejoice in taking food in the pleasant company of the enlightened men and women. (1)

25. O elixir of divine love, may you flow in the sweetest and most exhilarating stream, expressed for the acceptance of the resplendent Self. (1)

26. It is all-beholding, and a destroyer of the wicked; when collected, it occupies the assigned position in the wooden cask, made strong by fixing iron nails. (1)

अथ सप्तविंशोऽध्यायः ।

समास्त्वाग्न ऋतवो वर्धयन्तु संवत्सरा ऋषयो यानि सत्या ।
सं दिव्येन दीदिहि रोचनेन विश्वा आ भाहि प्रदिशश्चतस्रः ॥ १ ॥

सं चेध्यस्वाग्ने प्र च बोधयैनमुच्च तिष्ठ महते सौभगाय ।
मा च रिषदुपसत्ता ते अग्ने ब्रह्माणस्ते यशसः सन्तु मान्ये ॥ २ ॥

त्वामग्ने वृणते ब्राह्मणा इमे शिवो अग्ने संवरणे भवा नः ।
सपत्नहा नो अभिमातिजिच्च स्वे गये जागृह्यप्रयुच्छन् ॥ ३ ॥

इहैवाग्ने अधि धारया रयिं मा त्वा नि क्रन्पूर्वचितो निकारिणः ।
क्षत्रमग्ने सुयममस्तु तुभ्यमुपसत्ता वर्धतां ते अनिष्टृतः ॥ ४ ॥

क्षत्रेणाग्ने स्वायुः सꣳ रभस्व मित्रेणाग्ने मित्रधेये यतस्व ।
सजातानां मध्यमस्था एधि राज्ञामग्ने विहव्यो दीदिहीह ॥ ५ ॥

ATHA SAPTAVIṀŚO' DHYĀYAḤ

Samāstvāgna ṛtavo vardhayantu saṁvatsarā ṛṣayo yāni satyā. Saṁ divyena dīdihi rocanena viśvā ā bhāhi pradiśaścatasraḥ (i). //1//

Saṁ cedhyasvāgne pra ca bodhayainamucca tiṣṭha mahate saubhagāya. Mā ca riṣadupasattā te agne brahmāṇaste yaśasaḥ santu mānye (i). //2//

Tvāmagne vṛṇate brāhmaṇā ime śivo agne saṁvaraṇe bhavā naḥ. Sapatnahā no abhimātijicca sve gaye jāgṛhyaprayucchan (i). //3//

Ihaivāgne adhi dhārayā rayiṁ mā tvā ni kranpūrvacito nikāriṇaḥ. Kṣatramagne suyamamastu tubhyamupasattā vardhatāṁ te aniṣṭṛtaḥ (i). //4//

Kṣatreṇāgne svāyuḥ saṁ rabhasva mitreṇāgne mitradheye yatasva. Sajātānāṁ madhyamasthā edhi rājñamagne vihavyo dīdihīha (i). //5//

CHAPTER TWENTY-SEVEN

1. O fire divine, may the months, the seasons, and the years as well as the truthful sages augment you. May you shine gloriously with your celestial brilliance and illuminate all the four quarters. (1)

2. May you, O fire divine, kindle up; enlighten this sacrificer and get up for the great fortune. O adorable Lord, may those, who stand by you, never come to any harm; may those, who know you, be glorious and none else. (1)

3. O adorable leader, these intellectuals, present here, choose you. May you be auspicious to us in this unanimous choice of ours. Slayer of our rivals and conqueror of our foes, may you be always awake and alert in your place with ceaseless care. (1)

4. O adorable leader, may you collect all the riches here; may not the wicked, who have gathered strength already, be able to injure you. O adorable leader, may the administration be easy to control for you. May your supporter grow strong ever-unharmed. (1)

5. O adorable leader, lead your life defending the weak; Behave with friends in a friendly manner, O adorable leader. Established in the midst of kinsmen and with abundant supplies, may you, adorable leader, shine out among kings brightly. (1)

अति निहो अति स्रिधोऽत्यचित्तिमत्यरातिमग्ने ।
विश्वा ह्यग्ने दुरिता सहस्वाथास्मभ्यꣳ सहवीराꣳ रयिं दाः ॥ ६ ॥

अनाधृष्यो जातवेदा अनिष्टृतो विराडग्ने क्षत्रभृद्दीदिहीह ।
विश्वा आशाः प्रमुञ्चन्मानुषीर्भियः शिवेभिरद्य परि पाहि नो वृधे ॥ ७ ॥

बृहस्पते सवितर्बोधयैनꣳ सꣳशितं चित्सन्तराꣳ सꣳ शिशाधि ।
वर्धयैनं महते सौभगाय विश्व एनमनु मदन्तु देवाः ॥ ८ ॥

अमुत्रभूयादध यद्यमस्य बृहस्पते अभिशस्तेरमुञ्चः ।
प्रत्यौहतामश्विना मृत्युमस्माद्देवानामग्ने भिषजा शचीभिः ॥ ९ ॥

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १० ॥

ऊर्ध्वा अस्य समिधो भवन्त्यूर्ध्वा शुक्रा शोचीꣳष्यग्नेः । द्युमत्तमा सुप्रतीकस्य सूनोः ॥ ११ ॥

तनूनपादसुरो विश्ववेदा देवो देवेषु देवः । पथो अनक्तु मध्वा घृतेन ॥ १२ ॥

Ati niho ati sridho' tyacittimatyarātimagne.
Viśvā hyagne duritā sahasvāthāsmabhyaṁ sahavīrāṁ rayiṁ dāḥ (i). //6//

Anādhṛṣyo jātavedā aniṣṭṛto virāḍagne kṣatrabhṛddīdihīha. Viśvā āśāḥ pramuñcan mānuṣīrbhiyaḥ śivebhiradya pari pāhi no vṛdhe (i). //7//

Bṛhaspate savitarbodhayainaṁ saṁśitaṁ citsantarāṁ saṁ siśādhi. Vardhayainaṁ mahate saubhagāya viśva enamanu madantu devāḥ (i). //8//

Amutrabhūyādadha yadyamasya bṛhaspate abhiśasteramuñcaḥ. Pratyauhatāmaśvinā mṛtyumasmāddevānāmagne bhiṣajā śacībhiḥ (i). //9//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //10//

Ūrdhvā asya samidho bhavantyūrdhvā śukrā śocīṁṣyagneḥ. Dyumattamā supratīkasya sūnoḥ (i). //11//

Tanūnapādasuro viśvavedā devo deveṣu devaḥ. Patho anaktu madhvā ghṛtena (i). //12//

6. O adorable Lord, may you keep us away from merciless killers, from bad characters, from thoughtlessness and from miserliness. O adorable Lord, drive away all sorrows and sufferings; bestow on us wealth, and bless us with brave sons. (1)

7. O adorable Lord, may you shine here always unconquerable, omniscient, uninjurable; refulgent, and holder of protective power. Making all the regions free from human terrors, may you today protect us from all sides with propitious means, so that we may prosper. (1)

8. O impeller Lord Supreme, may you enlighten this sacrificer and guide him though already initiated. May you exalt him to great good fortune, and may all the learned ones rejoice in his delight. (1)

9. O adorable Lord Supreme, you have freed us from the curse of death, and from birth in the yonder world. May the two healers, curers of the learned ones, drive the death away from this sacrificer with their skill. (1)

10. Beholding the uprising divine light beyond the mundane darkness, we by and by approach the spiritual one, the divine of divine. (1)

11. Uplifting are the kindling woods of this fire divine and uplifting and most enlightening are the brilliant glows of this fair-faced, worthy son. (1) (Samidh = kindling wood).

12. May the adorable Lord, preserver of bodies and bestower of life, omniscient, the supreme Lord, the god among gods, provide our paths of life with honey and butter. (1) (Tanūnapāt = preserver of bodies).

मध्वा यज्ञं नक्षसे प्रीणानो नराशꣳसो अग्ने । सुकृद्देवः सविता विश्ववारः ॥ १३ ॥

अच्छायमेति शवसा घृतेनेडानो वह्निर्नमसा । अग्निꣳ स्रुचो अध्वरेषु प्रयत्सु ॥ १४ ॥

स यक्षदस्य महिमानमग्नेः स ई मन्द्रा सुप्रयसः । वसुश्चेतिष्ठो वसुधातमश्च ॥ १५ ॥

द्वारो देवीरन्वस्य विश्वे व्रता ददन्ते अग्नेः । उरुव्यचसो धाम्ना पत्यमानाः ॥ १६ ॥

ते अस्य योषणे दिव्ये न योना उषासानक्ता । इमं यज्ञमवतामध्वरं नः ॥ १७ ॥

दैव्या होतारा ऊर्ध्वमध्वरं नोऽग्नेर्जिह्वामभि गृणीतम् । कृणुतं नः स्विष्टिम् ॥ १८ ॥

तिस्रो देवीर्बर्हिरेदꣳ सदन्त्विडा सरस्वती भारती । मही गृणाना ॥ १९ ॥

तन्नस्तुरीपमद्भुतं पुरुक्षु त्वष्टा सुवीर्यम् । रायस्पोषं वि ष्यतु नाभिमस्मे ॥ २० ॥

Madhvā yajñaṁ nakṣase prīṇāno narāśaṁso agne. Sukṛddevaḥ savitā viśvavāraḥ (i). //13//

Acchāyameti śavasā ghṛtenedāno vahnirnamasā. Agniṁ sruco adhvareṣu prayatsu (i). //14//

Sa yakṣadasya mahimānamagneḥ sa īṁ mandrā suprayasaḥ. Vasuścetiṣṭho vasudhātamaśca (i). //15//

Dvāro devīranvasya viśve vratā dadante agneḥ. Uruvyacaso dhāmnā patyamānāḥ (i). //16//

Te asya yoṣaṇe divye na yonā uṣāsānaktā. Imaṁ yajñamavatāmadhvaraṁ naḥ. (i). //17//

Daivyā hotārā ūrdhvamadhvaraṁ no'gnerjihvāmabhi gṛṇītam. Kṛṇutaṁ naḥ sviṣṭim (i). //18//

Tisro devīrbarhiredaṁ sadantviḍā sarasvatī bhāratī. Mahī gṛṇānā (i). //19//

Tannasturīpamadbhutaṁ purukṣu tvaṣṭā suvīryam. Rāyasposaṁ vi ṣyatu nābhimasme (i). //20//

13. O adorable Lord, praised by men and pleased, come to the sacrifice with sweetness. You are, O Lord, performer of righteous deeds, impeller and bestower of grace on all. (1) (Narāśaṁsaḥ = praised by men).

14. As the ladles move in proceeding sacrifices, this fire, being implored with purified butter and food, moves with its force towards the adorable Lord. (1) (Īḍānaḥ= being implored).

15. Let the sacrificer pay homage to the greatness of this adorable Lord, as He is the provider of pleasing foods; He is the real wealth; He is the awakener; and He is the greatest bestower of wealth. (1)

16. Vastly wide and rich in accommodation, the divine doors follow all the functions of this fire. (1) (Devīḥ dvāraḥ = divine doors).

17. May those two heavenly damsels, dawn and night, preserve this sacred sacrifice of ours in the house of this man (the sacrificer). (1) (Uṣāsā-naktā = dawn and night).

18. O two divine priests (the healers), may you raise this sacrifice of ours to lofty heights, and may you praise it, that is the tongue of fire, as if; make our sacrifice successful. (1) (Daivya - hotārā = divine priests).

19. May the three great divinities, the divine intellect, the divine speech, and the divine culture, praised by all, be seated at this sacrifice. (1) (Tisro-devīḥ = three great divinities : Iḍā, Sarasvatī, Bhārati).

20. May the divine Architect pour on our navel the quick-coming and wonderful abundance of riches contributed by the multitude and enhancing power. (1) (Tvaṣṭṛ = divine architect).

वनस्पतेऽव सृजा रराणस्त्मना देवेषु । अग्निर्हव्यꣳ शमिता सूदयाति ॥ २१ ॥

अग्ने स्वाहा कृणुहि जातवेद इन्द्राय हव्यम् । विश्वे देवा हविरिदं जुषन्ताम् ॥ २२ ॥

पीवो अन्ना रयिवृधः सुमेधाः श्वेतः सिषक्ति नियुतामभिश्रीः ।
ते वायवे समनसो वि तस्थुर्विश्वेन्नरः स्वपत्यानि चक्रुः ॥ २३ ॥

राये नु यं जज्ञतू रोदसीमे राये देवी धिषणा धाति देवम् ।
अध वायुं नियुतः सश्चत स्वा उत श्वेतं वसुधितिं निरेके ॥ २४ ॥

आपो ह यद्बृहतीर्विश्वमायन् गर्भं दधाना जनयन्तीरग्निम् ।
ततो देवानाꣳ समवर्ततासुरेकः कस्मै देवाय हविषा विधेम ॥ २५ ॥

यश्चिदापो महिना पर्यपश्यद्दक्षं दधाना जनयन्तीर्यज्ञम् ।
यो देवेष्वधि देव एक आसीत् कस्मै देवाय हविषा विधेम ॥ २६ ॥

प्र याभिर्यासि दाश्वाꣳसमच्छा नियुद्भिर्वायविष्टये दुरोणे ।
नि नो रयिꣳ सुभोजसं युवस्व नि वीरं गव्यमश्व्यं च राधः ॥ २७ ॥

Vanaspate' va sṛjā rarāṇastmnā deveṣu. Agnirhavyaṁ śamitā sūdayāti (i). //21//

Agne svāhā kṛṇuhi jātaveda indrāya havyam. Viśve devā haviridaṁ juṣantām (i). //22//

Pīvo annā rayivṛdhaḥ sumedhāḥ śvetaḥ siṣakti niyutāmabhiśrīḥ. Te vāyave samanaso vi tasthurviśvennaraḥ svapatyāni cakruḥ (i). //23//

Rāye nu yaṁ jajñatū rodasīme rāye devī dhiṣaṇā dhāti devam.
Adha vāyuṁ niyutaḥ saścata svā uta śvetaṁ vasudhitiṁ nireke (i). //24//

Āpo ha yadbṛhatīrviśvamāyan garbhaṁ dadhānā janayantīragnim.

Tato devānāṁ samavartatāsurekaḥ kasmai devāya haviṣā vidhema (i). //25//

Yaścidāpo mahinā paryapaśyaddakṣaṁ dadhānā janayantīryajñam. Yo deveṣvadhi deva eka āsīt kasmai devāya haviṣā vidhema (i). //26//

Pra yābhiryāsi dāśvāṁsamacchā niyudbhirvāyaviṣṭaye duroṇe.
Ni no rayiṁ subhojasaṁ yuvasva ni vīraṁ gavyamaśvyaṁ ca rādhaḥ (i). //27//

21. O Lord of forests, rejoicing by yourself among the bounties of Nature, grant us those sacrificial supplies, which the soothing fire seasons. (1) (Vanaspati = Lord of forests).

22. O adorable Lord, O omniscient, may you bestow on the aspirant plenty of supplies with the auspicious utterance. May all the enlightened ones enjoy these offerings. (1) (Svāhākṛti = auspicious utterance).

23. The intelligent, bright Lord of motivation is glorious with the yoked cosmic steeds. He favours those men, who are well-fed and abound in riches. They are of one mind, ever-ready to worship Him, and are the leaders of such pious ceremonies as are productive of excellent progeny. (1)

24. Wherever there is poverty, the yoked steeds carry the Lord of motivation, white in complexion (i.e. flawlessly honest) and the dispenser of wealth, whom heaven and earth bear for the sake of riches, and whom the divine language of praise sustains as a deity for the sake of affluence and wealth. (1)

25. When the mighty waters come all over, containing the primeval germ, desirous of giving birth to the fire, prior to that exists one vital force amongst the bounties of Nature; Him we worship with our oblations. (1)

26. Who in His greatness oversees the waters containing the creative vital force and initiating sacrifice, and who is the only God over all the bounties of Nature; Him we worship with our oblations. (1)

27. O wind divine, come to us with those speedy waves, the yoked steeds, with which you reach the devotee, offering homage in his own home, and bestow upon us wealth and children along with kine and horses. (1)

आ नो नियुद्भिः शतिनीभिरध्वरꣳ सहस्रिणीभिरुप याहि यज्ञम् ।
वायो अस्मिन्त्सवने मादयस्व यूयं पात स्वस्तिभिः सदा नः ॥ २८ ॥

नियुत्वान्वायवा गह्ययꣳ शुक्रो अयामि ते । गन्तासि सुन्वतो गृहम् ॥ २९ ॥

वायो शुक्रो अयामि ते मध्वो अग्रं दिविष्टिषु ।
आ याहि सोमपीतये स्पार्हो देव नियुत्वता ॥ ३० ॥

वायुरग्रेगा यज्ञप्रीः साकं गन्मनसा यज्ञम् । शिवो नियुद्भिः शिवाभिः ॥ ३१ ॥

वायो ये ते सहस्रिणो रथासस्तेभिरा गहि । नियुत्वान्त्सोमपीतये ॥ ३२ ॥

एकया च दशभिश्च स्वभूते द्वाभ्यामिष्टये विंꣳशती च ।
तिसृभिश्च वहसे त्रिꣳशता नियुद्भिर्वायविह ता वि मुञ्च ॥ ३३ ॥

तव वायवृतस्पते त्वष्टुर्जामातरद्भुत । अवाꣳस्या वृणीमहे ॥ ३४ ॥

Ā no niyudbhiḥ śatinībhiradhvaraṁ saharsiṇībhirupa yāhi yajñam.
Vāyo asmintsavane mādayasva yūyaṁ pāta svastibhiḥ sadā naḥ (i). //28//

Niyutvānvāyavā gahyayaṁ śukro ayāmi te. Gantāsi sunvato gṛham (i). //29//

Vāyo śukro ayāmi te madhvo agraṁ diviṣṭiṣu.
Ā yāhi somapītaye spārho deva niyutvatā (i). //30//

Vāyuragregā yajñaprīḥ sākaṁ ganmanasā yajñam. Śivo niyudbhiḥ sivābhih (i). //31//

Vāyo ye te sahasriṇo rathāsastebhirā gahi. Niyutvāntsomapītaye (i). //32//

Ekayā ca daśabhiśca svabhūte dvābhyāmiṣṭaye viṁśatī ca.
Tisṛbhiśca vahase triṁśatā niyudbhirvāyaviha tā vi muñca (i). ///33//

Tava vāyavṛtaspate tvaṣṭurjāmātaradbhuta. Avāṁsyā vṛṇīmahe (i). //34//

28. May you come, O wind divine, to our solemn worship with the yoked forces, which are in hundreds and thousands. May you be exhilarated at our ceremony, and may you all ever cherish us with blessings. (1)

29. May you, O sense of touch, with all your awareness, come. This graceful sensitivity of sweet taste is offered to you. You are fond of visiting houses, where you get it. (1)

30. O vital breath, purified by holy acts, I bring to you the loving devotion, offered first to you at all worships. O ever-loved divine, come with your subsidiaries, the same perceptions, to enjoy the exhilarating experience. (1)

31. May the wind divine, moving in the forefront, pleased with sacrifices, the auspicious one, come to our sacrifice with a happy frame of mind conveyed by propitious actions. (1)

32. You are most welcome, O sense of touch, to come with your entire awareness in thousandfold chariots, which you possess, to participate in enjoying the glory of creation. (1)

33. O self-existent Lord, may you come to our sacrifice with one and ten, with two and twenty, and with three and thirty mares that carry you. O vital one, unyoke them here. (1)

34. O divine wind, Lord of cosmic sacrifice, and wonderful son-in-law of the sun, we solicit your protection. (1) (Tvaṣṭṛ the sun, whose daughter Uṣā is wedded to the wind, Vāyu).

अभि त्वा शूर नोनुमोऽदुग्धा इव धेनवः । ईशानमस्य जगतः स्वर्दृशमीशानमिन्द्र तस्थुषः ॥३५॥

न त्वावाँ२ अन्यो दिव्यो न पार्थिवो न जातो न जनिष्यते ।
अश्वायन्तो मघवन्निन्द्र वाजिनो गव्यन्तस्त्वा हवामहे ॥ ३६ ॥

त्वामिद्धि हवामहे सातौ वाजस्य कारवः । त्वां वृत्रेष्विन्द्र सत्पतिं नरस्त्वां काष्ठास्वर्वतः ॥३७॥

स त्वं नश्चित्र वज्रहस्त धृष्णुया मह स्तवानो अद्रिवः ।
गामश्वꣳ रथ्यमिन्द्र सं किर सत्रा वाजं न जिग्युषे ॥ ३८ ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥ ३९ ॥

कस्त्वा सत्यो मदानां मꣳहिष्ठो मत्सदन्धसः । दृढा चिदारुजे वसु ॥ ४० ॥

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतये ॥ ४१ ॥

Abhi tvā śura nonumo'dugdhā iva dhenavaḥ. Īśānamasya jagataḥ svardṛśamīśānamindra tasthuṣaḥ. (i). //35//

Na tvāvāṅ anyo divyo na pārthivo na jāto na janiṣyate. Aśvāyanto maghavannindra vājino gavyantastvā havāmahe (i). //36//

Tvāmiddhi havāmahe sātau vājasya kāravaḥ. Tvāṁ vṛtreṣvindra satpatiṁ narastvāṁ kāṣṭhāsvarvataḥ (i). //37//

Sa tvaṁ naścitra vajrahasta dhṛṣṇuyā maha stavāno adrivaḥ. Gāmaśvaṁ rathyamindra saṁ kira satrā vājaṁ na jigyuṣe (i). //38//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā (i). //39//

Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu (i). //40//

Abhī ṣu ṇaḥ sakhīnāmavitā jaritṝṇām. Śatam bhavāsyūtaye (i). //41//

35. O brave respledent Lord, Lord of all movable and stationary things, beholder of universe, we call loudly to you like unmilked cows (with udders full). (1)

36. No other such as you are, on the earth and heaven, has been in the past or shall be in future. O bounteous resplendent Lord, we invoke you for possessing vigour, wealth and wisdom. (1)

37. O resplendent Lord, we, the poet sages, invoke you to obtain strengthening food. You are the protector of good men. We invoke you from all directions to overcome impediments, in the conflicts of life. (1)

38. O mighty resplendent Lord, wielder of punitive justice, the lord of clouds of evil forces, being glorified by us, bestow on us wisdom and vital force, fit to drive your chariot as you grant to everyone, aspiring to be victorious. (1)

39. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)

40. What genuine and most earnest devotional offerings—like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures? (1)

41. May you, protector of us, your friends and admirers, come to us with a hundred protections. (1)

यज्ञा-यज्ञा वो अग्नये गिरा-गिरा च दक्षसे ।
प्र-प्र वयममृतं जातवेदसं प्रियं मित्रं न शꣳसिषम् ॥ ४२ ॥

पाहि नो अग्न एकया पाह्युत द्वितीयया ।
पाहि गीर्भिस्तिसृभिरूर्जां पते पाहि चतसृभिर्वसो ॥ ४३ ॥

ऊर्जो नपातꣳ स हिनायमस्मयुर्दाशेम हव्यदातये ।
भुवद्वाजेष्ववित्ता भुवद्वृध उत त्राता तनूनाम् ॥ ४४ ॥

संवत्सरोऽसि परिवत्सरोऽसीदावत्सरोऽसीद्वत्सरोऽसि वत्सरोऽसि । उषसस्ते कल्पन्तामहोरात्रास्ते कल्पन्तामर्धमासास्ते कल्पन्तां मासास्ते कल्पन्तामृतवस्ते कल्पन्ताꣳ संवत्सरस्ते कल्पताम् । प्रेत्या एत्यै सं चाञ्च प्र च सारय । सुपर्णचिदसि तया देवतयाऽङ्गिरस्वद् ध्रुवः सीद ॥ ४५ ॥

Yajñā-yajñā vo agnaye girā-girā ca dakṣase.
Pra-pra vayamamṛtaṁ jātavedasaṁ priyaṁ mitraṁ na śaṁsiṣam (i). //42//

Pāhi no agna ekayā pāhyuta dvitīyayā.
Pāhi gīrbhistisṛbhirūrjāṁ pate pāhi catasṛbhirvaso (i). //43//

Ūrjo napātaṁ sa hināyamasmayurdāśema havyadātaye.
Bhuvadvājeṣvavitā bhuvadvṛdha uta trātā tanūnām (i). //44//

Saṁvatsaro' si parivatsaro''sīdāvatsaro' sīdvatsaro'si vatsaro'si.
Uṣasaste kalpantāmahorātrāste kalpantāmardhamāsāste kalpantāṁ māsāste kalpantāmṛtavaste kalpantāṁ saṁvatsaraste kalpatām.
Pretyā etyai saṁ cāñca pra ca sāraya. Suparṇacidasi tayā devatayā' ṅgirasvad dhruvaḥ sīda (i). //45//

42. At every benevolent work, glorify the adorable Lord with reiterated eulogies to obtain strength. May we glorify Him, the immortal, the cognizant of all that exists, as our dear friend. (1)

43. O adorable Lord, protect us through the first, and protect through the second hymn. Protect us through three hymns, and through four, O Lord of energy, O Lord of riches. (1)

44. He is the source of strength and propitious to us. Let us offer our oblations, for He is the conveyor of them. May He be our defender in our life-struggles. May He be our benefactor and the saviour of our lives. (1)

45. In a five year cycle, the first year is Saṁvatsara; the second year Parivatsra; the third year Idāvatsara; the fourth year Idvatsara; and the fifth year Vatsara. You are all the five of them. May the dawns be secured for you; may the days and nights be secured for you; may the half-months (fortnights) be secured for you; may the months be secured for you; may the seasons be secured for you; may the year be secured for you. May you wane and wax for their departure and arrival. You are the collector of fine leaves. With that divinity may you be established here blazing bright. (1)

अथाष्टाविंशोऽध्यायः ।

होता यक्षत्समिधेन्द्रमिडस्पदे नाभा पृथिव्या अधि ।
दिवो वर्ष्मन्त्समिध्यत ओजिष्ठश्चर्षणीसहां वेत्वाज्यस्य होतर्यज ॥ १ ॥

होता यक्षत्तनूनपातमूतिभिर्जेतारमपराजितम् ।
इन्द्रं देवꣳ स्वर्विदं पथिभिर्मधुमत्तमैर्नराशꣳसेन तेजसा वेत्वाज्यस्य होतर्यज ॥ २ ॥

होता यक्षदिडाभिरिन्द्रमीडितमाजुह्वानममर्त्यम् ।
देवो देवैः सवीर्यो वज्रहस्तः पुरन्दरो वेत्वाज्यस्य होतर्यज ॥ ३ ॥

होता यक्षद्बर्हिषीन्द्रं निषद्वरं वृषभं नर्यापसम् ।
वसुभी रुद्रैरादित्यैः सयुग्भिर्बर्हिरासदद्वेत्वाज्यस्य होतर्यज ॥ ४ ॥

ATHĀṢṬĀVIMŚO' DHYĀYAḤ

Hotā yakṣatsamidhendramiḍaspade nābhā pṛthivyā adhi.
Divo varṣmantsamidhyata ojiṣṭhaścarṣaṇīsahāṁ vetvājyasya hotaryaja (i). //1//

Hotā yakṣattanūnpātamūtibhirjetāramaparājitam.
Indraṁ devaṁ svarvidaṁ pathibhirmadhumattamair-narāśaṁsena tejasā vetvājyasya hotaryaja (i). //2//

Hotā yakṣadiḍābhirindramīḍitamājuhvānamamartyam.
Devo davaiḥ savīryo vajrahastaḥ purandaro vetvājyasya hotaryaja (i) //3//

Hotā yakṣadbarhiṣīndraṁ niṣadvaraṁ vṛṣabhaṁ naryāpasam.
Vasubhī rudrairādityaiḥ sayugbhirbarhirāsadadvetvājyasya hotaryaja (i). //4//

CHAPTER TWENTY-EIGHT

1. The sacrificer worships the respledent Lord with the kindling wood (*samit*) at the place of sacrifice in the earth's navel. The cosmic fire is enkindled by the mightiest Lord of conquerors of men in the highest place of the heaven. May He enjoy (the sacrifice). O sacrificer, offer oblations of purified butter. (1)

2. The sacrificer worships the respledent Lord, the protector of the body (*tanūnapāt*) with His protective aids, conqueror of all, and always unconquered, the divine and the Lord, who conducts (us) to the world of light by the sweetest paths with His radiance praised by men. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

3. The sacrificer worships with praises (*iḍā*) the resplendent Lord, praised and invoked (by worshippers), the immortal one. May the divine Lord, full of vigour, wielder of thunderbolt, subduer of (enemy's) cities, enjoy it. O sacrificer, offer oblations of purified butter. (1)

4. In the sacrifice, the sacrificer worships the respledent Lord, the best among all occupying seats, the showerer (of bliss) and performer of actions beneficial for men. May He come and be seated on the sacred grass (*barhiṣ*) with the young, the adult and the mature sages as His companions. May he enjoy it. O sacrificer, offer oblations of purified butter. (1)

होता यक्षदोजो न वीर्यꣳ सहो द्वार इन्द्रमवर्धयन् ।
सुप्रायणा अस्मिन्यज्ञे वि श्रयन्तामृतावृधो द्वार इन्द्राय मीढुषे व्यन्त्वाज्यस्य होतर्यज ॥ ५ ॥

होता यक्षदुषे इन्द्रस्य धेनू सुदुघे मातरा मही ।
सवातरौ न तेजसा वत्समिन्द्रमवर्धतां वीतामाज्यस्य होतर्यज ॥ ६ ॥

होता यक्षद्दैव्या होतारा भिषजा सखाया हविषेन्द्रं भिषज्यतः ।
कवी देवौ प्रचेतसाविन्द्राय धत्त इन्द्रियं वीतामाज्यस्य होतर्यज ॥ ७ ॥

होता यक्षत्तिस्रो देवीर्न भेषजं त्रयस्त्रिधातवोऽपस इडा सरस्वती भारती महीः ।
इन्द्रपत्नीर्हविष्मतीर्व्यन्त्वाज्यस्य होतर्यज ॥ ८ ॥

होता यक्षत्त्वष्टारमिन्द्रं देवं भिषजꣳ सुयजं घृतश्रियम् ।
पुरुरूपꣳ सुरेतसं मघोनमिन्द्राय त्वष्टा दधदिन्द्रियाणि वेत्वाज्यस्य होतर्यज ॥ ९ ॥

Hotā yakṣadojo na vīryaṁ saho dvāra indramavardhayan. Suprāyaṇā asminyajñe vi śrayantāmṛtāvṛdho dvāra indrāya mīḍhuṣe vyantvājyasya hotaryaja (i). //5//

Hotā yakṣaduṣe indrasya dhenū sudughe mātarā mahī. Savātarau na tejasā vatsamindramavardhatāṁ vītāmājyasya hotaryaja (i). //6//

Hotā yakṣaddaivyā hotārā bhiṣajā sakhāyā haviṣendram bhiṣajyataḥ.
Kavī devau pracetasāvindrāya dhatta indriyaṁ vītamājyasya hotaryaja (i). //7//

Hotā yakṣattisro devīrna bheṣajaṁ trayastridhātavo' pasa iḍā sarasvatī bhāratī mahīḥ.
Indrapatnīrhaviṣmatīrvyantvājyasya hotaryaja (i). //8//

Hotā yakṣattvaṣṭāramindraṁ devaṁ bhiṣajaṁ suyajaṁ ghṛtaśriyam.
Pururūpaṁ suretasaṁ maghonamindrāya tvaṣṭā dadhadindriyāṇi vetvājyasya hotaryaja (i). //9//

5. The sacrificer worships the divine doors (*devīr-dvāraḥ*), which have fostered the force, manly vigour and endurance of the aspirant. May those doors, exalters of truth, open wide in this sacrifice, allowing an easy passage to the aspirant, the bounteous showerer. May they enjoy. O sacrificer, offer oblations of purified butter. (1)

6. The sacrificer worships the two dawns (i.e. morning and evening; *uṣāsā-naktā*), which are two cows, easy to milk, and superb mothers. Both of them, like two cows having only one common calf, foster the aspirant, the calf, with lustre. May both of them enjoy. O sacrificer, offer oblations of purfied butter. (1)

7. The sacrificer worships the two divine priests (*daivyā-hotārā*), the two physicians, two friends, who cure the aspirant of his ills with sacrificial oblations. May those two divinities, full of vision and excellent wisdom, bestow on the aspirant indomitable strength. May both of them enjoy. O sacrificer, offer oblations of purified butter. (1)

8. The sacrificer worships the three mighty divinities (*tisro-devīḥ*), the divine intellect, the divine speech and the divine culture, which are like three deep- acting remedies effecting three elements of the body. May those mistresses of the aspirant and rich in abundant sacrificial supplies enjoy. O sacrificer, offer oblations of purified butter. (1)

9. The sacrificer worships the universal Architect (*tvaṣṭṛ*), the resplendent Lord, the divine physician, worthy of good worship, bright as purified butter, assuming various forms, prolific and bounteous. May the universal Architect bestow power of all the sense-organs on the aspirant. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुं धियो जोष्टारमिन्द्रियम् ।
मध्वा समञ्जन्पथिभिः सुगेभिः स्वदाति यज्ञं मधुना घृतेन वेत्वाज्यस्य होतर्यज ॥ १० ॥

होता यक्षदिन्द्रꣳ स्वाहाऽऽज्यस्य स्वाहा मेदसः स्वाहा स्तोकानाꣳ स्वाहा स्वाहाकृतीनाꣳ
स्वाहा हव्यसूक्तीनाम् । स्वाहा देवा आज्यपा जुषाणा इन्द्र आज्यस्य व्यन्तु होतर्यज ॥ ११ ॥

देवं बर्हिरिन्द्रꣳ सुदेवं देवैर्वीरवत्स्तीर्णं वेद्यामवर्धयत् ।
वस्तोर्वृतं प्राक्तोर्भृतꣳ राया बर्हिष्मतोऽत्यगाद्वसुवने वसुधेयस्य वेतु यज ॥ १२ ॥

देवीर्द्वार इन्द्रꣳ सङ्घाते वीड्वीर्यामन्नवर्धयन् । आ वत्सेन तरुणेन कुमारेण च
मीवतापार्वाणꣳ रेणुककाटं नुदन्तां वसुवने वसुधेयस्य व्यन्तु यज ॥ १३ ॥

देवी उषासानक्तेन्द्रं यज्ञे प्रयत्यह्वेताम् ।
दैवीर्विशः प्रायासिष्टाꣳ सुप्रीते सुधिते वसुवने वसुधेयस्य वीतां यज ॥ १४ ॥

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ dhiyo joṣṭāramindriyam.
Madhvā samañjanpathibhiḥ sugebhiḥ svadāti yajñaṁ madhunā ghṛtena vetvājyasya hotaryaja (i). //10//

Hotā yakṣadindraṁ svāhā" jyasya svāhā medasaḥ svāhā stokānāṁ svāhā svāhākṛtīnāṁ svāhā havyasūktīnām. Svāhā devā ājyapā juṣāṇā indra ājyasya vyantu hotaryaja (i). //11//

Devaṁ barhirindraṁ sudevaṁ devairvīravatstīrṇaṁ vedyāmavardhayat.
Vastorvṛtaṁ prāktorbhṛtaṁ rāyā barhiṣmato'tyagādvasuvane vasudheyaysya vetu yaja (i). //12//

Devīrdvāra indraṁ saṅghāte vīḍvīryāmannavardhayan. Ā vatsena taruṇena kumāreṇa ca mīvatāpārvāṇaṁ reṇukakāṭaṁ nudantāṁ vasuvane vasudheyasya vyantu yaja (i). //13//

Devī uṣasānaktendraṁ yajñe prayatyahvetām.
Daivīrviśaḥ prāyāsiṣṭāṁ suprīte sudhite vasuvane vasudheyasya vītāṁ yaja (i). //14//

10. The sacrificer worships the Lord of forests (*vanaspati*), seasoner of the sacrificial materials, performer of a hundred selfless deeds, lover of intellect, and bestower of power of all the sense-organs. Leading us by sweet and easy paths, and filling our sacrifice with abundant purified butter, He makes them pleasing. May He enjoy. O sacrificer, offer oblations of purified butter. (1)

11. The sacrificer worships the resplendent Lord; *svāhā* of the purified butter; *svāhā* of the fatty substances; *svāhā* of the drops (of clarified butter); *svāhā* of the utterance of word *svāhā; svāhā* of the recitations of the beautiful hymns. May the learned ones, fond of butter, and the aspirant, enjoy. O sacrificer, offer oblations of purified butter. (1)

12. The divine herbage (*barhiṣ*), spread upon the altar by the learned ones, capable of producing sons, fosters the strength of the greatly divine aspirant. Collected in the day and processed at night, it surpasses in richness those others who have got herbs. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

13. The divine doors (*devīr-dvāraḥ*), praiseworthy and closely joined, foster the strength of the aspirant in action. May they keep away the unmarried boys and adults from the dust-covered dangerous pits, as they run forward violently. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

14. The divine dawn and the night (*uṣāsā-naktā*) call (and arouse) the divine aspirant, when the sacrifice advances. May they, well-pleased and highly beneficial, go to the people divine. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी जोष्ट्री वसुधिती देवमिन्द्रमवर्धताम्। अयाव्यन्याघा द्वेषांस्यान्या
वक्षद्वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥ १५ ॥

देवी ऊर्जाहुती दुघे सुदुघे पयसेन्द्रमवर्धताम्।
इषमूर्जमन्या वक्षत्सग्धिं सपीतिमन्या नवेन पूर्वं दयमाने पुराणेन नवमधातामूर्जमूर्जाहुती
ऊर्जयमाने वसु वार्याणि यजमानाय शिक्षिते वसुवने वसुधेयस्य वीतां यज ॥ १६ ॥

देवा दैव्या होतारा देवमिन्द्रमवर्धताम्।
हताघशंसावाभार्ष्टां वसु वार्याणि यजमानाय शिक्षितौ वसुवने वसुधेयस्य वीतां यज ॥ १७ ॥

देवीस्तिस्रस्तिस्रो देवीः पतिमिन्द्रमवर्धयन्।
अस्पृक्षद्भारती दिवं रुद्रैर्यज्ञं सरस्वतीडा वसुमती गृहान् वसुवने वसुधेयस्य व्यन्तु यज ।१८।

Devī joṣṭrī vasudhitī devamindramavardhatām. Ayāvyanyāghā dveṣāṁsyānyā vakṣadvasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja (i). //15//

Devī ūrjāhutī dughe sudughe payasendramavardhatām. Iṣamūrjamanyā vakṣatsagdhiṁ sapītimanyā navena pūrvaṁ dayamāne purāṇena navamadhātāmūrjamūrjāhutī ūrjayamāne vasu vāryāṇi yajamānāya śikṣite vasuvane vasudheyasya vītāṁ yaja (i). //16//

Devā daivyā hotārā devamindramavardhatām. Hatāghaśaṁsāvābhārṣṭāṁ vasu vāryāṇi yajamānāya śikṣitau vasuvane vasudheyasya vītāṁ yaja (i). //17//

Devīstisrastisro devīḥ patimindramavardhyan. Aspṛkṣadbhāratī divaṁ rudrairyajñaṁ sarasvatīḍā vasumatī gṛhān vasuvane vasudheyasya vyantu yaja (i). //18//

15. The divine heaven and earth (*joṣṭrī*), omniscient, bestowers of rich treasures, foster the strength of the aspirant. One of them drives away the sins and the hatred, and the other brings the coveted treasures for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

16. The divine heaven (*ūrjā*) and earth (*āhuti*), the two teeming cows, easy to milk, foster the strength of the aspirant with their milk. One of them (*ūrjā*) provides with the food and vigour and the other (*āhuti*) brings feasting and banqueting. Bestowers of strength, the heaven and earth are pleased to put new energy in the old and the energy of the old in the new; and well-ordained they supply the sacrificer with riches. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

17. The two divine celestial priests (*daivyā-hotārā*) foster the strength of the divine aspirant. May both of them, the slayers of those who praise the sins, knowing well the realities, bring the coveted riches for the sacrificer. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

18. The divinities three, the three divinities (*tisro-devīḥ*) exalt the aspirant, their master. The divine culture touches the heights of the heaven; the divine speech, in company of the adult sages, spreads the sacrifice; and the divine intellect, full of riches, fills our homes. At the time of the distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

देव इन्द्रो नराशꣳसस्त्रिवरूथस्त्रिबन्धुरो देवमिन्द्रमवर्धयत ।
शतेन शितिपृष्ठानामाहितः सहस्रेण प्र वर्तते मित्रावरुणेदस्य होत्रमर्हतो बृहस्पति स्तोत्रमश्विनाध्वर्यवं वसुवने वसुधेयस्य वेतु यज ॥ १९ ॥

देवो देवैर्वनस्पतिर्हिरण्यपर्णो मधुशाखः सुपिप्पलो देवमिन्द्रमवर्धयत ।
दिवमग्रेणास्पृक्षदान्तरिक्षं पृथिवीमदृꣳहीद्वसुवने वसुधेयस्य वेतु यज ॥ २० ॥

देवं बर्हिर्वारितीनां देवमिन्द्रमवर्धयत ।
स्वासस्थमिन्द्रेणासन्नमन्या बर्हीꣳष्यभ्यभूद्वसुवने वसुधेयस्य वेतु यज ॥ २१ ॥

देवो अग्निः स्विष्टकृद्देवमिन्द्रमवर्धयत् ।
स्विष्टं कुर्वन्त्स्विष्टकृत्स्विष्टमद्य करोतु नो वसुवने वसुधेयस्य वेतु यज ॥ २२ ॥

Deva indro narāśaṁsastrivarūthastribandhuro devamindra-mavardhayat.
Śatena śitipṛṣṭhānāmāhitaḥ sahasreṇa pra vartate mitrāvaruṇedasya hotramarhato bṛhaspati stotramaśvinādh-varyavaṁ vasuvane vasudheyasya vetu yaja (i). //19//

Devo devairvanaspatirhiraṇyaparṇo madhuśākhaḥ supi-ppalo devamindramavardhayat.
Divamagreṇāspṛkṣadāntarikṣaṁ pṛthivīmadṛṁhīd-vasuvane vasudheyasya vetu yaja (i). //20//

Devaṁ barhirvāritīnāṁ devamindramavardhayat.
Svāsasthamindreṇāsannamanyā barhīṁṣyabhyabhūdva-suvane vasudheyasya vetu yaja (i). //21//

Devo agnih svistakṛddevamindramavardhayat.
Sviṣṭaṁ kurvantsviṣṭakṛt sviṣṭamadya karotu no vasuvane vasudheyasya vetu yaja (i). //22//

19. The radiant resplendent Lord, praised by men (*narāśaṁsa*), having three abodes, and shielding thrice, raises the strength of the divine aspirant. Seated on hundreds of bright-backed rays, He moves forth in thousands (innumerable) of them. Of course the sun and the ocean deserve to be His priests, the great teacher His praise-singer, and the two healers His leading priests. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

20. The divine Lord of forests (*vanaspati*), laden with golden leaves, spreading out sweet branches, bearing dainty fruit, heightens the strength of the divine aspirant. With His top, He touches the high heaven as well as the mid-space, and He stabilizes the earth. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

21. The shining sacrifice (*barhiṣ*), the most coveted, heightens the strength of the divine aspirant. This sacrifice, nobly performed by the aspirant, subdues all the other sacrifices. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

22. The divine adorable Lord, fulfiller of good desires (*sviṣṭakṛt*), fosters the divine aspirant. May the fulfiller of good desires, fulfilling good desires, accomplish today for us what we desire. At the time of the distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

अग्निमद्य होतारमवृणीतायं यजमानः पचन्पक्तीः पचन्पुरोडाशं बध्नन्निन्द्राय छागम् ।
सूपस्था अद्य देवो वनस्पतिरभवदिन्द्राय छागेन ।
अघत्तं मेदस्तः प्रति पचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥ २३ ॥

होता यक्षत्समिधानं महद्यशः सुसमिद्धं वरेण्यमग्निमिन्द्रं वयोधसम् ।
गायत्रीं छन्द इन्द्रियं त्र्यविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २४ ॥

होता यक्षत्तनूनपातमुद्भिदं यं गर्भमदितिर्दधे शुचिमिन्द्रं वयोधसम् ।
उष्णिहं छन्द इन्द्रियं दित्यवाहं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २५ ॥

Agnimadya hotaramavṛṇītāyaṁ yajamanaḥ pacan paktīḥ pacan puroḍāśaṁ badhnannindrāya chāgam (i).
Sūpasthā adya devo vanaspatirabhavadindrāya chāgena.
Aghattaṁ medastaḥ prati pacatāgrabhīdavīvṛdhatpuro-ḍāśena (ii).
Tvāmadya ṛṣe (iii). //23//

Hotā yakṣatsamidhānaṁ mahadyaśaḥ susamiddhaṁ vareṇyamagnimindraṁ vayodhasam.
Gāyatrīṁ chanda indriyaṁ tryaviṁ gāṁ dadhadvetvājyasya hotaryaja (i). //24//

Hotā yakṣattanūnapātamudbhidaṁ yaṁ garbham-aditirdadhe śucimindraṁ vayodhasam.
Uṣṇihaṁ chanda indriyaṁ dityavāhaṁ gāṁ vayo dadhadve-tvājyasya hotaryaja (i). //25//

23. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice-cakes as offerings; he has procured a goat for the aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given, and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

24. Let the sacrificer worship the resplendent Lord, the fire enkindled, enjoying great fame, fully ablaze (*susamiddha*), venerable, adorable and bestower of long life. May He come to us with the *gāyatrī* metre, bringing powers of all the sense-organs, with an eighteen months old calf, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

25. Let the sacrificer worship the resplendent Lord, the protector of bodies (*tanūnapāt*), the one who brings sacrifices to fruition, the germ that was conceived by the Eternity, pure and bestower of long life. May He come to us with *uṣṇik* metre, bringing powers of all the sense-organs, a two year bullock, bestowing long life O sacrificer, offer oblations of purified butter. (1)

होता यक्षदीडेन्यमीडितं वृत्रहन्तममिडाभिरीड्यꣳ सहः सोममिन्द्रं वयोधसम् ।
अनुष्टुभं छन्द इन्द्रियं पञ्चाविं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २६ ॥

होता यक्षत्सुबर्हिषं पूषण्वन्तममर्त्यꣳ सीदन्तं बर्हिषि प्रियेऽमृतेन्द्रं वयोधसम् ।
बृहतीं छन्द इन्द्रियं त्रिवत्सं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥ २७ ॥

होता यक्षद्व्यचस्वतीः सुप्रायणा ऋतावृधो द्वारो देवीर्हिरण्ययीर्ब्रह्माणमिन्द्रं वयोधसम् ।
पङ्क्तिं छन्द इहेन्द्रियं तुर्यवाहं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ २८ ॥

होता यक्षत्सुपेशसा सुशिल्पे बृहती उभे नक्तोषासा न दर्शते विश्वमिन्द्रं वयोधसम् ।
त्रिष्टुभं छन्द इहेन्द्रियं पष्ठवाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥ २९ ॥

Hotā yakṣadīḍenyamīḍitaṁ vṛtrahantamamiḍābhirīḍyaṁ sahaḥ somamindraṁ vayodhasam.
Anuṣṭubhaṁ chanda indriyaṁ pañcāviṁ gāṁ vayo dadhadvetvājyasya hotaryaja(i). //26//

Hotā yakṣatsubarhiṣaṁ pūṣaṇvantamamartyaṁ sīdantam barhiṣi priye' mṛtendraṁ vayodhasam.
Bṛhatīṁ chanda indriyaṁ trivatsaṁ gāṁ vayo dadhadvetvājyasya hotaryaja (i). //27//

Hotā yakṣadvyacasvatīḥ suprāyaṇā ṛtāvṛdho dvāro devīrhiraṇyayīrbrahmāṇamindraṁ vayodhasam. Paṅktiṁ chanda ihendriyaṁ turyavāhaṁ gāṁ vayo dadhadvyantvājyasya hotaryaja (i). //28//

Hotā yakṣat supeśasā suśilpe bṛhatī ubhe naktoṣāsā na darśate viśvamindraṁ vayodhasam. Triṣṭubhaṁ chanda ihendriyaṁ paṣṭhavāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja (i). //29//

26. Let the sacrificer worship the resplendent Lord, worthy of praise (*iḍenyam*), and praised by sages, the greatest killer of evils, laudable with laudations, bestower of endurance, bliss as well as of long life. May He come to us with the *anuṣṭup* metre, bringing powers of all the sense-organs, a thirty months old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

27. Let the sacrificer worship the resplendent Lord, performer of the great sacrifice (*barhiṣ*), the Lord of all nourishment, immortal, bestower of long life, seated at the sacrifice so dear to Him. May He come to us with the *bṛhatī* metre, bringing powers of all the sense-organs, a three years old cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

28. Let the sacrificer worship the golden divine doors (*devīr dvārah*) opening wide, allowing easy passage and strengtheners of the right, and also the resplendent Lord, the knowledge-incarnate and the bestower of long life. May they come to us with the *paṅkti* metre, bringing powers of all the sense-organs, a four years old bullock, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

29. Let the sacrificer worship both the night and the dawn (*naktoṣāsā*), beautiful of form, having varied colours, lofty, as if showing all this universe to the resplendent Lord, bestower of long life. May both of them come to us with the *triṣṭubh* metre, bringing powers of all the sense-organs, a bullock capable of carrying burden, bestower of long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्प्रचेतसा देवानामुत्तमं यशो होतारा दैव्या कवी सयुजेन्द्रं वयोधसम् ।
जगतीं छन्द इन्द्रियमनड्वाहं गां वयो दधद्वीतामाज्यस्य होतर्यज ॥ ३० ॥

होता यक्षत्पेशस्वतीस्तिस्रो देवीर्हिरण्ययीर्भारतीर्बृहतीर्महीः पतिमिन्द्रं वयोधसम् ।
विराजं छन्द इहेन्द्रियं धेनुं गां न वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ ३१ ॥

होता यक्षत्सुरेतसं त्वष्टारं पुष्टिवर्धनꣳ रूपाणि बिभ्रतं पृथक् पुष्टिमिन्द्रं वयोधसम् ।
द्विपदं छन्द इन्द्रियमुक्षाणं गां न वयो दधद्वेत्वाज्यस्य होतर्यज ॥ ३२ ॥

होता यक्षद्वनस्पतिꣳ शमितारꣳ शतक्रतुꣳ हिरण्यपर्णमुक्थिनꣳ रशनां बिभ्रतं वशिं
भगमिन्द्रं वयोधसम् । ककुभं छन्द इहेन्द्रियं वशां वेहतं गां वयो दधद्वेत्वाज्यस्य होतर्यज ॥३३॥

Hotā yakṣatpracetasā devānāmuttamaṁ yaśo hotārā daivyā kavī sayujendraṁ vayodhasam. Jagatīṁ chanda indriyamanaḍvāhaṁ gāṁ vayo dadhadvītāmājyasya hotaryaja (i). //30//

Hotā yakṣatpeśasvatīstisro devīrhiranyayīrbhāratīrbṛhatīr-mahīḥ patimindraṁ vayodhasam. Virājaṁ chanda ihendriyaṁ dhenuṁ gāṁ na vayo dadhadvyantvājyasya hotaryaja (i). //31//

Hotā yakṣatsuretasaṁ tvaṣṭāraṁ puṣṭivardhanaṁ rūpāṇi bibhrataṁ pṛthak puṣṭimindraṁ vayodhasam. Dvipadaṁ chanda indriyamukṣāṇaṁ gāṁ na vayo dadhadvetvājyasya hotaryaja (i). //32//

Hotā yakṣadvanaspatiṁ śamitāraṁ śatakratuṁ hiraṇyaparṇamukthinaṁ raśanāṁ bibhrataṁ vaśiṁ bhagamindraṁ vayodhasam. Kakubhaṁ chanda ihendriyaṁ vaśāṁ vehataṁ gāṁ vayo dadhadvetvā-jyasya hotaryaja (i). //33//

30. Let the sacrificer worship the two celestial priests (*daivyā hotārā*), that are the best glories of the bounties of Nature, both full of wisdom and having vision, staying always as companions, and the resplendent Lord, bestower of long life. May both of them come to us with the *jagatī* metre, bringing powers of all the sense-organs, a bullock capable of pulling the cart, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

31. Let the sacrificer worship the three divinities *(tisro devīḥ)*, beautiful of form, the divine culture, the divine speech and the divine intellect (Bhāratī, Sarasvatī and Iḍā), lofty, golden and great, and their master the resplendent Lord, bestower of long life. May they come to us with the *virāṭ* metre, bringing the power of all the sense-organs, a milch-cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

32. Let the sacrificer worship the universal Architect (*tvaṣṭṛ*), of prolific seed, fosterer of nourishment, assuming various different forms and bestowing nourishment and long life on the aspirant. May He come to us with the two-footed (*dvipada*) metre, bringing power of all the sense-organs, a bull capable of impregnation, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

33. Let the sacrificer worship the Lord of the forests (*vanaspati*), the seasoner of sacrificial materials, performer of a hundred selfless deeds, laden with golden leaves, worthy of praises, wearing a beautiful girdle, and bestower of prosperity and long life on the aspirant. May He come to us with the *kakup* metre, bringing power of all the sense-organs, a barren and calf-slipping cow, bestowing long life. O sacrificer, offer oblations of purified butter. (1)

होता यक्षत्स्वाहाकृतीरग्निं गृहपतिं पृथग्वरुणं भेषजं कविं क्षत्रमिन्द्रं वयोधसम् ।
अतिच्छन्दसं छन्द इन्द्रियं बृहदृषभं गां वयो दधद्व्यन्त्वाज्यस्य होतर्यज ॥ ३४ ॥

देवं बर्हिर्वयोधसं देवमिन्द्रमवर्धयत् ।
गायत्र्या छन्दसेन्द्रियं चक्षुरिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ३५ ॥

देवीर्द्वारो वयोधसꣳ शुचिमिन्द्रमवर्धयन ।
उष्णिहा छन्दसेन्द्रियं प्राणमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥ ३६ ॥

देवी उषासानक्ता देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।
अनुष्टुभा छन्दसेन्द्रियं बलमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३७ ॥

देवी जोष्ट्री वसुधिती देवमिन्द्रं वयोधसं देवी देवमवर्धताम् ।
बृहत्या छन्दसेन्द्रियꣳ श्रोत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३८ ॥

Hotā yakṣatsvāhākṛtīragnim̐ gṛhapatim̐ pṛthagvaruṇam bheṣajam kavim̐ kṣatramindram̐ vayodhasam. Aticchandasam̐ chanda indriyam̐ bṛhadṛṣabham̐ gām̐ vayo dadhadvayntvājyasya hotaryaja (i). //34//

Devam̐ barhirvayodhasam̐ devamindramavardhayat.
Gāyatryā chandasendriyam̐ cakṣurindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //35//

Devīrdvāro vayodhasam̐ śucimindramavardhayan.
Uṣṇihā chandasendriyam̐ prāṇamindre vayo dadhadvasuvane vasudheyasya vyantu yaja (i). //36//

Devī uṣāsānaktā devamindram̐ vayodhasam̐ devī devamavardhatām.
Anuṣṭubhā chandasendriyam̐ balamindre vayo dadhadvasuvane vītām̐ yaja (i). //37//

Devī joṣṭrī vasudhitī devamindram̐ vayodhasam̐ devī devamavardhatām.
Bṛhatyā chandasendriyam̐ śrotramindre vayo dadhadvasuvane vasudheyasya vītām̐ yaja (i). //38//

34. Let the sacrificer worship the utterances of *svāhā* (*svāhākṛti*), apart from the adorable Lord, the great householder, and the venerable Lord, curer of diseases, full of vision and bestower of ruling power and long life on the aspirant. May they come to us with the *aticchandas* metre, bringing power of all the sense-organs, a huge (strong) bull bestower of long life. O sacrificer, offer oblations of purified butter. (1)

35. The divine sacrifice (*barhiṣ*) makes the divine aspirant prosper enjoying a long life; with the *gāyatrī* metre, it bestows on the aspirant resplendence, vision and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

36. The divine doors (*devīr dvāraḥ*) make the pious aspirant prosper enjoying a long life; with the *uṣṇik* metre, they bestow on the aspirant resplendence, vital breath and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

37. The divine dawn and night (*uṣāsā-naktā*) both make the divine aspirant prosper with a long life--divinities aiding a divinity; with the *anuṣṭup* metre, they bestow on the aspirant resplendence, power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

38. The two shining divinities (*joṣṭrī*), affectionate and wealth-bestowing (i.e. heaven and earth), make the divine aspirant prosper with a long life—divinities aiding a divinity; with the *bṛhatī* metre, they bestow on the aspirant resplendence, hearing-power and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

देवी ऊर्जाहुती दुघे सुदुघे पयसेन्द्रं वयोधसं देवी देवमवर्धताम् ।
पङ्क्त्या छन्दसेन्द्रियꣳ शुक्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ३९ ॥

देवा दैव्या होतारा देवमिन्द्रं वयोधसं देवौ देवमवर्धताम् ।
त्रिष्टुभा छन्दसेन्द्रियं त्विषिमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वीतां यज ॥ ४० ॥

देवीस्तिस्रस्तिस्रो देवीर्वयोधसं पतिमिन्द्रमवर्धयन् ।
जगत्या छन्दसेन्द्रियꣳ शूषमिन्द्रे वयो दधद्वसुवने वसुधेयस्य व्यन्तु यज ॥ ४१ ॥

देवो नराशꣳसो देवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
विराजा छन्दसेन्द्रियꣳ रूपमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४२ ॥

देवो वनस्पतिर्देवमिन्द्रं वयोधसं देवो देवमवर्धयत् ।
द्विपदा छन्दसेन्द्रियं भगमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४३ ॥

Devī ūrjāhutī dughe sudughe payasendraṁ vayodhasaṁ devī devamavardhatām.
Paṅktyā chandasendriyaṁ śukramindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja (i). //39//

Devā daivyā hotārā devamindraṁ vayodhasaṁ devau devamavardhatām.
Triṣṭubhā chandasendriyaṁ tviṣimindre vayo dadhadvasuvane vasudheyasya vītāṁ yaja (i). //40//

Devīstisrastisro devīrvayodhasaṁ patimindramavardhayan.
Jagatyā chandasendriyaṁ śūṣamindre vayo dadhadvasuvane vasudheyasya vyantu yaja (i). //41//

Devo narāśaṁso devamindraṁ vayodhasaṁ devo devamavardhayat.

Virājā chandasendriyaṁ rūpamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //42//

Devo vanspatirdevamindraṁ vayodhasaṁ devo devamavardhayat.
Dvipadā chandasendriyaṁ bhagamindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //43//

39. The divine heaven (*ūrjā*) and earth (*āhuti*), two teeming cows easy to milk, make the aspirant prosper with milk, giving him a long life—divinities aiding a divinity; with the *paṅkti* metre, both of them bestow on the aspirant resplendence, manly vigour and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

40. Two shining divine priests (*daivyā-hotārā*) make the aspirant prosper with a long life—two divinities aiding a divinity; with the *triṣṭubh* metre, they bestow on the aspirant resplendence, lustre and long life. At the time of distribution of wealth, may both of them procure the store of wealth for us. Offer sacrifice. (1)

41. The divinities three, the three divinities (*tisro-devīḥ*) make the aspirant, their Lord, to prosper with a long life; with the *jagatī* metre, they bestow on the aspirant resplendence, might and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

42. The divine Lord, praised by men (*narāśaṁsaḥ*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *virāṭ* metre, He bestows on the aspirant resplendence, beautiful form and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

43. The divine Lord of forests (*vanaspati*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with a two-footed (*dvipada*) metre, He bestows on the aspirant resplendence, fortune and long life. At the time of distribution of wealth, may He procure the store of wealth for us. Offer sacrifice. (1)

देवं बर्हिर्वारितीनां देवमिन्द्रं वयोधसं देवं देवमवर्धयत् ।
ककुभा छन्दसेन्द्रियं यश इन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४४ ॥
देवो अग्निः स्विष्टकृद्देवमिन्द्रं वयोधसं देवमवर्धयत् ।
अतिच्छन्दसा छन्दसेन्द्रियं क्षत्रमिन्द्रे वयो दधद्वसुवने वसुधेयस्य वेतु यज ॥ ४५ ॥
अग्निमद्य होतारमवृणीतायं यजमानः पचन्पक्तीः पचन्पुरोडाशं बध्नन्निन्द्राय वयोधसे छागम् ।
सूपस्था अद्य देवो वनस्पतिरभवदिन्द्राय वयोधसे छागेन ।
अघत्तं मेदस्तः प्रतिपचताग्रभीदवीवृधत्पुरोडाशेन । त्वामद्य ऋषे ॥ ४६ ॥

Devaṁ barhirvāritīnāṁ devamindraṁ vayodhasaṁ devaṁ devamvardhayat.
Kakubhā chandasendriyaṁ yaśa indre vayo dadhadvasuvane vasudheyasya vetu vaja (i). //44//

Devo agniḥ sviṣṭakṛddevamindraṁ vayodhasaṁ devo devamavardhayat.
Aticchandasā chandasendriyaṁ kṣatramindre vayo dadhadvasuvane vasudheyasya vetu yaja (i). //45//

Agnimadya hotāramavṛṇītāyaṁ yajamānaḥ pacanpaktīḥ pacanpuroḍāśaṁ badhnannindrāya vayodhase chāgam (i). Sūpasthā adya devo vanspatirabhavadindrāya vayodhase chāgena.
Aghattaṁ medastaḥ pratipacatāgrabhīdavīvṛdhatpuro-dāśena (ii). Tvāmadya ṛṣe (iii). //46//

44. The divine herbage (*barhiṣ*), born out of water, makes the divine aspirant prosper with a long life— a divinity aiding a divinity; with a *kakup* metre, it bestows on the aspirant resplendence, fame and long life. At the time of distribution of wealth, may it procure the store of wealth for us. Offer sacrifice. (1)

45. The fire divine, fulfiller of good desires (*sviṣṭakṛt*) makes the divine aspirant prosper with a long life — a divinity aiding a divinity; with the *aticchandas* metre, it bestows on the aspirant resplendence, the ruling power and long life. At the time of distribution of wealth, may they procure the store of wealth for us. Offer sacrifice. (1)

46. Today this sacrificer has elected the adorable leader as his priest and has cooked meals and delicious rice cakes as offerings; he has procured a goat for the aged aspirant. (1) Today the divine Lord of forests has been happily present with the goat for the aspirant. May both of you partake of the freshly cooked fatty foods. May you accept the rice-cake and grow strong with it. (2) O seer, the son of a seer, the grandson of a seer, today this sacrificer has chosen you for the many, who have assembled with the idea, that this one will win for me the choicest treasure from the bounties of Nature. O shining one, may you desire for us also the gifts, that the enlightened ones have given and make some effort for it. O priest, you are urged hereby. You are a human priest sent for a benign speech and pleasing words. May you give good utterances. (3) (Repeated from XXI.61)

अथैकोनत्रिंशोऽध्यायः ।

समिद्धो अञ्जन् कृदरं मतीनां घृतमग्ने मधुमत्पिन्वमानः ।
वाजी वहन् वाजिनं जातवेदो देवानां वक्षि प्रियमा सधस्थम् ॥ १ ॥

घृतेनाञ्जन्त्सं पथो देवयानान् प्रजानन् वाज्यप्येतु देवान् ।
अनु त्वा सप्ते प्रदिशः सचन्तां स्वधामस्मै यजमानाय धेहि ॥ २ ॥

ईड्यश्चासि वन्द्यश्च वाजिन्नाशुश्चासि मेध्यश्च सप्ते ।
अग्निष्ट्वा देवैर्वसुभिः सजोषाः प्रीतं वह्निं वहतु जातवेदाः ॥ ३ ॥

स्तीर्णं बर्हिः सुष्टरीमा जुषाणोरु पृथु प्रथमानं पृथिव्याम् ।
देवेभिर्युक्तमदितिः सजोषाः स्योनं कृण्वाना सुविते दधातु ॥ ४ ॥

एता उ वः सुभगा विश्वरूपा वि पक्षोभिः श्रयमाणा उदातैः ।
ऋष्वाः सतीः कवषः शुम्भमाना द्वारो देवीः सुप्रायणा भवन्तु ॥ ५ ॥

ATHAIKONATRIṀŚO' DHYĀYAḤ

Samiddho añjan kṛdaraṁ matīnāṁ ghṛtamagne madhumatpinvamānaḥ.
Vājī vahan vājinaṁ jātavedo devānāṁ vakṣi priyamā sadhastham (i). //1//

Ghṛtenāñjantsaṁ patho devayānān prajānan vājyapyetu devān. Anu tvā sapte pradiṣaḥ sacantām̐ svadhāmasmai yajamānāya dhehi (i). //2//

Īḍyaścāsi vandyaśca vājinnāśūścāsi medhyaśca sapte.
Agniṣṭvā devairvasubhiḥ sajoṣāḥ prītaṁ vahniṁ vahatu jātavedāḥ (i). //3//

Stīrṇaṁ barhiḥ suṣṭarīmā juṣāṇoru pṛthu prathamānaṁ pṛthivyām. Devebhiryuktamditiḥ sajoṣāḥ syonaṁ kṛṇvānā suvite dadhātu (i). //4//

Etā u vaḥ subhagā viśvarūpā vi pakṣobhiḥ śrayamāṇā udātaiḥ. Ṛṣvāḥ satīḥ kavaṣaḥ śumbhamānā dvāro devīḥ suprāyaṇā bhavantu (i). //5//

CHAPTER TWENTY-NINE

1. O fire divine, having been kindled (*samiddaḥ*) and enjoying sweet melted butter, you illuminate the abode of wise ones. O speedy one, O omniscient, supporting this resolute sacrificer, may you lead him to the coveted meeting place of the enlightened ones. (1)

2. O fire divine, balming with purified butter (*tanūnapāt*) the godly paths known to you, may you, the speedy one, reach the enlightened ones. O restive courser, may all the mid-regions submit to you; may you provide sustenance to this sacrificer. (1)

3. O adorable leader, full of strength, an object of praise (*īḍyaḥ*) and reverence you are; O speedy like a courser, you are quick and wise. May the omniscient adorable Lord conduct you in concert with the enlightened young sages to the pleasing (sacrificial) fire. (1)

4. May we spread the sacred grass (*barhiṣ*) well, so that spreading out widely it covers the vast earth completely. May the Eternity, accordant and bestowing happiness, bless our sacrifice, attended by the enlightened ones, with good fortune. (1)

5. May your these divine doors (*devīr-dvāraḥ*), pleasing to look at, constructed in various designs, having uplifting panes for opening, lofty and closely fitting, creaking and richly adorned, always offer an easy passage. (1)

अन्तरा मित्रावरुणा चरन्ती मुखं यज्ञानामभि संविदाने ।
उषासा वाꣳ सुहिरण्ये सुशिल्पे ऋतस्य योनाविह सादयामि ॥ ६ ॥

प्रथमा वाꣳ सरथिना सुवर्णा देवौ पश्यन्तौ भुवनानि विश्वा ।
अपिप्रयं चोदना वां मिमाना होतारा ज्योतिः प्रदिशा दिशन्ता ॥ ७ ॥

आदित्यैर्नो भारती वष्टु यज्ञꣳ सरस्वती सह रुद्रैर्न आवीत् ।
इडोपहूता वसुभिः सजोषा यज्ञं नो देवीरमृतेषु धत्त ॥ ८ ॥

त्वष्टा वीरं देवकामं जजान त्वष्टुरर्वा जायत आशुरश्वः ।
त्वष्टेदं विश्वं भुवनं जजान बहोः कर्तारमिह यक्षि होतः ॥ ९ ॥

अश्वो घृतेन त्मन्या समक्त उप देवाँ२ ऋतुशः पाथ एतु ।
वनस्पतिर्देवलोकं प्रजानन्नग्निना हव्या स्वदितानि वक्षत् ॥ १० ॥

प्रजापतेस्तपसा वावृधानः सद्यो जातो दधिषे यज्ञमग्ने ।
स्वाहाकृतेन हविषा पुरोगा याहि साध्या हविरदन्तु देवाः ॥ ११ ॥

Antarā mitrāvaruṇā carantī mukhaṁ yajñānāmabhi saṁvidāne.
Uṣāsā vām̐ suhiraṇye suśilpe ṛtasya yonāviha sādayāmi (i). //6//

Prathamā vām̐ sarathinā suvarṇā devau paśyantau bhuvanāni viśvā.
Apiprayaṁ codanā vāṁ mimānā hotārā jyotiḥ pradiśā diśantā (i). //7//

Ādityairno bhāratī vaṣṭu yajñam̐ sarasvatī saha rudairna āvīt. Iḍopahūtā vasubhiḥ sajoṣā yajñaṁ no devīramṛteṣu dhatta (i). //8//

Tvaṣṭā vīraṁ devakāmaṁ jajāna tvaṣṭurarvā jāyata āśuraśvaḥ. Tvaṣṭedaṁ viśvaṁ bhuvanaṁ jajāna bahoḥ kartāramiha yakṣi hotaḥ (i). //9//

Aśvo ghṛtena tmanyā samakta upa devāň ṛtuśaḥ pātha etu.
Vanaspatirdevalokaṁ prajānannagninā havyā svaditāni vakṣat (i). //10//

Prajāpatestapasā vāvṛdhānaḥ sadyo jāto dadhiṣe yajñamagne. Svāhākṛtena haviṣā purogā yāhi sādhyā haviradantu devāḥ (i). //11//

6. O you two dawns (*uṣāsā*), travelling between the sun and the ocean, indicating the time of beginning the sacrifices, beauteous with gold and marvellous with art, I hereby settle you in the abode of truth. (1)

7. (O sacrificer and sacrificer's wife), I have pleased your divine priests (*hotārā*), who are first and foremost, riding on a common chariot, fair-coloured, two divinities overseeing all the worlds, urging both of you to pious actions, and illuminating all the regions for your guidance. (1)

8. May the divine culture (*bhāratī*) along with the old sages adorn our sacrifice; may the divine speech (*sarasvatī*) along with the adult sages protect us; may the divine intellect (*iḍā*) invoked in concert with the young sages (also come); may these divinities place our sacrifice among the immortals. (1)

9. The universal Architect (*tvaṣṭṛ*) creates the hero devoted to the enlightened ones; from the universal Architect is born the moving, quick-running courser (i.e. the sun); the universal Architect has created all this world; O priest, may you worship Him at this sacrifice, who has created this vast universe. (1)

10. May the courser (the sun), sprinkling (the world) with his own water, bring food to the enlightened ones in due seasons. May the Lord of the forests (*vanaspati*), knowing full well, carry the offerings tasted by the fire, to the world of the enlightened ones. (1)

11. O adorable leader, growing strong with the fervour of the Lord of creatures, you start supporting the sacrifice as soon as you are born. March in the forefront with the oblation offered with the utterance *svāhā* (*svāhā-kṛta*), so that the deserving enlightened ones may enjoy the sacrificial offerings. (1)

यदक्रन्दः प्रथमं जायमान उद्यन्त्समुद्रादुत वा पुरीषात् ।
श्येनस्य पक्षा हरिणस्य बाहू उपस्तुत्यं महि जातं ते अर्वन् ॥ १२ ॥

यमेन दत्तं त्रित एनमायुनगिन्द्र एणं प्रथमो अध्यतिष्ठत् ।
गन्धर्वो अस्य रशनामगृभ्णात् सूरादश्वं वसवो निरतष्ट ॥ १३ ॥

असि यमो अस्यादित्यो अर्वन्नसि त्रितो गुह्येन व्रतेन ।
असि सोमेन समया विपृक्त आहुस्ते त्रीणि दिवि बन्धनानि ॥ १४ ॥

त्रीणि त आहुर्दिवि बन्धनानि त्रीण्यप्सु त्रीण्यन्तः समुद्रे ।
उतेव मे वरुणश्छन्त्स्यर्वन् यत्रा त आहुः परमं जनित्रम् ॥ १५ ॥

इमा ते वाजिन्नवमार्जनानीमा शफानांᳬ सनितुर्निधाना ।
अत्रा ते भद्रा रशना अपश्यमृतस्य या अभिरक्षन्ति गोपाः ॥ १६ ॥

आत्मानं ते मनसारादजानामवो दिवा पतयन्तं पतङ्गम् ।
शिरो अपश्यं पथिभिः सुगेभिररेणुभिर्जेहमानं पतत्रि ॥ १७ ॥

Yadakrandaḥ prathamaṁ jāyamāna udyantsamudrāduta vā purīṣāt. Śyenasya pakṣā hariṇasya bāhū upastutyaṁ mahi jātaṁ te arvan (i). //12//

Yamena dattaṁ trita enamāyunagindra eṇaṁ prathamo adhyatiṣṭhat. Gandharvo asya raśanāmagṛbhṇāt sūrādaśvaṁ vasavo nirataṣṭa (i). //13//

Asi yamo asyādityo arvannasi trito guhyena vratena.
Asi somena samayā vipṛkta āhuste trīṇi divi bandhanāni (i). //14//

Trīṇi ta āhurdivi bandhanāni trīṇyapsu trīṇyantaḥ samudre.
Uteva me varuṇaśchantsyarvan yatrā ta āhuḥ paramaṁ janitram (i). //15//

Imā te vājinnavamārjanānīmā śaphānāṁ saniturnidhānā.
Atrā te bhadrā raśanā apaśyamṛtasya yā abhirakṣanti gopāḥ (i). //16//

Ātmanāṁ te manasārādajānāmavo divā patayantaṁ pataṅgam. Śiro apaśyam pathibhiḥ sugebhirareṇubhirjeha-mānaṁ patatri (i). //17//

12. O sun, we glorify your rising. At times you appear to be springing from the firmament or from the ocean with the roar of sea-waves. You rise higher and higher as if possessed with the wings of a falcon and the limbs of a deer (1)

13. The rising sun resembles a horse with a rider on. It looks like a gift from the supreme law-giver and harnessed by the divine floater. The resplendent Lord appears to be riding on him and the cosmic wind holds its reins. O cosmic Architect, you have fabricated this horse from that luminous giant body. (1)

14. O sun, you are the law-giver; you are the luminous giant and you float as if by a mysterious act. You are associated with the moon also. The sages say that you have three stations in the luminouos space. (1)

15. They also say that you have three stations in heaven and three on the earth and three in the interspace. You also seem to be one with the ocean and your form is most charming while arising out of waters. (1)

16. O sun, you are the victory horse of the cosmic ceremonial. I have beheld your purifying regions, these impressions of your hoofs, partcipating in the ceremony. Here are your auspicious reins, which are protectors of the rites that preserve it. (1)

17. I recognize in my mind your form afar off, going from the earth below, by way of heaven to the midday sun. I behold your head soaring aloft and mounting quickly by unobstructed paths, unsullied by dust. (1)

अत्रा ते रूपमुत्तममपश्यं जिगीषमाणमिष आ पदे गोः ।
यदा ते मर्तो अनु भोगमानडादिद् ग्रसिष्ठ ओषधीरजीगः ॥ १८ ॥

अनु त्वा रथो अनु मर्यो अर्वन्ननु गावोऽनु भगः कनीनाम् ।
अनु व्रातासस्तव सख्यमीयुरनु देवा ममिरे वीर्यं ते ॥ १९ ॥

हिरण्यशृङ्गोऽयो अस्य पादा मनोजवा अवर इन्द्र आसीत् ।
देवा इदस्य हविरद्यमायन् यो अर्वन्तं प्रथमो अध्यतिष्ठत् ॥ २० ॥

ईर्मान्तासः शिलिकमध्यमासः सꣳ शूरणासो दिव्यासो अत्याः ।
हꣳसा इव श्रेणिशो यतन्ते यदाक्षिषुर्दिव्यमज्ममश्वाः ॥ २१ ॥

तव शरीरं पतयिष्ण्वर्वन्तव चित्तं वात इव ध्रजीमान् ।
तव शृङ्गाणि विष्ठिता पुरुत्रारण्येषु जर्भुराणा चरन्ति ॥ २२ ॥

उप प्रागाच्छसनं वाज्यर्वा देवद्रीचा मनसा दीध्यानः ।
अजः पुरो नीयते नाभिरस्यानु पश्चात्कवयो यन्ति रेभाः ॥ २३ ॥

Atrā te rūpamuttamamapaśyaṁ jigīṣamāṇamiṣa ā pade goḥ. Yadā te marto anu bhogamānaḍādid grasiṣṭha oṣadhīrajīgaḥ(i). //18//

Anu tvā ratho anu maryo arvannanu gāvo' nu bhagaḥ kanīnām. Anu vrātāsastava sakhyamīyuranu devā mamire vīryaṁ te (i). //19//

Hiraṇyaśṛṅgo'yoasya pādā manojavā avara indra āsīt. Devā idasya haviradyamāyan yo arvantaṁ prathamo adhyatiṣṭhat (i). //20//

Īrmāntāsaḥ śilikamadhyamāsaḥ saṁ śūraṇāso divyāso atyāḥ. Haṁsā iva śreṇiśo yatante yadākṣiṣurdivyam-ajmamaśvāḥ (i). //21//

Tava śarīraṁ patayiṣṇvarvantava cittaṁ vāta iva dhrajīmān. Tava śṛṅgāṇi viṣṭhitā purutrāraṇyeṣu jarbhurāṇā caranti (i). //22//

Upa prāgācchasanaṁ vājyarvā devadrīcā manasā dīdhyānaḥ. Ajaḥ puro nīyate nābhirasyānu paścāt kavayo yanti rebhāḥ (i). //23//

18. I behold your most excellent form as if anxiously looking round for food on this earth, whilst you come up. It appears as if your attendant brings you near your provender, which you start consuming with immense pleasure. (1)

19. O sun, you look like a chariot with horses attached to it, and there are men to attend on you and cattle to follow you. It looks as if lovely maidens wait upon you; they have sought your friendship. O sun, the Nature's bounties themselves admire your vigour. (1)

20. His mien is of gold; his feet are of iron, and fleet as thought. The supreme self seems inferior to him in speed. All the bounties of Nature come to participate in the glory of the sun. And it appears as if the resplendent Lord himself first used this horse for his mount. (1)

21. O full-haunched, slender-waisted, high-spirited and celestial coursers (of the sun), may you gallop along like swans in rows, while the rays of the sun spread along the heavenly path. (1)

22. Your body, O solar horse, is made for motion. Your mind is as rapid as the wind; the hair of your mien toss in manifold directions and spread beautifully in the forest. (1)

23. The swift sun-horse approaches the place of rest, meditating with mind intent upon Nature's glories. The setting sun is preceded by an evening dusk as if bound to him. The priests and singers chant their parting hymns at this hour. (1)

उप प्रागात्परमं यत्सधस्थमर्वाँ२ अच्छा पितरं मातरं च ।
अद्या देवाञ्जुष्टतमो हि गम्या अथा शास्ते दाशुषे वार्याणि ॥ २४ ॥

समिद्धो अद्य मनुषो दुरोणे देवो देवान् यजसि जातवेदः ।
आ च वह मित्रमहश्चिकित्वान्त्वं दूतः कविरसि प्रचेताः ॥ २५ ॥

तनूनपात्पथ ऋतस्य यानान्मध्वा समञ्जन्त्स्वदया सुजिह्व ।
मन्मानि धीभिरुत यज्ञमृन्धन्देवत्रा च कृणुह्यध्वरं नः ॥ २६ ॥

नराशꣳसस्य महिमानमेषामुप स्तोषाम यजतस्य यज्ञैः ।
ये सुक्रतवः शुचयो धियन्धाः स्वदन्ति देवा उभयानि हव्या ॥ २७ ॥

आजुह्वान ईड्यो वन्द्यश्चा याह्यग्ने वसुभिः सजोषाः ।
त्वं देवानामसि यह्व होता स एनान्यक्षीषितो यजीयान् ॥ २८ ॥

प्राचीनं बर्हिः प्रदिशा पृथिव्या वस्तोरस्या वृज्यते अग्रे अह्नाम् ।
व्यु प्रथते वितरं वरीयो देवेभ्यो अदितये स्योनम् ॥ २९ ॥

Upa prāgātparamaṁ yatsadhasthamarvāñ acchā pitaraṁ mātaraṁ ca. Adyā devāñjuṣṭatamo hi gamyā athā śāste dāśuṣe vāryāṇi (i). //24//

Samiddho adya manuṣo duroṇe devo devān yajasi jātavedaḥ. Ā ca vaha mitramahaścikitvān tvaṁ dūtaḥ kavirasi pracetāḥ (i). //25//

Tanūnapātpatha ṛtasya yānān madhvā samañjantsvadayā sujihva.
Manmāni dhībhiruta yajñamṛndhan devatrā ca kṛṇuhyadhvaraṁ naḥ (i). //26//

Narāśaṁsasya mahimānameṣāmupa stoṣāma yajatasya yajñaiḥ. Ye sukratavaḥ śucayo dhiyandhāḥ svadanti devā ubhayāni havyā (i). //27//

Ājuhvāna īḍyo vandyaścā yāhyagne vasubhiḥ sajoṣāḥ.
Tvaṁ devānāmasi yahva hotā sa enānyakṣīṣito yajīyān (i). //28//

Prācīnaṁ barhiḥ pradiśā pṛthivyā vastorasyā vṛjyate agre ahnām. Vyu prathate vitaraṁ varīyo devebhyo aditaye syonam (i). //29//

24. The sun-horse reaches the loftiest place, the source of its origin. May he approach Nature's bounties and cause them to bestow prosperity on the dedicated worshipper. (1)

25. O fire divine, having been enkindled (*samiddhaḥ*) today in the house of a man (i.e. the sacrificer), you yourself being a bounty of Nature, worship other bounties of Nature. O supporter of friends, you are awakener, auspicious messenger, full of vision and wisdom; may you bring all the bounties of Nature here (and entertain them). (1)

26. O protector of our bodies (*tanūnapāt*), may you make our travels along the path of truth sweet with honey; O fair-tongued, may you let us have a taste of it; exalting our sacrifice with holy thoughts and wisdom, may you convey our offerings to the bounties of Nature. (1)

27. We hereby extol the glory of Him, who is praised by men (*narāśaṁsa*) and who is worshipped through the sacrifices before these learned ones, who are virtuous, sinless, full of wisdom, and who taste both types of offerings (drinks and edibles). (1)

28. O adorable Lord, you are an object of praise (*īḍya*) and reverence. Invoked by us, may you come here accordant with riches. O mighty one, you are the arouser of the enlightened ones. As such, O most desirable, may you arouse them. (1)

29. The ancient sacrifice *(barhiṣ)* is spread at day-breaks by the holy commandant to cover whole of this earth. It spreads more and more, far and wide being delightful for the enlightened ones as well as for the Eternity. (1)

व्यचस्वतीरुर्विया वि श्रयन्तां पतिभ्यो न जनयः शुम्भमानाः ।
देवीर्द्वारो बृहतीर्विश्वमिन्वा देवेभ्यो भवत सुप्रायणाः ॥ ३० ॥
आ सुष्वयन्ती यजते उपाके उषासानक्ता सदतां नि योनौ ।
दिव्ये योषणे बृहती सुरुक्मे अधि श्रियꣳ शुक्रपिशं दधाने ॥ ३१ ॥
दैव्या होतारा प्रथमा सुवाचा मिमाना यज्ञं मनुषो यजध्यै ।
प्रचोदयन्ता विदथेषु कारू प्राचीनं ज्योतिः प्रदिशा दिशन्ता ॥ ३२ ॥
आ नो यज्ञं भारती तूयमेत्विडा मनुष्वदिह चेतयन्ती ।
तिस्रो देवीर्बर्हिरेदꣳ स्योनꣳ सरस्वती स्वपसः सदन्तु ॥ ३३ ॥
य इमे द्यावापृथिवी जनित्री रूपैरपिꣳशद्भुवनानि विश्वा ।
तमद्य होतरिषितो यजीयान् देवं त्वष्टारमिह यक्षि विद्वान् ॥ ३४ ॥
उपावसृज त्मन्या समञ्जन् देवानां पाथ ऋतुथा हवीꣳषि ।
वनस्पतिः शमिता देवो अग्निः स्वदन्तु हव्यं मधुना घृतेन ॥ ३५ ॥

Vyacasvatīrurviyā vi śrayantāṁ patibhyo na janayaḥ śumbhamānāḥ. Devīrdvāro bṛhatīrviśvaminvā devebhyo bhavata suprāyaṇāḥ. (i). //30//

Ā suṣvayantī yajate upāke uṣāsānaktā sadatāṁ ni yonau. Divye yoṣaṇe bṛhatī surukme adhi śriyaṁ śukrapiśaṁ dadhāne (i). //31//

Daivyā hotārā prathamā suvācā mimānā yajñaṁ manuṣo yajadhyai. Pracodayantā vidatheṣu kārū prācīnaṁ jyotiḥ pradiśā diśantā (i). //32//

Ā no yajñaṁ bhāratī tūyametviḍā manuṣvadiha cetayantī. Tisro devīrbarhiredaṁ syonaṁ sarasvatī svapasaḥ sadantu (i). //33//

Ya ime dyāvāpṛthivī janitrī rūpairapiṁśadbhuvanāni viśvā. Tamadya hotariṣito yajīyān devaṁ tvaṣṭāramiha yakṣi vidvān. (i). //34//

Upāvasṛja tmanyā samañjan devānāṁ pātha ṛtuthā havīṁṣi. Vanaspatiḥ śamitā devo agniḥ svadantu havyaṁ madhunā ghṛtena (i). //35//

30. May the divine doors (*devīr-dvāraḥ*), large and expansive, through which all the things pass, open wide, like well-adorned wives before their husbands, and may these give an easy access to the enlightened ones. (1)

31. May the two dawns and the night (*uṣāsā naktā*), worthy of company, each close to each, celestial damsels, grand and beautiful, wearing bright and dark appearances, come here smiling and be seated at this place of sacrifice. (1)

32. May the two divine priests (*daivyā hotārā*), foremost and sweet-tongued, come here to arrange sacrifices for the people, who are keen to perform them and may they, as good workers, inspire (others) in assemblies showing right directions with the ancient light. (1)

33. May the divine culture (*bhāratī*) come to our sacrifice instantaneously as well as the divine intellect (*iḍa*) arousing our meditating minds; may the divine speech (*sarasvatī*) also come and may all these three divinities, inspiring good actions, be seated comfortably at this sacrifice. (1)

34. O worshipper, fond of performing sacrifices, at our urging may you worship this day at this place the divine universal Architect (*tvaṣṭṛ*), whom you know and who gives form to the heaven and earth, that are parents of all the beings. (1)

35. O Lord, may you send in proper seasons for the enlightened ones the food, which is made delicious with your own grace; may the vegetation (*vanaspati*), the soothing cloud, and the sacrificial fire enjoy the offerings mixed with honey and purified butter. (1)

सद्यो जातो व्यमिमीत यज्ञमग्निर्देवानामभवत् पुरोगाः ।
अस्य होतुः प्रदिश्यृतस्य वाचि स्वाहाकृतꣳ हविरदन्तु देवाः ॥ ३६ ॥
केतुं कृण्वन्नकेतवे पेशो मर्या अपेशसे । समुषद्भिरजायथाः ॥ ३७ ॥
जीमूतस्येव भवति प्रतीकं यद्वर्मी याति समदामुपस्थे ।
अनाविद्धया तन्वा जय त्वꣳ स त्वा वर्मणो महिमा पिपर्तु ॥ ३८ ॥

धन्वना गा धन्वनाऽऽजिं जयेम धन्वना तीव्राः समदो जयेम ।
धनुः शत्रोरपकामं कृणोति धन्वना सर्वाः प्रदिशो जयेम ॥ ३९ ॥
वक्ष्यन्तीवेदा गनीगन्ति कर्णं प्रियꣳ सखायं परिषस्वजाना ।
योषेव शिङ्क्ते वितताधि धन्वञ्ज्या इयꣳ समने पारयन्ती ॥ ४० ॥

ते आचरन्ती समनेव योषा मातेव पुत्रं बिभृतामुपस्थे ।
अप शत्रून् विध्यताꣳ संविदाने आर्त्नी इमे विष्फुरन्ती अमित्रान् ॥ ४१ ॥

Sadyo jāto vyamimīta yajñamagnirdevānāmabhavat purogāḥ. Asya hotuḥ pradiśvṛtasya vāci svāhākṛtaṁ haviradantu devāḥ (i). //36//

Ketuṁ kṛṇvannaketave peśo maryā apeśase. Samuṣadbhirajāyathāḥ. (i). //37//

Jīmūtasyeva bhavati pratīkaṁ yadvarmī yāti samadāmupasthe. Anāviddhayā tanvā jaya tvaṁ sa tvā varmaṇo mahimā pipartu (i). //38//

Dhanvanā gā dhanvanā" jiṁ jayema dhanvanā tīvrāḥ samado jayema. Dhanuḥ śatrorapakāmaṁ kṛṇoti dhanvanā sarvāḥ pradiśo jayema (i). //39//

Vakṣyantīvedā ganīganti karṇaṁ priyaṁ sakhāyaṁ pariṣasvajānā. Yoṣeva śiṅkte vitatādhi dhanavañjyā iyaṁ samane pārayantī (i). //40//

Te ācarantī samaneva yoṣā māteva putraṁ bibhṛtāmupasthe.
Apa śatrūn vidhyatāṁ saṁvidāne ārtnī ime viṣphurantī amitrān (i). //41//

36. The fire divine, as soon as it is born, makes ready for the sacrifices, and it becomes forerunner of the bounties of Nature; under the guidance of this invoker, may the bounties of Nature enjoy our offerings dedicated (*svāhākṛtam*) to the truthful speech. (1)

37. O mortal, you owe your rise to eminence to that resplendent God, who, with the rays of the dawn, awakens life in the lifeless and gives form to the formless. (1)

38. When a warrior, equipped with an armour, advances in the front-line of battles, his form is like that of a thunder-cloud. May you be conqueror with your body unwounded. May the strength of your armour protect you. (1)

39. May we win the cattle of the enemies with the bow. With the bow, may we be victorious in battle. May we be winners in our hot encounters. May the bow bring grief and sorrow to our adversaries. Armed with the bow, may we subdue all hostile regions. (1)

40. The bow-string, drawn tight upon the bow and making way in battle, repeatedly approaches the ear as if embracing its friend (the arrow) and proposing to say something sweet and loving, as a woman whispers. (1)

41. May the two extremities of the bow act consentaneouly, like a wife and sympathizing (with her husband) uphold (the warrior) as a mother nurses her child upon her lap. And may they, moving concurrently and harassing the foe, scatter his enemies. (1)

बह्वीनां पिता बहुरस्य पुत्रश्चिश्चा कृणोति समनावगत्य ।
इषुधिः सङ्काः पृतनाश्च सर्वाः पृष्ठे निनद्धो जयति प्रसूतः ॥ ४२ ॥

रथे तिष्ठन् नयति वाजिनः पुरो यत्र-यत्र कामयते सुषारथिः ।
अभीशूनां महिमानं पनायत मनः पश्चादनु यच्छन्ति रश्मयः ॥ ४३ ॥

तीव्रान् घोषान् कृण्वते वृषपाणयोऽश्वा रथेभिः सह वाजयन्तः ।
अवक्रामन्तः प्रपदैरमित्रान् क्षिणन्ति शत्रूँ१रनपव्ययन्तः ॥ ४४ ॥

रथवाहनं हविरस्य नाम यत्रायुधं निहितमस्य वर्म ।
तत्रा रथमुप शग्मं सदेम विश्वाहा वयं सुमनस्यमानाः ॥ ४५ ॥

स्वादुषंसदः पितरो वयोधाः कृच्छ्रेश्रितः शक्तीवन्तो गभीराः ।
चित्रसेना इषुबला अमृध्राः सतोवीरा उरवो व्रातसाहाः ॥ ४६ ॥

Bahvīnāṁ pitā bahurasya putraściścā kṛṇoti samanāvagatya. Iṣudhiḥ saṅkā pṛtanāśca sarvāḥ pṛṣṭhe ninaddho jayati prasūtaḥ (i). //42//

Rathe tiṣṭhan nayati vājinaḥ puro yatra-yatra kāmayate suṣārathiḥ. Abhīśūnāṁ mahimānam panāyata manaḥ paścādanu yacchanti raśmayaḥ (i). //43//

Tīvrān ghoṣān kṛṇvate vṛṣapāṇayo' śvā rathebhiḥ saha vājayantaḥ. Avakrāmantaḥ prapadairamitrān kṣiṇanti śatrūñ ranapavyayantaḥ (i). //44//

Rathavāhaṇaṁ havirasya nāma yatrāyudhaṁ nihitamasya varma. Tatrā rathamupa śagmaṁ sadema viśvāhā vayaṁ sumanasyamānāḥ (i). //45//

Svāduṣaṁsadaḥ pitaro vayodhāḥ kṛcchreśritaḥ śaktīvanto gabhīrāḥ. Citrasenā iṣubalā amṛdhrāḥ satovīrā uravo vrātasāhāḥ (i). //46//

42. The quiver, slung on the back, pouring its shafts, vanquishes all opposing and shouting armies. It is like a father of many daughters and sons, who clang and cry as father goes to battle. (1)

43. The skilful charioteer guides his strong horses whither-so-ever he wishes. See and praise the efficacy of the reins, which from behind declare the driving excellence of the person. (1)

44. The horses, raising the dust with their hoofs, rush on with the chariot, and utter loud neighings. They do not retreat, but trample with their forefeet upon the enemies and destroy them. (1)

45. The spoil, borne off on his car, in which his weapons and armoury are deposited, is the appropriate oblation of the warrior. So let us here, daily pay tributes to the helpful joy-bestowing car. (1)

46. The guards of the chariot, revelling in the savoury spoil, are distributors of food, protectors in calamity, armed with spears, resolute, beautifully arrayed strong in arrows, invincible, of heroic valour, robust and conquerors of numerous hosts. (1)

ब्राह्मणासः पितरः सोम्यासः शिवे नो द्यावापृथिवी अनेहसा ।
पूषा नः पातु दुरितादृतावृधो रक्षा माकिर्नो अघशंसः ईशत ॥ ४७ ॥

सुपर्णं वस्ते मृगो अस्या दन्तो गोभिः सन्नद्धा पतति प्रसूता ।
यत्रा नरः सं च वि च द्रवन्ति तत्रास्मभ्यमिषवः शर्म यंसन् ॥ ४८ ॥

ऋजीते परि वृङ्धि नोऽश्मा भवतु नस्तनूः । सोमो अधि ब्रवीतु नोऽदितिः शर्म यच्छतु ॥४९॥

आ जङ्घन्ति सान्वेषां जघनाँ२ उप जिघ्नते । अश्वाजनि प्रचेतसोऽश्वान्त्समत्सु चोदय ॥ ५० ॥

अहिरिव भोगैः पर्येति बाहुं ज्याया हेतिं परिबाधमानः ।
हस्तघ्नो विश्वा वयुनानि विद्वान् पुमान् पुमांसं परि पातु विश्वतः ॥ ५१ ॥

वनस्पते वीड्वङ्गो हि भूया अस्मत्सखा प्रतरणः सुवीरः ।
गोभिः सन्नद्धो असि वीडयस्वास्थाता ते जयतु जेत्वानि ॥ ५२ ॥

Brāhmaṇāsaḥ pitaraḥ somyāsaḥ śive no dyāvāpṛthivī anehasā. Pūṣā naḥ pātu duritādṛtāvṛdho rakṣā mākirno aghaśaṁsa īśata (i). //47//

Suparṇaṁ vaste mṛgo asyā danto gobhiḥ sannaddhā patati prasūtā. Yatrā naraḥ saṁ ca vi ca dravanti tatrāsmabhyamiṣavaḥ śarma yaṁsan (i). //48//

Ṛjīte pari vṛṅdhi no' śmā bhavatu nastanūḥ. Somo adhi bravītu no' ditiḥ śarma yacchatu (i). //49//

Ā jaṅghanti sānveṣāṁ jaghanāñ upa jighnate. Aśvājani pracetaso' śvāntsamatsu codaya (i). //50//

Ahiriva bhogaiḥ paryeti bāhuṁ jyāyā hetiṁ paribādhamānaḥ.
Hastaghno viśvā vayunāni vidvān pumān pumaṁsaṁ pari pātu viśvataḥ (i). //51//

Vanaspate vīḍvaṅgo hi bhūyā asmatsakhā prataraṇaḥ suvīraḥ. Gobhiḥ sannaddho asi vīḍayasvāsthātā te jayatu jetvāni (i). //52//

47. May the learned intellectuals, the progenitors, presenters of the herbal offerings, the observers of truth, protect us; may the faultless heaven and earth be propitious to us; may the nourisher Lord preserve us from misfortune; let no caluminator prevail over us. (1)

48. The arrow puts on a (feathery) wing; the (horn of the) deer is its point; it is bound with the sinews of the cow; it alights where directed; wherever men assemble or disperse, there may the shafts provide security. (1)

49. O straight-flying (arrow), defend us; may our bodies be strong as stone; may the blissful Lord speak to us encouragement and may the mother infinity grant us success. (1)

50. It is the whip, with which the skilful charioteers lash the thighs and scourge the flanks of the steeds; may it urge the horses in battles to march on. (1)

51. The hand glove, imparting protection from the abrasion of the bow-string, surrounds the forearm like a snake with its convolutions; may the brave man, experienced in the arts of war, defend a combatant on every side. (1)

52. May the chariot, made of strong wood, be wholesome; may it be our friend, our protector, and manned by brave men. May it show forth its strength, compact with the straps of leather, and may its rider be victorious in battle. (1)

दिवः पृथिव्याः पर्योज उद्भृतं वनस्पतिभ्यः पर्याभृतꣳ सहः ।
अपामोज्मानं परि गोभिरावृतमिन्द्रस्य वज्रꣳ हविषा रथं यज ॥ ५३ ॥

इन्द्रस्य वज्रो मरुतामनीकं मित्रस्य गर्भो वरुणस्य नाभिः ।
सेमां नो हव्यदातिं जुषाणो देव रथ प्रति हव्या गृभाय ॥ ५४ ॥

उप श्वासय पृथिवीमुत द्यां पुरुत्रा ते मनुतां विष्ठितं जगत ।
स दुन्दुभे सजूरिन्द्रेण देवैर्दूराद्दवीयो अप सेध शत्रून् ॥ ५५ ॥

आ क्रन्दय बलमोजो न आधा निष्टनिहि दुरिता बाधमानः ।
अप प्रोथ दुन्दुभे दुच्छुनां इत इन्द्रस्य मुष्टिरसि वीडयस्व ॥ ५६ ॥

आमूरज प्रत्यावर्तयेमाः केतुमद्दुन्दुभिर्वावदीति ।
समश्वपर्णाश्चरन्ति नो नरोऽस्माकमिन्द्र रथिनो जयन्तु ॥ ५७ ॥

आग्नेयः कृष्णग्रीवः सारस्वती मेषी बभ्रुः सौम्यः पौष्णः श्यामः शितिपृष्ठो बार्हस्पत्यः
शिल्पो वैश्वदेव ऐन्द्रोऽरुणो मारुतः कल्माष ऐन्द्राग्नः सꣳहितोऽधोरामः सावित्रो
वारुणः कृष्ण एकशितिपात्पेत्वः ॥ ५८ ॥

Divaḥ pṛthivyāḥ paryoja udbhṛtaṁ vanaspatibhyaḥ paryābhṛtaṁ sahaḥ.
Apāmojmānaṁ pari gobhirāvṛtamindrasya vajraṁ haviṣā rathaṁ yaja (i). //53//

Indrasya vajro marutāmanīkaṁ mitrasya garbho varuṇasya nābhiḥ. Semāṁ no havyadātiṁ juṣāṇo deva ratha prati havyā gṛbhāya (i). //54//

Upa śvāsaya pṛthivīmuta dyāṁ purutrā te manutāṁ viṣṭitaṁ jagat. Sa dundubhe sajūrindreṇa devairdūrāddavīyo apa sedha śatrūn (i). //55//

Ā krandāya balamojo na ādhā niṣṭanihi duritā bādhamānaḥ. Apa protha dundubhe ducchunā ita indrasya muṣṭirasi vīḍayasva (i). //56//

Āmūraja pratyāvartayemāḥ ketumaddundubhirvāvadīti.
Samaśvaparṇāścaranti no naro'smākamindra rathino jayantu (i). //57//

Āgneyaḥ kṛṣṇagrīvaḥ sārasvatī meṣī babhruḥ saumyaḥ pauṣṇaḥ śyamaḥ śitipṛṣṭho bārhaspatyaḥ śilpo vaiśvadeva aindro'ruṇo mārutaḥ kalmāṣa aindrāgnaḥ saṁhit-o'dhorāmaḥ sāvitro vāruṇaḥ kṛṣṇa ekaśitipāt petvaḥ (i). //58//

53. Show full respect to the chariot replete with synthesis of basic elements of heaven and earth — the divine extracted essence of the forest wood. It possesses the velocity of waters, and is encompassed with cow-hide and the thunderbolt. (1)

54. O all pervading Lord of the celestial chariot, your vehicle is as powerful as the bolt of justice of the resplendent Lord. It is the precursor of vital principles, and is as vast as our ocean. It is bright as sun-rays. May you accept it, offered with prayers and oblation. (1)

55. O war-drums, fill with your thumping sound the earth and heaven. Let all things, movable or stationary, be aware of it. May you, associated with the resplendent Lord and Nature's forces, drive all malign elements far from us. (1)

56. May (O drum), you sound loud and animate our vigour and enthusiasm. May you thunder aloud and scare away malignant powers. Please repel, O drum, those, who take delight in harming us. Being the fist of the divines, show your firmness. (1)

57. O resplendent Lord, the drum sounds repeatedly as a signal. May you recover the lost cattle of wisdom and bring them back here. Our leaders, mounted, as if, on speedy chariots, assemble. Let our car-borne fighting faculties against vice and nescience be triumphant. (1)

58. The black-necked ram belongs to the fire; the ewe belongs to the divine speech; the brown-coloured belongs to the moon; the dusk-coloured belongs to the Nourisher; the white-backed belongs to the Lord Supreme; the dappled belongs to all the bounties of Nature; the red belongs to the lightning; black with white spots belongs to the cloud-bearing winds; the strong-limbed belongs to the lightning and fire; the one with dark underbelly belongs to the sun; the swift-running black with only one white foot belongs to the ocean. (1)

अग्नयेऽनीकवते रोहिताञ्जिरनड्वानधोरामौ सावित्रौ पौष्णौ रजतनाभी वैश्वदेवौ
पिशङ्गौ तूपरौ मारुतः कल्माष आग्नेयः कृष्णोऽजः सारस्वती मेषी वारुणः पेत्वः' ॥ ५९ ॥
अग्नये गायत्राय त्रिवृते राथन्तरायाष्टाकपाल इन्द्राय त्रैष्टुभाय पञ्चदशाय
बार्हतायैकादशकपालो विश्वेभ्यो देवेभ्यो जागतेभ्यः सप्तदशेभ्यो वैरूपेभ्यो
द्वादशकपालो मित्रावरुणाभ्यामानुष्टुभाभ्यामेकविंशाभ्यां वैराजाभ्यां
पयस्या बृहस्पतये पाङ्क्ताय त्रिणवाय शाक्वराय चरुः सवित्र औष्णिहाय
त्रयस्त्रिंशाय रैवताय द्वादशकपालः प्राजापत्यश्चरुरदित्यै विष्णुपत्न्यै
चरुरग्नये वैश्वानराय द्वादशकपालोऽनुमत्या अष्टाकपालः ॥ ६० ॥

Agnaye'nīkavate rohitāñjiranaḍvānadhorāmau sāvitrau pauṣṇau rajatanābhī vaiśvadevau piśaṅgau tūparau mārutaḥ kalmāṣa āgneyaḥ kṛṣṇo' jaḥ sārasvatī meṣī vāruṇaḥ petvaḥ (i). //59//

Agnaye gāyatrāya trivṛte rāthantarāyāṣṭākapāla indrāya traiṣṭubhāya pañcadaśāya bārhatāyaikādaśakapālo viśvebhyo devebhyo jāgatebhyaḥ saptadaśebhyo vairūpebhyo dvādaśakapālo mitrāvaruṇābhyāmānuṣṭubhābhyāmeka-viṁśābhyāṁ vairājābhyāṁ payasyā bṛhaspataye pāṅktāya triṇavāya śākvarāya caruḥ savitra auṣṇihāya trayastriṁśāya raivatāya dvādaśakapālaḥ prājāpatyaścaruradityai viṣṇupatn-yai caruragnaye vaiśvānarāya dvādaśakapālo'numatyā aṣṭākapālaḥ (i). //60//

59. The bullock with a red mark on forehead belongs to the adorable leader having the army; the two with dark underbelly belong to the sun; the two with silvery navels belong to the nourisher; the two hornless orange-coloured belong to all the bounties of Nature; black with white spots belong to the cloud-bearing winds; the black goat belongs to the fire; the ewe belongs to the divine speech; and the fast running one belongs to the ocean. (1)

60. For the adorable Lord, praised with the *gāyatrī* metre, the *trivṛt stoma* and the *rathantara sāman*, rice-cake on eight earthen plates is offered; for the resplendent Lord, praised with the *triṣṭubh* metre, the *pañcadaśa stoma* and the *bṛhat sāman*, rice-cake on eleven earthern plates is offered; for all the bounties of Nature, praised with the *jagatī* metre, the *saptadaśa stoma*, and the *vairūpa sāman*, rice-cake on twelve earthern plates is offered; for the sun and the ocean, praised with the *anuṣṭup* metre, the *ekaviṁśa stoma* and the *vairāja sāman*, rice boiled in milk is offered; for the Lord supreme, praised with the *paṅkti* metre, the *saptaviṁśa stoma* and the *śākvara sāman* boiled rice is offered; for the impeller Lord, praised with the *uṣṇik* metre, the *tryastriṁśa stoma* and the *raivata sāman*, rice-cake on twelve earthern plates is offered; for the Lord of Creatures, boiled rice is offered; for the adorable Lord, the benefactor of all men, rice on twelve earthern plates is offered and for accordancy (*anumati*) on eight earthern plates. (1)

अथ त्रिंशोऽध्यायः ।

देव सवितः प्र सुव यज्ञं प्र सुव यज्ञपतिं भगाय ।
दिव्यो गन्धर्वः केतपूः केतं नः पुनातु वाचस्पतिर्वाचं नः स्वदतु ॥ १ ॥
तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ २ ॥
विश्वानि देव सवितर्दुरितानि परा सुव । यद्भद्रं तन्न आ सुव ॥ ३ ॥
विभक्तारं हवामहे वसोश्चित्रस्य राधसः । सवितारं नृचक्षसम् ॥ ४ ॥

ब्रह्मणे ब्राह्मणं[1] क्षत्राय राजन्यं[2] मरुद्भ्यो वैश्यं[3] तपसे शूद्रं[4] तमसे तस्करं[5]
नारकाय वीरहणं[6] पाप्मने क्लीबं[7] आक्रयाया अयोगूं[8] कामाय पुंश्चलूं[9] अतिक्रुष्टाय मागधम्[10] ॥५॥

ATHA TRIMŚO' DHYĀYAḤ

Deva savitaḥ pra suva yajñaṁ pra suva yajñapatiṁ bhagāya. Divyo gandharvaḥ ketapūḥ ketaṁ naḥ punātu vācaspatirvācaṁ naḥ svadatu (i). //1//

Tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //2//

Viśvāni deva savitarduritāni parā suva. Yadbhadraṁ tanna ā suva (i). //3//

Vibhaktāraṁ havāmahe vasościtrasya rādhasaḥ. Savitāraṁ nṛcakṣasam (i). //4//

Brahmaṇe brāhmaṇaṁ (i) kṣatrāya rājanyaṁ (ii) marudbhyo vaiśyaṁ (iii) tapase śūdraṁ (iv) tamase taskaraṁ (v) nārakāya vīrahaṇaṁ (vi) pāpmane klībam (vii) ākrayāyā ayogūṁ (viii) kāmāya puṅścalūm (ix) atikruṣṭāya māgadham (x). //5//

CHAPTER THIRTY

1. O Creator God, speed our sacrifice onward, and urge the sacrificer forward to the prosperity. May the shining maintainer of the earth, the purifier of thoughts, purify our thinking and the Lord of speech make our tongue sweet. (1)

2. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

3. Remove from us, O divine creator, all the ills and evils and bestow upon us what is good and beneficial. (1)

4. We invoke the source of light, the divine Creator, bestower of a wonderful home full of wealth and wisdom. (1)

5. (He deputes) the intellectual persons (*brāhmaṇa*) to intellectual pursuits. (1) The nobles *(rājanya)* to defence and administration. (2) The producers of wealth *(vaiśya)* to sustenance of people. (3) The labourer *(śūdra)* to hard work. (4) The thief to darkness. (5) The slaughterer of heroes to hellish tortures. (6) The impotent to evil tendencies. (7) The swordsman to attack. (8) A harlot to sexual pleasure. (9) A minstrel *(māgadha)* to excessive abusing. (10)

नृत्ताय सूतं गीताय शैलूषं धर्माय सभाचरं नरिष्ठायै भीमलं नर्माय रेभꣳ
हसाय कारिमानन्दाय स्त्रीषखं प्रमदे कुमारीपुत्रं मेधायै रथकारं धैर्याय तक्षाणम् ॥६॥
तपसे कौलालं मायायै कर्मारꣳ रूपाय मणिकारꣳ शुभे वपꣳ शरव्याया इषुकारꣳ
हेत्यै धनुष्कारं कर्मणे ज्याकारं दिष्टाय रज्जुसर्जं मृत्यवे मृगयुमन्तकाय श्वनिनम् ॥७॥

नदीभ्यः पौञ्जिष्ठमृक्षीकाभ्यो नैषादं पुरुषव्याघ्राय दुर्मदं गन्धर्वाप्सरोभ्यो व्रात्यं
प्रयुग्भ्य उन्मत्तꣳ सर्पदेवजनेभ्योऽप्रतिपदमयेभ्यः कितवमीर्यताया अकितवं
पिशाचेभ्यो बिदलकारीं यातुधानेभ्यः कण्टकीकारीम् ॥ ८ ॥
सन्धये जारं गेहायोपपतिमार्त्यै परिवित्तं निर्ऋत्यै परिविविदानमराध्या एदिधिषुःपतिं
निष्कृत्यै पेशस्कारीꣳ संज्ञानाय स्मरकारीं प्रकामोद्यायोपसदं वर्णायानुरुधं
बलायोपदाम् ॥ ९ ॥

Nṛttāya sūtaṁ (i) gītāya śailūṣaṁ (ii) dharmāya sabhācaraṁ (iii) nariṣṭhāyai bhīmalaṁ (iv) narmāya rebhaṁ (v) hasāya kārim (vi) ānandāya strīṣakhaṁ (vii) pramade kumārīputraṁ (viii) medhāyai rathakāraṁ (ix) dhairyāya takṣāṇam (x). //6//

Tapase kaulālaṁ (i) māyāyai karmāraṁ (ii) rūpāya maṇikāraṁ (iii) śubhe vapaṁ (iv) śaravyāyā iṣukāraṁ (v) hetyai dhanuṣkāraṁ (vi) karmaṇe jyākāraṁ (vii) diṣṭāya rajjusarjaṁ (viii) mṛtyave mṛgayum (ix) antakāya śvaninam (x). //7//

Nadībhyaḥ pauñjiṣṭham (i) ṛkṣīkābhyo naiṣādaṁ (ii) puruṣavyāghrāya durmadaṁ (iii) gandharvāpsarobhyo vrātyaṁ (iv) prayugbhya unmattaṁ (v) sarpadevajanebhyo pratipadam (vi) ayebhyaḥ kitavam (vii) īryatāyā akitavaṁ (viii) piśācebhyo bidalakārīṁ (ix) yātudhānebhyaḥ kaṇṭakīkārīm (x). //8//

Sandhaye jāraṁ (i) gehāyopapatim (ii) ārtyai parivittaṁ (iii) nirṛtyai parivividānam (iv) arādhyā edidhiṣuḥ patiṁ (v) niṣkṛtyai peśaskārīṁ (vi) saṁjñānāya smarakārīṁ (vii) prakāmodyāyopasadaṁ (viii) varṇāyānurudhaṁ (ix) balāyopadām (x). //9//

6. A charioteer to dancing. (1) A street-singer to singing. (2) A court officer to dispense justice. (3) A dreadful man to violence. (4) A chatterer to pastime. (5) A joker to laughter. (6) A woman-lover to pleasure. (7) A damsel's son to erotic acting. (8) A chariot-maker to dexterity. (9) A carpenter to patience. (10)

7. A potter to baking. (1) A blacksmith to wonderful inventions. (2) A jeweller to beauty. (3) A gardener to decoration. (4) An arrow-maker to arrow making. (5) A bow-maker to weapons. (6) A bow-string-maker to string. (7) A rope-maker to binding. (8) A hunter to killing. (9) A dog-leader with dogs to finishing. (10)

8. To work on rivers a fisherman. (1) To boats a boatman's son. (2) To a male tiger a dare-devil. (3) To singers and dancing women an outcaste. (4) To experimentation a demented person. (5) To snake-charmers and spirit-callers a juggler. (6) To dice-playing a gambler. (7) To industrious work a non-gambler. (8) To those who eat the flesh of dead a bamboo-splitter woman. (9) To tormentors a woman working with thorns. (10)

9. To illegitimate connections a paramour. (1) To cohabitation an illicit lover. (2) To sexual mania the unmarried elder brother of a married younger brother. (3) To misery the married younger brother of an unmarried elder brother. (4) To misfortune the husband of a married younger sister (of an unmarried sister). (5) To neglect a lady who embroiders. (6) To rendezvous a woman dealing in love-charms. (7) To rouse sexual instinct a by-sitter. (8) To acceptance an obstinate person. (9) To strength a briber. (10)

उत्सादेभ्यः कुब्जं प्रमुदे वामनं द्वार्भ्यः स्रामꣳ स्वप्नायान्धमधर्माय बधिरं
पवित्राय भिषजं प्रज्ञानाय नक्षत्रदर्शमाशिक्षायै प्रश्निनमुपशिक्षायां अभिप्रश्निनं
मर्यादायै प्रश्नविवाकम् ॥ १० ॥

अर्मेभ्यो हस्तिपं जवायाश्वपं पुष्ट्यै गोपालं वीर्यायाविपालं तेजसेऽजपालम्
इरायै कीनाशं कीलालाय सुराकारं भद्राय गृहपꣳ श्रेयसे वित्तधम्
आध्यक्ष्यायानुक्षत्तारम् ॥ ११ ॥

भायै दार्वाहारं प्रभाया अग्न्येधं ब्रध्नस्य विष्टपायाभिषेक्तारं वर्षिष्ठाय नाकाय परिवेष्टारं
देवलोकाय पेशितारं मनुष्यलोकाय प्रकरितारꣳ सर्वेभ्यो लोकेभ्य उपसेक्तारम्
अव ऋत्यै वधायोपमन्थितारं मेधाय वासःपल्पूलीं प्रकामाय रजयित्रीम् ॥ १२ ॥

ऋतये स्तेनहृदयं वैरहत्याय पिशुनं विविक्त्यै क्षत्तारमौपद्रष्ट्र्यायानुक्षत्तारं
बलायानुचरं भूम्ने परिष्कन्दं प्रियाय प्रियवादिनमरिष्ट्या अश्वसादꣳ
स्वर्गाय लोकाय भागदुघं वर्षिष्ठाय नाकाय परिवेष्टारम् ॥ १३ ॥

Utsādebhyaḥ kubjaṁ (i) pramude vāmanaṁ (ii) dvārbhyaḥ srāmaṁ (iii) svapnāyāndham (iv) adharmāya badhiraṁ (v) pavitrāya bhiṣajaṁ (vi) prajñānāya nakṣatradarśam (vii) āśikṣāyai praśninam (viii) upaśikṣāyā abhipraśninaṁ (ix) maryādāyai praśnavivākam (x). //10//

Armebhyo hastipaṁ (i) javāyāśvapaṁ (ii) puṣṭyai gopālaṁ (iii) vīryāyāvipālaṁ (iv) tejase' japālam (v) irāyai kīnāśaṁ (vi) kīlālāya surākāraṁ (vii) bhadrāya gṛhapaṁ (viii) śreyase vittadham (ix) ādhyakṣyāyānukṣattāram (x). //11//

Bhāyai dārvāhāraṁ (i) prabhāyā agnyedhaṁ (ii) bradhnasya viṣṭapāyābhiṣektāraṁ (iii) varṣiṣṭhāya nākāya pariveṣṭāraṁ (iv) devalokāya peśitāraṁ (v) manuṣyalokāya prakaritāraṁ (vi) sarvebhyo lokebhya upasektāram (vii) ava ṛtyai vadhāyopamanthitāraṁ (viii) medhāya vāsaḥpalpūlīṁ (ix) prakāmāya rajayitrīm (x). //12//

Ṛtaye stenahṛdayaṁ (i) vairahatyāya piśunaṁ (ii) viviktyai kṣattāram (iii) aupadraṣṭryāyānukṣattāram (iv) balāyānucaram (v) bhūmne pariṣkandam (vi) priyāya priyavādinam (vii) ariṣṭyā aśvasādaṁ (viii) svargāya lokāya bhāgadugham (ix) varṣiṣṭhāya nākāya pariveṣṭāram (x). //13//

10. (One should find) a hunchback for creating disturbances. (1) A dwarf for amusement. (2) A blear-eyed man for door-keeping. (3) A blind man for sleeping. (4) A deaf man for unrighteous actions. (5) A physician for cleaning. (6) For observation an astronomer. (7) An inquisitive student for thorough education. (8) A cross-examiner for thorough inquiry. (9) A judge of issues for dispensing justice. (10)

11. (One should seek) for elegant movement an elephant-keeper. (1) For speed a horse-keeper. (2) For nourishment a cowherd. (3) For manly vigour a shephered. (4) For lustre a goatherd. (5) For plenty of food a farmer. (6) For beer a wine-maker. (7) For weal a house-keeper. (8) For happy living a wealthy man. (9) For supervision a faithful assistant. (10)

12. (One should seek) for fire a wood-fetcher. (1) For light a fire-kindler. (2) For sun's abode a sprinkler of water. (3) For superb pleasure a meal-server. (4) For the world of enlightenment an artist. (5) For the world of men a distributor. (6) For all the people a liberal giver. (7) For painful murder an inciter of strife. (8) For cleanliness a washer-women. (9) For delight a female dyer. (10)

13. (One should seek) for assault a man with a thief's heart. (1) For animosity that may lead to murder a slanderer. (2) For discrimination a door-keeper. (3) For finding out secrets an attendent of the door-keeper. (4) For strength a follower. (5) For dignity a running footman. (6) For affection a sweet speaker. (7) For safety a horseman. (8) For worldly happiness an appropriate distributor. (9) For pleasure a meal-server. (10).

मन्यवेऽयस्तापं क्रोधाय निसरं योगाय योक्तारं शोकायाभिसर्तारं
क्षेमाय विमोक्तारम्—उत्कूलनिकूलेभ्यस्त्रिष्ठिनं वपुषे मानस्कृतं शीलायाञ्जनीकारीं
निर्ऋत्यै कोशकारीं यमायासूम् ॥ १४ ॥
यमाय यमसूम्—अथर्वभ्योऽवतोकां संवत्सराय पर्यायिणीं परिवत्सरायाविजाताम्—
इदावत्सरायातीत्वरीम्—इद्वत्सरायातिष्कद्वरीं वत्सराय विजर्जरां संवत्सराय पलिक्नीम्—
ऋभुभ्योऽजिनसन्धं साध्येभ्यश्चर्मम्नम् ॥ १५ ॥
सरोभ्यो धैवरम्—उपस्थावराभ्यो दाशं वैशन्ताभ्यो बैन्दं नड्वलाभ्यः शौष्कलं
पाराय मार्गारम्—अवाराय कैवर्तं तीर्थेभ्य आन्दं विषमेभ्यो मैनालं स्वनेभ्यः पर्णकं
गुहाभ्यः किरातं सानुभ्यो जम्भकं पर्वतेभ्यः किम्पूरुषम् ॥ १६ ॥
बीभत्सायै पौल्कसं वर्णाय हिरण्यकारं तुलायै वाणिजं पश्चादोषाय ग्लाविनं
विश्वेभ्यो भूतेभ्यः सिध्मलं भूत्यै जागरणम्—अभूत्यै स्वपनम्—आर्त्यै जनवादिनं
व्यृद्ध्या अपगल्भं संशराय प्रच्छिदम् ॥ १७ ॥

Manyave'yastāpaṁ (i) krodhāya nisaraṁ (ii) yogāya yoktāraṁ (iii) śokāyābhisartāraṁ (iv) kṣemāya vimoktāram (v) utkūlanikūlebhyastriṣṭhinaṁ (vi) vapuṣe mānaskṛtaṁ (vii) śīlāyāñjanīkārīṁ (viii) nirṛtyai kośakārīṁ (ix) yamāyāsūm (x). //14//

Yamāya yamasūm (i) atharvabhyo'vatokāṁ (ii) saṁvatsarāya paryāyiṇīṁ (iii) parivatsarāyāvijātām (iv) idāvatsarāyātit-varīm (v) idvatsarāyātiṣkadvarīṁ (vi) vatsarāya vijarjarāṁ (vii) saṁvatsarāya paliknīm (viii) ṛbhubhyo'jinasandhaṁ (ix) sādhyebhyaścarmamnam (x). //15//

Sarobhyo dhaivaram (i) upasthāvarābhyo dāśaṁ (ii) vaiśantābhyo baindaṁ (iii) naḍvalābhyaḥ śauṣkalam (iv) pārāya mārgāram (v) avārāya kaivartaṁ (vi) tīrthebhya āndam (vii) viṣamebhyo maināläṁ (viii) svanebhyaḥ parṇakaṁ (ix) guhābhyaḥ kirātaṁ (x) sānubhyo jambhakaṁ (xi) parvatebhyaḥ kimpūruṣam (xii). //16//

Bībhatsāyai paulkasaṁ (i) varṇāya hiraṇyakāraṁ (ii) tulāyai vāṇijaṁ (iii) paścādoṣāya glāvinaṁ (iv) viśvebhyo bhūtebhyaḥ sidhmalaṁ (v) bhūtyai jāgaraṇam (vi) abhūtyai svapanam (vii) ārtyai janavādinaṁ (viii) vyṛddhyā apagalbhaṁ (ix) saṁśarāya pracchidam (x). //17//

14. (One should seek) for enthusiasm an iron-smelter. (1) For anger an impurity-remover. (2) For welding a welder (3) For grief an assailant. (4) For weal a deliverer. (5) For high and low uneven surface, a tripod (6) For handsome body a worshipping person. (7) For virtue a woman collyrium-maker (8) For calamity (misery) a female scabbard maker. (9) For discipline a childless woman. (10)
15. (One should seek) for twins a twin-bearing mother. (1) For a perseverer a woman prone to miscarriage. (2) For the first year of a five year cycle (Saṁvatsara) a way-ward fickle woman. (3) For the second year (Parivatsara) a woman, who does not bear any child. (4) For the third year (Idāvatsara) a woman, who is very sexy. (5) For the fourth year (Idvatsara) a woman with much menstruation. (6) For the fifth year (Vatsara) a worn out woman. (7) For a year in general a grey-haired woman. (8) For tanners a hide-dresser. (9) For makers of leather-articles a currier. (10)
16. (One should seek) for lakes a fisherman *(dhīvara)* (1) For standing waters (near river or sea) a fisher (*dāśa*). (2) For ponds a son of a tribal (*niṣāda*). (3) For reed-beds a fish-seller (*śauṣkala*). (4) For the yonder bank of the river a deer-hunter (*mārgāra*). (5) For this bank of the river a boatman (*kaivarta*). (6) For fords a barrage-maker (*ānda*). (7) For unpredictable waters a skilled fisher (*maināla*). (8) For catching sounds a tribal (*bhilla*) who wears tree-leaves for clothes. (9) For cav-erns a hunter (*kirāta*). (10) For hills a rock-blaster (*jambhaka*). (11) For high mountains a beardless hillman *(kiṁpuruṣa)*. (12)
17. (One should seek) for obnoxious jobs a scavanger. (1) For colour a goldsmith. (2) For weighing balance a merchant. (3) For finding faults an unpleasant man. (4) For all the beings a procurer of comforts. (5) For pros-perity an alert man. (6) For poverty a sleepy person. (7) For mischief a gossiper. (8) For defamation a shame-less person. (9) For extreme violence a mincer. (10)

अक्षराजाय कितवं कृतायादिनवदर्शं त्रेतायै कल्पिनं द्वापरायाधिकल्पिनं—
मास्कन्दाय सभास्थाणुं मृत्यवे गोव्यच्छ—मन्तकाय गोघातं
क्षुधे यो गां विकृन्तन्तं भिक्षमाण उपतिष्ठति दुष्कृताय चरकाचार्यं पाप्मने सैलगम् ॥१८॥
प्रतिश्रुत्काया अर्तनं घोषाय भषं—मन्ताय बहुवादिनं—मनन्ताय मूकं
शब्दायाडम्बराघातं महसे वीणावादं क्रोशाय तूणवध्मं—मवरस्पराय शङ्खध्मं
वनाय वनपं—मन्यतोरण्याय दावपम् ॥ १९ ॥
नर्माय पुंश्चलूं हसाय कारिं यादसे शाबल्यां ग्रामण्यं गणकं—मभिक्रोशकं
तान्महसे वीणावादं पाणिघ्नं तूणवध्मं तान्नृत्ताया—नन्दाय तलवम् ॥ २० ॥

Akṣarājāya kitavaṁ (i) kṛtāyādinavadarśaṁ (ii) tretāyai kalpinaṁ (iii) dvāparāyādhikalpinam (iv) āskandāya sabhāsthāṇuṁ (v) mṛtyave govyaccham (vi) antakāya goghātaṁ (vii) kṣudhe yo gāṁ vikṛntantaṁ bhikṣamāṇa upatiṣṭhati (viii) duṣkṛtāya carakācāryaṁ (ix) pāpmane sailagaṁ (x). //18//

Pratiśrutkāyā artanaṁ (i) ghoṣāya bhaṣam (ii) antāya bahuvādinam (iii) anantāya mūkaṁ (iv) sabdāyāḍambarāghātaṁ (v) mahase vīṇāvādaṁ (vi) krośāya tūṇavadhmamam (vii) avarasparāya śaṅkhadhmaṁ (viii) vanāya vanapam (ix) anyatoraṇyāya dāvapam (x). //19//

Narmāya puṅścalūṁ (i) hasāya kāriṁ (ii) yādase śābalyāṁ (iii) grāmaṇyaṁ (iv) gaṇakam (v) abhikrośakaṁ (vi) tānmahase vīṇāvādaṁ (vii) pāṇighnaṁ (viii) tūnavadhmamaṁ tānnṛttāyā - (ix) nandāya talavam (x). //20//

18. (One should send) for winning a dice-game a gambler. (1) For inspection of finished work a fault-finder. (2) For a game of three players a referee. (3) For a game of two persons an umpire. (4) For a game of many persons a judge. (5) For death, a person who molests cows. (6) For killing, a person who slaughters cows. (7) For hunger (till death), a person who goes on begging from a person who cuts a cow to pieces. (8) For evil actions a master-quack. (9) For murder a murderer's son. (10)

19. (One should seek) for fulfilment of promise a truthful man (*ṛta* = truth). (1) For announcing a shouter. (2) For reaching a conclusion a talkative person. (3) For avoiding a conclusion a mute person. (4) For loud noise a drummer. (5) For festivity a lute-player. (6) For war-call a buglar. (7) For sending a signal from one place to the other a conch-blower. (8) For forest a forest-ranger. (9) For a big forest a forest-conservator. (10)

20. (One should seek) a harlot for pastime. (1) A jester for laughter. (2) A tribal woman for fish. (3) A village headman, (4) a mathematician (5) and an announcer, these for grandeur. (6) A lute-player, (7) a drum-player, (8) and a flutist, these for folk dance. (9) A cymbal-musician for pleasure. (10)

अग्नये पीवानं पृथिव्यै पीठसर्पिणं वायवे चाण्डालमन्तरिक्षाय वंशनर्तिनं
दिवे खलतिं सूर्याय हर्यक्षं नक्षत्रेभ्यः किर्मिरं चन्द्रमसे किलासम-
ह्ने शुक्लं पिङ्गाक्षं रात्र्यै कृष्णं पिङ्गाक्षम् ॥ २१ ॥

अथैतानष्टौ विरूपाना लभतेऽतिदीर्घं चातिह्रस्वं चातिस्थूलं चातिकृशं चातिशुक्लं चातिकृष्णं
चातिकुल्वं चातिलोमशं च । अशूद्रा अब्राह्मणास्ते प्राजापत्याः ।
मागधः पुंश्चली कितवः क्लीबोऽशूद्रा अब्राह्मणास्ते प्राजापत्याः ॥ २२ ॥

Agnaye pīvānaṁ (i) pṛthivyai pīthasarpiṇaṁ (ii) vāyave cāṇḍālam (iii) antarikṣāya vaṁśanartinaṁ (iv) dive khalatiṁ (v) sūryāya haryakṣaṁ (vi) nakṣatrebhyaḥ kirmiraṁ (vii) candramase kilāsam (viii) ahne śuklaṁ piṅgākṣaṁ (ix) rātryai kṛṣṇaṁ piṅgākṣam (x). //21//

Athaitānaṣṭau virūpānālabhate' tidīrghaṁ cātihrasvaṁ cātisthūlaṁ cātikṛśaṁ cātiśuklaṁ cātikṛṣṇaṁ cātikulvaṁ cātilomaśaṁ ca. Aśūdrā abrāhmaṇāste prājāpatyāḥ.
Māgadhaḥ puṅścalī kitavaḥ klībo'śūdrā abrāhmaṇāste prājāpatyāḥ (i). //22//

21. For fire (one should select) a fat man. (1) For earth a cripple. (2) For wind a *cāṇḍāla* (disposer of dead bodies). (3) For mid-air a pole-dancer. (4) For the sky a bald-head. (5) For the sun a golden-eyed person. (6) For the stars a person with spotted skin. (7) For moon a person suffering from leucoderma. (8) For day a fair-skinned brown-eyed man. (9) For night a dark skinned brown-eyed man. (10)

22. Then one finds eight types of malformed persons; some unusually tall, some unusually small, some unusually fat, some unusually lean and thin, some unusually white, some unusually black, some unusually hairless and some having hairs on bodies. They are neither the *brāhmaṇas* (intellectuals) nor the *śudrās* (labourers); they are creatures of the Lord. Similarly, a bully, a harlot, a gambler, and an eunuch is neither a *brāhmaṇa* nor a *śūdra;* all of them are creatures of the Lord. (1)

अथैकत्रिंशोऽध्यायः ।

सहस्रशीर्षा पुरुषः सहस्राक्षः सहस्रपात् । स भूमिँ सर्वत स्पृत्वाऽत्यतिष्ठद्दशाङ्गुलम् ॥ १ ॥
पुरुष एवेदँ सर्वं यद्भूतं यच्च भाव्यम् । उतामृतत्वस्येशानो यदन्नेनातिरोहति ॥ २ ॥
एतावानस्य महिमातो ज्यायाँश्च पूरुषः । पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ॥ ३ ॥
त्रिपादूर्ध्व उदैत्पुरुषः पादोऽस्येहाभवत् पुनः । ततो विष्वङ् व्यक्रामत्साशनानशने अभि ॥ ४ ॥
ततो विराडजायत विराजो अधि पूरुषः । स जातो अत्यरिच्यत पश्चाद्भूमिमथो पुरः ॥ ५ ॥
तस्माद्यज्ञात्सर्वहुतः सम्भृतं पृषदाज्यम् । पशूँस्ताँश्चक्रे वायव्यानारण्या ग्राम्याश्च ये ॥ ६ ॥

ATHAIKATRIṀŚO' DHYĀYAḤ

Sahasraśīrṣā puruṣaḥ sahasrākṣaḥ sahasrapāt.
Sa bhūmiṁ sarvata spṛtvā'tyatiṣṭhaddaśāṅgulam (i). //1//

Puruṣa evedaṁ sarvaṁ yadbhūtaṁ yacca bhāvyam.
Utāmṛtatvasyeśāno yadannenātirohati (i). //2//

Etāvānasya mahimāto jyāyāñśca pūruṣaḥ.
Pādo' sya viśvā bhūtāni tripādasyāmṛtaṁ divi (i). //3//

Tripādūrdhva udaitpuruṣaḥ pādo'syehābhavat punaḥ.
Tato viṣvaṅ vyakrāmat sāśanānaśane abhi (i). //4//

Tato virāḍajāyata virājo adhi pūruṣaḥ.
Sa jāto atyaricyata paścādbhūmimatho puraḥ (i). //5//

Tasmādyajñātsarvahutaḥ sambhṛtaṁ pṛṣadājyam.
Paśūñstāñścakre vāyavyānāraṇyā grāmyāśca ye (i). //6//

CHAPTER THIRTY-ONE

1. The Cosmic Man has thousands of heads, thousands of eyes, and thousands of feet. Enveloping this whole universe, He exceeds it by ten finger-breadths all around. (1)

2. Whatever all this is, whatever has been in the past and whatever is going to be in future, all that is, in fact, the Cosmic Man Himself. He is the Lord of immortality, and of all what grows by food. (1)

3. Such is His grandeur. But in fact the Cosmic Man is greater even than this. The entire creation is only a quarter part of His being, the other three quarters are immortal in heaven. (1)

4. Three-fourths of that Cosmic Man rise up in the heaven. The one fourth is still here on the earth. Then He starts spreading in all directions towards all that eats and eats not. (1)

5. From that Cosmic Man, super-luminiscence is born and from superluminiscence again the creative factor is born. Expanding, He exceeds the earth backward and forward both. (1)

6. From that cosmic sacrifice, to which all things have been offered as oblations, milk and curd (sustaining food) are obtained. Thereon He makes creatures that fly in the air, and the animals, wild and domestic. (1)

तस्माद्यज्ञात् सर्वहुत ऋचः सामानि जज्ञिरे । छन्दांꣳसि जज्ञिरे तस्माद्यजुस्तस्मादजायत ॥ ७ ॥
तस्मादश्वा अजायन्त ये के चोभयादतः । गावो ह जज्ञिरे तस्मात्तस्माज्जाता अजावयः ॥८॥
तं यज्ञं बर्हिषि प्रौक्षन् पुरुषं जातमग्रतः । तेन देवा अयजन्त साध्या ऋषयश्च ये ॥ ९ ॥
यत्पुरुषं व्यदधुः कतिधा व्यकल्पयन् । मुखं किमस्यासीत् किं बाहू किमूरू पादा उच्येते ॥१०॥
ब्राह्मणोऽस्य मुखमासीद्बाहू राजन्यः कृतः । ऊरू तदस्य यद्वैश्यः पद्भ्यांꣳ शूद्रो अजायत ॥ ११ ॥
चन्द्रमा मनसो जातश्चक्षोः सूर्यो अजायत । श्रोत्राद्वायुश्च प्राणश्च मुखादग्निरजायत ॥ १२ ॥
नाभ्या आसीदन्तरिक्षꣳ शीर्ष्णो द्यौः समवर्तत ।
पद्भ्यां भूमिर्दिशः श्रोत्रात्तथा लोकाँ२ अकल्पयन् ॥ १३ ॥
यत्पुरुषेण हविषा देवा यज्ञमतन्वत । वसन्तोऽस्यासीदाज्यं ग्रीष्म इध्मः शरद्धविः ॥ १४ ॥
सप्तास्यासन् परिधयस्त्रिः सप्त समिधः कृताः । देवा यद्यज्ञं तन्वाना अबध्नन् पुरुषं पशुम् ॥१५॥

Tasmādyajñat sarvahuta ṛcaḥ sāmāni jajñire.
Chandāṁsi jajñire tasmād yajustasmādajāyata (i). //7//

Tasmādaśvā ajāyanta ye ke cobhayādataḥ.
Gāvo ha jajñire tasmāt tasmājjāta ajāvayaḥ (i). //8//

Taṁ yajñaṁ barhiṣi praukṣan puruṣaṁ jātamagrataḥ.
Tena devā ayajanta sādhyā ṛṣayaśca ye (i). //9//

Yatpuruṣaṁ vyadadhuḥ katidhā vyakalpayan. Mukhaṁ kimasyāsīt kiṁ bāhū kimūrū pādā ucyete (i). //10//

Brāhmaṇo' sya mukhamāsīd bāhū rājanyaḥ kṛtaḥ.
Ūrū tadasya yadvaiśyaḥ padbhyāṁ śūdro ajāyata (i). //11//

Candramā manaso jātaścakṣoḥ sūryo ajāyata.
Śrotrādvāyuśca prāṇaśca mukhādagnirajāyata (i). //12//

Nābhyā āsīdantarikṣaṁ śīrṣṇo dyauḥ samavartata.
Padbhyāṁ bhūmirdiśaḥ śrotrāt tatha lokāñ akalpayan (i). //13//

Yatpuruṣeṇa haviṣā devā yajñamatanvata. Vasanto'syāsīdājyaṁ grīṣma idhmaḥ śaraddhaviḥ (i). //14//

Saptāsyāsan paridhayastriḥ sapta samidhaḥ kṛtāḥ. Devā yadyajñaṁ tanvānā abadhnan puruṣaṁ paśum (i) //15//

7. From that cosmic sacrifice in which everything has been offered as oblations, the Ṛks (verses) and the Sāmans (songs) are born. The Chandas (metres) of the Atharva, and the Yajuḥs are also born from that sacrifice. (1)

8. From that Cosmic sacrifice horses are born, and all other cattle having two rows of teeth. Cows are born out of it and so are goats and sheep. (1)

9. The Cosmic Man, who is born earliest of all, is placed on the cosmic sacrificial altar and is anointed; with Him the enlightened ones, the realized ones, and the sages perform sacrifice. (1)

10. The Man (the mankind) they create, in what portions do they figurize it? Which are His mouth, which the two arms, which the two thighs and which are said to be His feet? (1)

11. The Brāhmaṇa (the intellectual) is His mouth; the Kṣatriya (Rājanya or administrator) is His two arms; what is the Vaiśya (producer of wealth) is His thighs and the Śudra (labourer) is born of His two feet. (1)

12. The moon is created from His mind, and the sun is born from His eye. The wind and the life-breath are born from His ear and the fire from His mouth. (1)

13. The mid-space is created from His navel and the sky from His head; the earth from His feet; various quarters from His ear and in this way all these worlds are formed. (1)

14. In the cosmic sacrifice arranged by the Nature's bounties with the Cosmic Man as an oblation, Spring is the melted butter, Summer the fire-wood and Autumn is the offering. (1)

15. Seven are the enclosing pillars and thrice-seven the pieces of fire-wood, when the enlightened ones preparing for the sacrifice, tie up the Cosmic Man as an offering. (1)

यज्ञेन यज्ञमयजन्त देवास्तानि धर्माणि प्रथमान्यासन् ।
ते ह नाकं महिमानः सचन्त यत्र पूर्वे साध्याः सन्ति देवाः ॥ १६ ॥

अद्भ्यः सम्भृतः पृथिव्यै रसाच्च विश्वकर्मणः समवर्तताग्रे ।
तस्य त्वष्टा विदधद्रूपमेति तन्मर्त्यस्य देवत्वमाजानमग्रे ॥ १७ ॥

वेदाहमेतं पुरुषं महान्तमादित्यवर्णं तमसः परस्तात् ।
तमेव विदित्वाति मृत्युमेति नान्यः पन्था विद्यतेऽयनाय ॥ १८ ॥

प्रजापतिश्चरति गर्भे अन्तरजायमानो बहुधा वि जायते ।
तस्य योनिं परि पश्यन्ति धीरास्तस्मिन् ह तस्थुर्भुवनानि विश्वा ॥ १९ ॥

यो देवेभ्य आतपति यो देवानां पुरोहितः । पूर्वो यो देवेभ्यो जातो नमो रुचाय ब्राह्मये ॥२०॥

रुचं ब्राह्मं जनयन्तो देवा अग्रे तदब्रुवन् । यस्त्वैवं ब्राह्मणो विद्यात्तस्य देवा असन् वशे ॥२१॥

श्रीश्च ते लक्ष्मीश्च पत्न्यावहोरात्रे पार्श्वे नक्षत्राणि रूपमश्विनौ व्यात्तम् ।
इष्णन्निषाणामुं म इषाण सर्वलोकं म इषाण ॥ २२ ॥

Yajñena yajñamayajanta devāstāni dharmāṇi prathamānyāsan. Te ha nākaṁ mahimānaḥ sacanta yatra pūrve sādhyāḥ santi devāḥ (i). //16//

Adbhyaḥ sambhṛtaḥ pṛthivyai rasācca viśvakarmaṇaḥ samavartatāgre. Tasya tvaṣṭā vidadhadrūpameti tanmartyasya devatvamājānamagre (i). //17//

Vedāhametaṁ puruṣaṁ mahāntam ādityavarṇaṁ tamasaḥ parastāt. Tameva viditvāti mṛtyumeti nānyaḥ panthā vidya-te'yanāya (i). //18//

Prajāpatiścarati garbhe antarajāyamāno bahudhā vi jāyate. Tasya yoniṁ pari paśyanti dhīrāstasmin ha tasthurbhuvanāni viśvā (i). //19//

Yo devabhya ātapati yo devānāṁ purohitaḥ.
Pūrvo yo devebhyo jāto namo rucāya brāhmaye (i). //20//

Rucaṁ brāhmaṁ janayanto devā agre tadabruvan.
Yastvaivaṁ brāhmaṇo vidyāt tasya devā asan vaśe (i). //21//

Śrīśca te lakṣmīśca patnyāvahorātre pārśve nakṣatrāṇi rūpamaśvinau vyāttam.
Iṣṇanniṣāṇāmuṁ ma iṣāṇa sarvalokaṁ ma iṣāṇa (i). //22//

16. Enlightened ones worshipped the Supreme Lord with the sacrifice. These have been the earliest ordinances. They, the great ones, thus attain heaven, where the earlier realized ones dwell in their resplendence. (1)

17. He existed prior to waters, the earth, the saps and the sun in His fullness. The Supreme Architect comes outlining His features. Thus the godhood of the mortal one has been known for the first time. (1)

18. I have perceived this mighty Cosmic Man, with sunlike lustre and far beyond darkness. Only by knowing Him, one can overcome death. There is no other way for the final reach. (1)

19. Into the womb moves the Lord of creation. Though not born, He is born in sundry forms. Only the discerning sages see the source of His birth. All these worlds lie in Him only. (1)

20. We bow in reverence to the godly glare, that burns bright for gods, that is the foremost among gods, and is born long before gods. (1)

21. Begetting that godly glare, the gods say unto Him : "The gods would be under control of the devotee that knows you thus." (1)

22. Beauty and Wealth are your two wives; days and nights are your two sides; constellations are your form; heaven and earth are your gape. Animating all this, give it to me; give all these regions to me. (1)

अथ द्वात्रिंशोऽध्यायः ।

तदेवाग्निस्तदादित्यस्तद्वायुस्तदु चन्द्रमाः । तदेव शुक्रं तद्ब्रह्म ता आपः स प्रजापतिः ॥ १ ॥

सर्वे निमेषा जज्ञिरे विद्युतः पुरुषादधि । नैनमूर्ध्वं न तिर्यञ्चं न मध्ये परि जग्रभत् ॥ २ ॥

न तस्य प्रतिमा अस्ति यस्य नाम महद्यशः ।
हिरण्यगर्भ इत्येष मा मा हिंसीदित्येषा यस्मान्न जात इत्येषः ॥ ३ ॥

एषो ह देवः प्रदिशोऽनु सर्वाः पूर्वो ह जातः स उ गर्भे अन्तः ।
स एव जातः स जनिष्यमाणः प्रत्यङ् जनास्तिष्ठति सर्वतोमुखः ॥ ४ ॥

यस्माज्जातं न पुरा किं चनैव य आबभूव भुवनानि विश्वा ।
प्रजापतिः प्रजया संरराणस्त्रीणि ज्योतींषि सचते स षोडशी ॥ ५ ॥

ATHA DVĀTRIṀŚO' DHYĀYAḤ

Tadevāgnistadādityastadvāyustadū candramāḥ. Tadeva śukraṁ tadbrahma tā āpaḥ sa prajāpatiḥ (i). //1//

Sarve nimeṣā jajñire vidyutaḥ puruṣādadhi. Nainamūrdhvaṁ na tiryañcaṁ na madhye pari jagrabhat (i). //2//

Na tasya pratimā asti yasya nāma mahadyaśaḥ.
Hiraṇyagarbha ityeṣa mā mā hiṁsīdityeṣā yasmānna jāta ityeṣaḥ (i). //3//

Eṣo ha devaḥ pradiśo'nu sarvāḥ pūrvo ha jātaḥ sa u garbhe antaḥ.
Sa eva jātaḥ sa janiṣyamāṇaḥ pratyaṅ janāstiṣṭhati sarvatomukhaḥ (i). //4//

Yasmājjātaṁ na purā kiṁ canaiva ya ābabhūva bhuvanāni viśvā.
Prajāpatiḥ prajayā saṁrarāṇastrīṇi jyotīṁṣi sacate sa ṣoḍaśī (i). //5//

CHAPTER THIRTY-TWO

1. He Himself is the adorable (and hence known as Agni); He is the Lord Infinite and without parts (Āditya); He is pervading and vital (Vāyu) as well as the blissful delight (Candramas). He is the bright, the primeval seed (Śukram). He is the Lord supreme (Brahma). He is the permeating one (Āpaḥ) and the Lord of the creation (Prajāpati) is He. (1)

2. All the time factors have sprung from that blazing Cosmic Man. No one comprehends Him existing above, below, or in the middle. (1)

3. There is no image to compare with Him, who is the greatest glory and who is mentioned in the Vedic verses beginning with Hiraṇyagarbhaḥ (XXV. 10), and Mā mā hiṁsīt (XII. 102) and Yasmānna jātaḥ (VIII. 36). (1)

4. Surely this very Lord pervades all the regions. He was born before all, yet He is in the womb still. He is what has been born; also He is what shall be born hereafter. Having faces all around, He stands facing each and every person. (1)

5. Prior to whom nothing whatsoever is born and who is manifest in all the worlds; that Creator, having sixteen refinements (i.e. perfect in every respect), takes pleasure in His offerings and bears three lights. (1)

येन द्यौरुग्रा पृथिवी च दृढा येन स्व स्तभितं येन नाकः ।
यो अन्तरिक्षे रजसो विमानः कस्मै देवाय हविषा विधेम ॥ ६ ॥

यं क्रन्दसी अवसा तस्तभाने अभ्यैक्षेतां मनसा रेजमाने ।
यत्राधि सूर उदितो विभाति कस्मै देवाय हविषा विधेम ।
आपो ह यद्बृहती—र्यश्चिदापः + ॥ ७ ॥

वेनस्तत्पश्यन्निहितं गुहा सद्यत्र विश्वं भवत्येकनीडम् ।
तस्मिन्निदं सं च वि चैति सर्वं स ओतः प्रोतश्च विभूः प्रजासु ॥ ८ ॥

प्र तद्वोचेदमृतं नु विद्वान् गन्धर्वो धाम विभृतं गुहा सत् ।
त्रीणि पदानि निहिता गुहास्य यस्तानि वेद स पितुः पिताऽसत् ॥ ९ ॥

स नो बन्धुर्जनिता स विधाता धामानि वेद भुवनानि विश्वा ।
यत्र देवा अमृतमानशानास्तृतीये धामन्नध्यैरयन्त ॥ १० ॥

Yena dyaurugrā pṛthivī ca dṛḍhā yena sva stabhitaṁ yena nākaḥ.
Yo antarikṣe rajaso vimānaḥ kasmai devāya haviṣā vidhema (i). //6//

Yaṁ krandasī avasā tastabhāne abhyaikṣetāṁ manasā rejamāne. Yatrādhi sūra udito vibhāti kasmai devāya haviṣā vidhema. Āpo ha yadbṛhatīryaścidāpaḥ (i). //7//

Venastatpaśyannihitaṁ guhā sadyatra viśvaṁ bhavatyekanīḍam.
Tasminnidaṁ saṁ ca vi caiti sarvaṁ sa otaḥ protaśca vibhūḥ prajāsu (i). //8//

Pra tadvocedamṛtaṁ nu vidvān gandharvo dhāma vibhṛtaṁ guhā sat. Trīṇi padāni nihitā guhāsya yastāni veda sa pituḥ pitā'sat (i). //9//

Sa no bandhurjanitā sa vidhātā dhāmāni veda bhuvanāni viśvā.
Yatra devā amṛtamānaśānāstṛtīye dhāmannadhyairayanta (i) //10//

6. He who makes the sky blazing and the earth steady; who supports the realm of light and the heaven; and who is the measurer of the regions in the mid-space; to that Lord we offer our oblations. (1)

7. Whom heaven and earth, being supported with rain and food, look at with a thrilling heart, and in whom the rising sun shines; that Lord, we adore with our oblations. The verses beginning with Āpo ha yad bṛhatī (Yv. XXVII. 25) and Yaśchidāpaḥ (Yv. XXVII.26) also mention Him. (1)

8. The wise beholds Him, as if placed in a secret cave, in whom all this world finds a common nest. All this unites in Him and springs forth from Him. That omnipresent Lord is woven like warp and woof in all the creatures. (1)

9. Let the enlightened scholar, who knows, discourse in detail about the Immortal one, who is, as if in a secret cave, divided in different forms. Three of His feet are hidden in the cave. He, who knows them, is the father's father. (1)

10. He is our brother, father and our creator. He knows all the places and all the worlds, where the enlightened ones reside in the third abode (heaven) enjoying immortality. (1)

परीत्य भूतानि परीत्य लोकान् परीत्य सर्वाः प्रदिशो दिशश्च ।
उपस्थाय प्रथमजामृतस्यात्मनाऽऽत्मानमभि सं विवेश ॥ ११ ॥

परि द्यावापृथिवी सद्य इत्वा परि लोकान् परि दिशः परि स्वः ।
ऋतस्य तन्तुं विततं विचृत्य तदपश्यत्तदभवत्तदासीत् ॥ १२ ॥

सदसस्पतिमद्भुतं प्रियमिन्द्रस्य काम्यम् । सनिं मेधामयासिषं स्वाहा ॥ १३ ॥

यां मेधां देवगणाः पितरश्चोपासते । तया मामद्य मेधयाऽग्ने मेधाविनं कुरु स्वाहा ॥ १४ ॥

मेधां मे वरुणो ददातु मेधामग्निः प्रजापतिः ।
मेधामिन्द्रश्च वायुश्च मेधां धाता ददातु मे स्वाहा ॥ १५ ॥

इदं मे ब्रह्म च क्षत्रं चोभे श्रियमश्नुताम् ।
मयि देवा दधतु श्रियमुत्तमां तस्यै ते स्वाहा ॥ १६ ॥

Parītya bhūtāni parītya lokān parītya sarvāḥ pradiśo diśaśca.
Upasthāya prathamajāmṛtasyātmanā" tmānamabhi saṁ viveśa (i). //11//

Pari dyāvāpṛthivī sadya itvā pari lokān pari diśaḥ pari svaḥ.
Ṛtasya tantuṁ vitataṁ vicṛtya tadapaśyat tadabhavat tadāsīt (i). //12//

Sadasaspatimadbhutaṁ priyamindrasya kāmyam. Saniṁ medhāmayāsiṣaṁ svāhā (i). //13//

Yāṁ medhāṁ devagaṇāḥ pitaraścopāsate. Tayā māmadya medhayā' gne medhāvinaṁ kuru svāhā (i). //14//

Medhāṁ me varuṇo dadātu medhāmagniḥ prajāpatiḥ.
Medhāmindraśca vāyuśca medhāṁ dhātā dadātu me svāhā (i). //15//

Idaṁ me brahma ca kṣatraṁ cobhe śriyamaśnutām.
Mayi devā dadhatu śriyamuttamāṁ tasyai te svāhā (i). //16//

11. Having pervaded all the creatures, encompassing all the worlds, all the quarters and mid-quarters, and approaching the first daughter of Eternity, He entered directly by His self in Himself. (1)

12. Quickly going around the earth and heaven, around the worlds, around the quarters and around the realm of light, and having woven the well-spread threads of truth, He sees it, becomes it, and still is it. (1)

13. I beg to the Lord of sacrifice, that He may bestow on me the wealth of wisdom, which is dear to the resplendent Lord and is worth desiring. (1)

14. O adorable Lord, make me wise today by bestowing upon me that wisdom, which the learned and elders so keenly desire. Svāhā. (1)

15. May the Lord of justice bestow wisdom on me; may the adorable Lord and the Lord of all creatures bless me with the wisdom; may the resplendent Lord and the Creator grant me wisdom. Svāhā. (1)

16. May this intellect and this valour of mine, both achieve glory. May the enlightened ones bestow finest glory on me. To you O glory, hail. (1)

अथ त्रयस्त्रिंशोऽध्यायः ।

अस्याजरासो दमामरित्रा अर्चद्धूमासो अग्नयः पावकाः ।
श्वितीचयः श्वात्रासो भुरण्यवो वनर्षदो वायवो न सोमाः' ॥ १ ॥

हरयो धूमकेतवो वातजूता उप द्यवि । यतन्ते वृथगग्नयः' ॥ २ ॥

यजा नो मित्रावरुणा यजा देवाँ२ ऋतं बृहत् । अग्ने यक्षि स्वं दमम् ॥ ३ ॥

युक्ष्वा हि देवहूतमाँ२ अश्वाँ२ अग्ने रथीरिव । नि होता पूर्व्यः सदः ॥ ४ ॥

द्वे विरूपे चरतः स्वर्थे अन्याऽन्या वत्समुप धापयेते ।
हरिरन्यस्यां भवति स्वधावाञ्छुक्रो अन्यस्यां ददृशे सुवर्चाः' ॥ ५ ॥

अयमिह प्रथमो धायि धातृभिर्होता यजिष्ठो अध्वरेष्वीड्यः ।
यमप्नवानो भृगवो विरुरुचुर्वनेषु चित्रं विभ्वं विशे-विशे' ॥ ६ ॥

ATHA TRAYASTRIṀSO' DHYĀYAḤ

Asyājarāso damāmaritrā arcaddhūmāso agnayaḥ pāvakāḥ.
Śvitīcayaḥ śvātrāso bhuraṇyavo vanarṣado vāyavo na somāḥ (i). //1//

Harayo dhūmaketavo vātajūtā upa dyavi. Yatante vṛthagagnayaḥ (i). //2//

Yajā no mitrāvaruṇā yajā devāñ ṛtaṁ bṛhat. Agne yakṣi svaṁ damam (i). //3//

Yukṣvā hi devahūtamāñ aśvāñ agne rathīriva. Ni hotā pūrvyaḥ sadaḥ (i). //4//

Dve virūpe carataḥ svarthe anyā'nyā vatsamupa dhāpayete.
Hariranyasyāṁ bhavati svadhāvāñchukro anyasyāṁ dadṛśe suvarcāḥ (i). //5//

Ayamiha prathamo dhāyi dhātṛbhirhotā yajiṣṭho adhvareṣvīḍyaḥ.
Yamapnavāno bhṛgavo virurucurvaneṣu citraṁ vibhvaṁ viśe viśe (i). //6//

CHAPTER THIRTY-THREE

1. May this sacrificer's fires, never-exhausting, with sweet-smelling smoke, purifier, whitening, quick-acting, sustainers, seated in woods, and pleasing like divine elixirs, be protectors of homes. (1)

2. Your consuming fire flames, urged by the wind, bannered with the smoke, rise and go aloft diversely to heaven. (1)

3. O foremost fire-divine, may we worship you as the source of light and source of bliss and other divine virtues, and perform the sacred rites in your own house. (1)

4. O fire divine, like a charioteer, yoke your coursers, who are best invokers of the bounties of Nature. Be seated in this sacrifice as the ancient sacrificer. (1)

5. Two, opposed in their nature, are seen here working towards their respective goals. Both of them have one child each. One has golden sun, the self-sustained. The other has the brilliant and shining. (Sun is the child of the dawn and moon is the child of the night). (1)

6. This invoker of Nature's bounties, adored in worship, has been assigned a foremost place by the performers of noble deeds. This is the cosmic fire, marvellous in action, and sovereign over all, whom the wise sages and their descendants harness for domestic purposes and for the benefit of mankind. (1)

त्रीणि शता त्री सहस्राण्यग्निं त्रिंशच्च देवा नव चासपर्यन् ।
औक्षन् घृतैरस्तृणन् बर्हिरस्मा आदिद्धोतारं न्यसादयन्त ॥ ७ ॥

मूर्धानं दिवो अरतिं पृथिव्या वैश्वानरमृत आ जातमग्निम् ।
कविं सम्राजमतिथिं जनानामासन्ना पात्रं जनयन्त देवाः ॥ ८ ॥

अग्निर्वृत्राणि जङ्घनद् द्रविणस्युर्विपन्यया । समिद्धः शुक्र आहुतः ॥ ९ ॥

विश्वेभिः सोम्यं मध्वग्न इन्द्रेण वायुना । पिबा मित्रस्य धामभिः ॥ १० ॥

आ यदिषे नृपतिं तेज आनट् शुचि रेतो निषिक्तं द्यौरभीके ।
अग्निः शर्धमनवद्यं युवानं स्वाध्यं जनयत् सूदयच्च ॥ ११ ॥

अग्ने शर्ध महते सौभगाय तव द्युम्नान्युत्तमानि सन्तु ।
सं जास्पत्यं सुयममा कृणुष्व शत्रूयतामभि तिष्ठा महांसि ॥ १२ ॥

Trīṇi śatā trī sahasrāṇyagniṁ triṁśacca devā nava cāsaparyan.
Aukṣan ghṛtairastṛṇan barhirasmā ādiddhotāraṁ nyasādayanta (i). //7//

Mūrdhānaṁ divo aratim pṛthivyā vaiśvānaramṛta ā jātamagnim.
Kaviṁ samrājamatithiṁ janānāmāsannā pātraṁ janayanta devāḥ (i). //8//

Agnirvṛtrāṇi jaṅghanad draviṇasyurvipanyayā.
Samiddhaḥ śukra āhutaḥ (i). //9//

Viśvebhiḥ somyaṁ madhvagna indreṇa vāyunā. Pibā mitrasya dhāmabhiḥ (i). //10//

Ā yadiṣe nṛpatiṁ teja ānaṭ śuci reto niṣiktaṁ dyaurabhīke.
Agniḥ śardhamanavadyaṁ yuvānaṁ svādhyaṁ janayat sūdayacca (i). //11//

Agne śardha mahate saubhagāya tava dyumnānyuttamāni santu.
Saṁ jāspatyaṁ suyamamā kṛṇuṣva śatrūyatāmabhi tiṣṭhā mahāṁsi (i). //12//

7. Three thousand, three hundred and thirty-nine, i.e. countless enlightened ones pay homage to the fire divine. They profusely present loving devotion to Him and enshrine Him in their worshipful hearts and make Him their invoking priest. (1)

8. Divine forces of cosmos manifest the universal leader, the protective fire divine, who is a messenger of earthly beings and symbol of heavenly luminaries. He, an offspring of eternal order, is wise, sovereign, a guest dear to men and eternally existing. (1)

9. May radiant, adorable Lord, glorified by virtuous actions of devotees, propitiated by praise, and served with dedication, destroy all adversaries. (1)

10. O fire divine, may you enjoy the sweet devotional elixir in company of the lightning, wind and all other Nature's bounties from the sun's quarters. (1)

11. When pure, radiant light emerges out of the supreme fire, then from the heaven descends the limpid moisture. The fire-divine urges strong, blameless and ever-young clouds to assist in the production of food. (1)

12. May you suppress, O fire divine, our foes to ensure our great prosperity. May your effulgent splendour be excellent. May you preserve in concord the relation of man and wife, and may you overpower the energies of our adversaries. (1)

त्वाँ हि मन्द्रतममर्कशोकैर्ववृमहे महि नः श्रोष्यग्ने ।
इन्द्रं न त्वा शवसा देवता वायुं पृणन्ति राधसा नृतमाः ॥ १३ ॥

त्वे अग्ने स्वाहुत प्रियासः सन्तु सूरयः ।
यन्तारो ये मघवानो जनानामूर्वान् दयन्त गोनाम् ॥ १४ ॥

श्रुधि श्रुत्कर्ण वह्निभिर्देवैरग्ने सयावभिः ।
आ सीदन्तु बर्हिषि मित्रो अर्यमा प्रातर्यावाणो अध्वरम् ॥ १५ ॥

विश्वेषामदितिर्यज्ञियानां विश्वेषामतिथिर्मानुषाणाम् ।
अग्निर्देवानामव आवृणानः सुमृडीको भवतु जातवेदाः ॥ १६ ॥

महो अग्नेः समिधानस्य शर्मण्यनागा मित्रे वरुणे स्वस्तये ।
श्रेष्ठे स्याम सवितुः सवीमनि तद्देवानामवो अद्या वृणीमहे ॥ १७ ॥

Tvāṁ hi mandratamamarkaśokairvavṛmahe mahi naḥ śroṣyagne.
Indraṁ na tvā śavasā devatā vāyuṁ pṛṇanti rādhasā nṛtamāḥ (i). //13//

Tve agne svāhuta priyāsaḥ santu sūrayaḥ.
Yantāro ye maghavāno janānāmūrvān dayanta gonām (i). //14//

Śrudhi śrutkarṇa vahnibhirdevairagne sayāvabhiḥ.
Ā sīdantu barhiṣi mitro aryamā prātaryāvāṇo adhvaram (i). //15//

Viśveṣāmaditiryajñiyānāṁ viśveṣāmatithirmānuṣāṇām.
Agnirdevānāmava āvṛṇānaḥ sumṛḍīko bhavatu jātavedāḥ (i). //16//

Maho agneḥ samidhānasya śarmaṇyanāgā mitre varuṇe svastaye.
Śreṣṭhe syāma savituḥ savīmani taddevānāmavo adyā vṛṇīmahe (i). //17//

13. We celebrate your glory which is most adorable, and deserves to be glorified by sacred praises; the leaders earnestly honour you with offerings. Your divine resplendence is manifest in lightning and your strength in wind. (1)

14. O adorable, piously invoked Lord, may those learned scholars be dear to you; may they, the distinguished persons, be also dear to you who are bounteous, opulent, and who generously give away their stalls of kine as gifts. (1)

15. O adorable God, may you with your divine ears, please listen to my prayers. Let Nature's bounties like the sun and the morning breeze, and other morning glories appear and gracefully participate in the sacred performance of worship. (1)

16. The universal fire divine is the mother of all those divine powers, to whom the worship is offered. May He be dear, like a guest to all men. Receiving the offered homage, may He, knower of all that is born, be gracious to us. (1)

17. Today we invoke that favour of the enlightened ones, with which we may gain the shelter of the great, brilliant adorable Lord, for bliss, and may we be far from sin against the Lord venerable and friendly. May we remain under the best subservience of the impeller Lord. (1)

आपश्चित्पिप्यु स्तर्यो न गावो नक्षन्नृतं जरितारस्त इन्द्र ।
याहि वायुर्न नियुतो नो अच्छा त्वꣳ हि धीभिर्दयसे वि वाजान् ॥ १८ ॥

गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ १९ ॥

यदद्य सूर उदितेऽनागा मित्रो अर्यमा । सुवाति सविता भगः ॥ २० ॥

आ सुते सिञ्चत श्रियꣳ रोदस्योरभिश्रियम् । रसा दधीत वृषभम् ॥ तं प्रत्नथा ऽयं वेनः ॥२१॥

आतिष्ठन्तं परि विश्वे अभूषञ्छ्रियो वसानश्चरति स्वरोचिः ।
महत्तद्वृष्णो असुरस्य नामा विश्वरूपो अमृतानि तस्थौ ॥ २२ ॥

प्र वो महे मन्दमानायान्धसोऽर्चा विश्वानराय विश्वाभुवे ।
इन्द्रस्य यस्य सुमखꣳ सहो महि श्रवो नृम्णं च रोदसी सपर्यतः ॥ २३ ॥

Āpaścitpipyu staryo na gāvo nakṣannṛtaṁ jaritārasta indra.
Yāhi vāyurna niyuto no acchā tvaṁ hi dhībhirdayase vi vājān (i). //18//

Gāva upāvatāvataṁ mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //19//

Yadadya sūra udite'nāgā mitro aryamā. Suvāti savitā bhagaḥ (i). //20//

Ā sute siñcata śriyaṁ rodasyorabhiśriyam. Rasā dadhīta vṛṣabham.
Taṁ pratnathā' yaṁ venaḥ (i). //21//

Ātiṣṭhantaṁ pari viśve abhūṣañchriyo vasānaścarati svarociḥ.
Mahattadvṛṣṇo asurasya nāmā viśvarūpo amṛtāni tasthau (i). //22//

Pra vo mahe mandamñayāndhaso'rcā viśvānarāya viśvābhuve.
Indrasya yasya sumakhaṁ saho mahi śravo nṛmṇaṁ ca rodasī saparyataḥ (i). //23//

18. O resplendent Lord, may the waters spread like sun-rays. May your worshippers possess water in abundance. May you come like the divine wind with the enormous speedy waves. Verily, you bestow upon us nourishment when propitiated by holy hymns. (1)

19. Draw near, O cows, to the cauldron, the two mighty ones—heaven and earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

20. May the Lord of light, the destroyer of sins, and the Lord of cosmic order and the gracious Lord of creation bestow upon us, today at sun-rise what we pray for. (1)

21. Drop into the milked stream the admixture of sacred offering which reaches both the heaven and earth; supply the offering of the liquids (mixture of soma and milk) to the fire, the showerer of blessings. Taṁ pratnathā (Yv., VII. 12) and Ayaṁ venaḥ (Yv. VII. 16) are to be repeated here. (1)

22. They all adorn him, who is riding in his chariot of human form; self luminous, he travels clothed in splendour. Wonderful are the acts of this showerer of benefits, the influencer of universal conscience, who being omniform stays in the domain of immortality. (1)

23. Worship, O men, the great resplendent Lord, who is the joy-giving food, benefactor of all men, pervading all the universe and whose power of good actions, great fame and wealth is acknowledged by the heaven and earth as well. (1)

बृहन्निदिध्म एषां भूरि शस्तं पृथुः स्वरुः । येषामिन्द्रो युवा सखा ॥ २४ ॥
इन्द्रेहि मत्स्यन्धसो विश्वेभिः सोमपर्वभिः । महाँ२ अभिष्टिरोजसा ॥ २५ ॥
इन्द्रो वृत्रमवृणोच्छर्धनीतिः प्र मायिनाममिनाद्वर्पणीतिः ।
अहन् व्यंसमुशधग्वनेष्वाविर्धेना अकृणोद्राम्याणाम् ॥ २६ ॥
कुतस्त्वमिन्द्र माहिनः सन्नेको यासि सत्पते किं त इत्था ।
सं पृच्छसे समराणः शुभानैर्वोचेस्तन्नो हरिवो यत्ते अस्मे ।
महाँ२ इन्द्रो य ओजसा कदा चन स्तरीरसि कदा चन प्र युच्छसि+ ॥ २७ ॥
आ तत्त इन्द्रायवः पनन्ताभि य ऊर्वं गोमन्तं तितृत्सान् ।
सकृत्स्वं ये पुरुपुत्रां महीं सहस्रधारां बृहतीं दुदुक्षन् ॥ २८ ॥

Bṛhannididhma eṣām bhūri śastaṁ pṛthuḥ svaruḥ. Yeṣāmindro yuvā sakhā (i). //24//

Indrehi matsyandhaso viśvebhiḥ somaparvabhiḥ. Mahāň abhiṣṭirojasā (i). //25//

Indro vṛtramavṛṇocchardhanītiḥ pra māyināmaminād varpaṇītiḥ.
Ahan vyaṁsamuśadhagvaneṣvāvirdhenā akṛṇodrāmyāṇāṁ (i). //26//

Kutastvamindra māhinaḥ sanneko yāsi satpate kim ta itthā.
Saṁ pṛcchase samarāṇaḥ śubhānairvocestanno harivo yatte asme.
Mahāň indro ya ojasā kadā cana starīrasi kadā cana pra yucchasi (i). //27//

Ā tatta indrāyavaḥ panantābhi ya ūrvaṁ gomantaṁ titṛtsān.
Sakṛtsvaṁ ye puruputrāṁ mahīṁ sahasradhārāṁ bṛhatīṁ dudukṣan (i). //28//

24. Ample is their fuel to burn, many their hymns to sing, and large their swords, in case their close friend is the ever-young resplendent Lord. (1)

25. Come to us, resplendent God, with all your grandeur and majesty, to guide the sincere seeker of truth in his pursuit and accept his homage with delight. (1)

26. The resplendent self, the inspirer of glorious deeds, destroys evils; resistless in combat, he overcomes deceivers who resolve to consume him. He completely annihilates the mutilated demoniac ideas lurking in the confused human brain and recovers the stolen wisdom to win over conflicts of life. (1)

27. Whither O mighty self, are you going alone? What has happened to you, O protector of the pious men? We speak to you, whilst accompanying you. O brilliant one, speak to us; O possessor of radiant thoughts, say to us in sweet voice all that which you have to say to us. Mahāṅ indro ya ojasā (Yv. VII. 40) Kadā cana starīrasi (VIII. 2) and Kadā cana prayucchasi (VIII.3) are to be repeated here. (1)

28. O resplendent Lord, those men praise you, who desire to press out divine elixir rich with milk, and who want to milk the vast earth that bears only once, that has lots of sons and is watered by a thousand streams. (1)

इमां ते धियं प्र भरे महो महीमस्य स्तोत्रे धिषणा यत्त आनजे ।
तमुत्सवे च प्रसवे च सासहिमिन्द्रं देवासः शवसामदन्ननु ॥ २९ ॥
विभ्राड् बृहत्पिबतु सोम्यं मध्वायुर्दधद्यज्ञपतावविहुतम् ।
वातजूतो यो अभिरक्षति त्मना प्रजाः पुपोष पुरुधा वि राजति ॥ ३० ॥
उदु त्यं जातवेदसं देवं वहन्ति केतवः । दृशे विश्वाय सूर्यम् ॥ ३१ ॥
येना पावक चक्षसा भुरण्यन्तं जनाँ२ अनु । त्वं वरुण पश्यसि ॥ ३२ ॥
दैव्यावध्वर्यू आ गतꣳ रथेन सूर्यत्वचा । मध्वा यज्ञꣳ समञ्जाथे ॥
तं प्रत्नथाऽयं वेनश्चित्रं देवानाम् ॥ ३३ ॥
आ न इडाभिर्विदथे सुशस्ति विश्वानरः सविता देव एतु ।
अपि यथा युवानो मत्सथा नो विश्वं जगदभिपित्वे मनीषा ॥ ३४ ॥

Imāṁ te dhiyaṁ pra bhare maho mahīmasya stotre dhiṣaṇā yatta ānaje.
Tamutsave ca prasave ca sāsahimindraṁ devāsaḥ śavasāmadannanu (i). //29//

Vibhrāḍ bṛhat pibatu somyaṁ madhvāyurdadhad yajñapatāvavihrutam.
Vātajūto yo abhirakṣati tmanā prajāḥ pupoṣa purudhā vi rājati (i). //30//

Udu tyaṁ jātavedasaṁ devaṁ vahanti ketavaḥ. Dṛśe viśvāya sūryam (i). //31//

Yenā pāvaka cakṣasā bhuraṇyantaṁ janāñ anu. Tvaṁ varuṇa paśyasi (i). //32//

Daivyāvadhvaryū ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe.
Taṁ pratnathā' yaṁ venaścitraṁ devānām (i).//33//

Ā na iḍābhirvidathe suśasti viśvānaraḥ savitā deva etu.
Api yathā yuvāno matsathā no viśvaṁ jagadabhipitve manīṣā (i). //34//

29. For you, O mighty resplendent Lord, I compose and offer my excellent hymns; may I become worthy of your compassion through my sincere devotion to you. The enlightened devotees exhilarate the victorious Lord through the strength of their prayers to obtain riches and prosperity. (1)

30. May the great shining one drink this divine elixir sweetened with honey, bestowing unhindered long life on the sacrificer, and who speeded, as if, by the wind guards us, nourishes all the creatures with food and appears with elegance in various ways. (1)

31. The banners of glory speak high of God, who knows all that lives, so that all may look on Him. (1)

32. It is your divine light that purifies our soul, and keeps us away from evil thoughts and actions. (1)

33. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Taṁ pratnathā (Yv. VII. 12),Ayaṁ venaḥ (VII. 16), and Citraṁ devānām (VII. 42) are to be repeated here. (1)

34. May the divine sun, the benefactor of all men, come benignly to our cosmic sacrifice together with Nature's other divinities. May you, ever-young, gladden all our people by your participation. (1)

यदद्य कच्च वृत्रहन्नुदगा अभि सूर्य । सर्वं तदिन्द्र ते वशे ॥ ३५ ॥

तरणिर्विश्वदर्शतो ज्योतिष्कृदसि सूर्य । विश्वमा भासि रोचनम् ॥ ३६ ॥

तत्सूर्यस्य देवत्वं तन्महित्वं मध्या कर्तोर्विततꣳ सं जभार ।
यदेदयुक्त हरितः सधस्थादाद्रात्री वासस्तनुते सिमस्मै ॥ ३७ ॥

तन्मित्रस्य वरुणस्याभिचक्षे सूर्यो रूपं कृणुते द्योरुपस्थे ।
अनन्तमन्यद्रुशदस्य पाजः कृष्णमन्यद्धरितः सं भरन्ति ॥ ३८ ॥

बण्महाँ२ असि सूर्य बडादित्य महाँ२ असि ।
महस्ते सतो महिमा पनस्यतेऽद्धा देव महाँ२ असि ॥ ३९ ॥

बट् सूर्य श्रवसा महाँ२ असि सत्रा देव महाँ२ असि ।
मह्ना देवानामसुर्यः पुरोहितो विभु ज्योतिरदाभ्यम् ॥ ४० ॥

Yadadya kacca vṛtrahannudagā abhi sūrya. Sarvaṁ tadindra te vaśe (i). //35//

Taraṇirviśvadarśato jyotiṣkṛdasi sūrya. Viśvamābhāsi rocanam (i). //36//

Tatsūryasya devatvaṁ tanmahitvaṁ madhyā kartorvitataṁ saṁ jabhāra.
Yadedayukta haritaḥ sadhasthādādrātrī vāsastanute simasmai (i). //37//

Tanmitrasya varuṇasyābhicakṣe sūryo rūpaṁ kṛṇute dyorupasthe.
Anantamanyadruśadasya pājaḥ kṛṣṇamanyaddharitaḥ saṁbharanti (i). //38//

Baṇ mahāň asi sūrya baḍāditya mahāň asi.
Mahaste sato mahimā panasyate' ddhā deva mahāň asi (i). //39//

Baṭ sūrya śravasā mahāň asi satrā deva mahāň asi.
Mahnā devānāmasuryaḥ purohito vibhu jyotiradābhyam (i). //40//

35. Whatsoever, O sun, destroyer of darkness, you have risen upon today as ever, it is all under your control. (1)

36. O self-radiant God, you are the supreme light that outstrips all in speed, and it is your spiritual radiance that awakens each one of us, and shines through the entire firmament. (1)

37. Such is the divinity, such is the majesty of the radiant sun, that, when he sets, he withdraws into himself the diffused light (which has been shed upon the unfinished task). When he withdraws the beams from his aura of glory, as if unyoking the coursers from the chariot, the night extends the veiling darkness over all. (1)

38. In the middle of the heavens, the radiant sun displays his form to enable us to see properly the light and life. His rays extend brilliant power on the one hand, and on the other, bring on the darkness of the night. (1)

39. Verily, you are great, O radiant sun; verily you are great, O eternal, the greatness of the great one we adore. Verily you are great, O supreme God. (1)

40. Verily, O sun, you are great in fame; O divine, you are indeed mighty among the divine forces in might. You are destroyer of the wicked. You are the preceptor. Your glory is wide-spread and unconquerable. (1)

श्रायन्त इव सूर्यं विश्वेदिन्द्रस्य भक्षत ।
वसूनि जाते जनमान ओजसा प्रति भागं न दीधिम ॥ ४१ ॥

अद्या देवा उदिता सूर्यस्य निरंहसः पिपृता निरवद्यात् ।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः ॥ ४२ ॥

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च ।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ ४३ ॥

प्र वावृजे सुप्रया बर्हिरेषामा विश्पतीव बीरिट इयाते ।
विशामक्तोरुषसः पूर्वहूतौ वायुः पूषा स्वस्तये नियुत्वान् ॥ ४४ ॥

इन्द्रवायू बृहस्पतिं मित्राग्निं पूषणं भगम् । आदित्यान् मारुतं गणम् ॥ ४५ ॥

वरुणः प्राविता भुवन्मित्रो विश्वाभिरूतिभिः । करतां नः सुराधसः ॥ ४६ ॥

अधि न इन्द्रैषां विष्णो सजात्यानाम् । इता मरुतो अश्विना ॥
तं प्रत्नथा ऽयं वेनो ये देवास आ न इडाभि–
र्विश्वेभिः सोम्यं मध्वो–मासश्चर्षणीधृतः ॥ ४७ ॥

Śrāyanta iva sūryaṁ viśvedindrasya bhakṣata.
Vasūni jāte janamāna ojasā prati bhāgaṁ na dīdhima (i). //41//

Adyā devā uditā sūryasya niraṁhasaḥ piprtā niravadyāt.
Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ (i). //42//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca. Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan (i). //43//

Pra vāvrje suprayā barhireṣāmā viśpatīva bīriṭa iyāte.
Viśāmaktoruṣasaḥ pūrvahūtau vāyuḥ pūṣā svastaye niyutvān (i). //44//

Indravāyū bṛhaspatiṁ mitrāgniṁ pūṣaṇaṁ bhagam.
Ādityān mārutaṁ gaṇam (i). //45//

Varuṇaḥ prāvitā bhuvanmitro viśvābhirūtibhiḥ. Karatāṁ naḥ surādhasaḥ (i). //46//

Adhi na indraiṣāṁ viṣṇo sajātyānām. Itā maruto aśvinā.
Taṁ pratnathā' yaṁ veno ye devāsa ā na iḍābhir-viśvebhiḥ somyaṁ madhvomāsaścarṣaṇīdhṛtaḥ (i). //47//

41. As the gathering solar rays proceed to the sun, so the vital principles turn back to the Lord of resplendence and by their power divide all His loftiest glories among those, who have been or will be born; may we meditate on our shares. (1)

42. O bounties of Nature, this day at the time of sun-rise may you make us free from sin and ill-repute. May the Lord friendly and venerable, and also the Eternity, the ocean, the earth and the heaven grant us this prayer of ours. (1)

43. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)

44. Preparation for food-bestowing sacred ceremony is complete. Of the two lords of people, one, the wind, with yoked horses, is pleasantly blowing, and the other, the nourisher sun, is about to appear. May we invoke them at the break of the dawn, upon the close of the night. Let the sun rise up now in the firmament for the welfare of mankind. (1)

45. We invoke you, the supreme source of intellect, with names such as resplendent, the source of vitality, supreme Lord, surveyor, adorable, nourisher, gracious, and the vital complex. (1)

46. May the venerable God protect us on all occasions; may the sun provide us with all defences; may both of them make us most opulent. (1)

47. Come to us, O Lord of lightning, the sun, the cloud-bearing winds and the twin-divines; we are kith and kin to you. Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16), Ye devāsaḥ (VII.19), Ā na iḍābhiḥ (XXXIII.34), Viśvebhiḥ somyaṁ madhu (XXXIII. 10) and Omāsaścarṣaṇīdhṛtaḥ (VII. 33) are to be repeated here. (1)

अग्न इन्द्र वरुण मित्र देवाः शर्धः प्र यन्त मारुतोत विष्णो ।
उभा नासत्या रुद्रो अध ग्नाः पूषा भगः सरस्वती जुषन्त ॥ ४८ ॥
इन्द्राग्नी मित्रावरुणादितिꣳ स्वः पृथिवीं द्यां मरुतः पर्वताँ२ अपः ।
हुवे विष्णुं पूषणं ब्रह्मणस्पतिं भगं नु शꣳसꣳ सवितारमूतये ॥ ४९ ॥
अस्मे रुद्रा मेहना पर्वतासो वृत्रहत्ये भरहूतौ सजोषाः ।
यः शꣳसते स्तुवते धायि पज्र इन्द्रज्येष्ठा अस्माँ२ अवन्तु देवाः ॥ ५० ॥
अर्वाञ्चो अद्या भवता यजत्रा आ वो हार्दि भयमानो व्ययेयम् ।
त्राध्वं नो देवा निजुरो वृकस्य त्राध्वं कर्तादवपदो यजत्राः ॥ ५१ ॥
विश्वे अद्य मरुतो विश्व ऊती विश्वे भवन्त्वग्नयः समिद्धाः ।
विश्वे नो देवा अवसा गमन्तु विश्वमस्तु द्रविणं वाजो अस्मे ॥ ५२ ॥

Agna indra varuṇa mitra devāḥ śardhaḥ pra yanta mārutota viṣṇo.
Ubhā nāsatyā rudro adha gnāḥ pūṣā bhagaḥ sarasvatī juṣanta (i). //48//

Indrāgnī mitrāvaruṇāditiṁ svaḥ pṛthivīṁ dyāṁ marutaḥ parvatāň apaḥ.
Huve viṣṇuṁ pūṣaṇaṁ brahmaṇaspatiṁ bhagaṁ nu śaṁ-saṁ savitāramūtaye (i). //49//

Asme rudrā mehanā parvatāso vṛtrahatye bharahūtau sajoṣāḥ.
Yaḥ śaṁsate stuvate dhāyi pajra indrajyeṣṭhā asmān avantu devāḥ (i). //50//

Arvāñco adyā bhavatā yajatrā ā vo hārdi bhayamāno vyayeyam.
Trādhvaṁ no devā nijuro vṛkasya trādhvaṁ kartādavapado yajatrāḥ (i). //51//

Viśve adya maruto viśva ūtī viśve bhavantvgnayaḥ samiddhāḥ
Viśve no devā avasā gamantu viśvamastu draviṇaṁ vājo asme (i). //52//

48. May you the cosmic divine powers, such as the lightning, the vapours, the vital principles, the pervading ethereal element and the sun, confer strength upon us. May the twin divines (dawn and dusk), cosmic vitality, the speech, the nourishments, the gracious elements and the divine enlightenment be blessings to us. (1)

49. I invoke for protection the Nature's bounties like lightning and fire, light and plasma, the mother infinity, the heaven, the earth, the vital principles, the clouds, the waters, the air divine, the nourisher, as well as, above all, the supreme Lord of the universe, the Creator. (1)

50. May the cosmic forces of vitality and showering clouds come to us to rejoice in the battle-challenge of life, meant to destroy the devil of Nescience. We, the reciters and singers, invoke all Nature's bounties, along with the resplendent Lord at their head, to give us protection. (1)

51. O adorable illustrious ones, abide by me today, so that I cast off fear and gain your affectionate love. May you protect us from the rapacity of the wolf and the wicked. May you protect us from him, who works us misfortune. (1)

52. May today all the cloud-bearing winds come here with all their help. May the fires be kindled well. May all the bounties of Nature come here with their protection to us. May we gain all sorts of riches and power. (1)

विश्वे देवाः शृणुतेमꣳ हवं मे ये अन्तरिक्षे य उप द्यवि ष्ठ ।
ये अग्निजिह्वा उत वा यजत्रा आसद्यास्मिन्बर्हिषि मादयध्वम् ॥ ५३ ॥

देवेभ्यो हि प्रथमं यज्ञियेभ्योऽमृतत्वꣳ सुवसि भागमुत्तमम् ।
आदिद्दामानꣳ सवितर्व्यूर्णुषेऽनूचीना जीविता मानुषेभ्यः ॥ ५४ ॥

प्र वायुमच्छा बृहती मनीषा बृहद्रयिं विश्ववारꣳ रथप्राम् ।
द्युतद्यामा नियुतः पत्यमानः कविः कविमियक्षसि प्रयज्यो ॥ ५५ ॥

इन्द्रवायू इमे सुता उप प्रयोभिरा गतम् । इन्दवो वामुशन्ति हि ॥ ५६ ॥

मित्रꣳ हुवे पूतदक्षं वरुणं च रिशादसम् । धियं घृताचीꣳ साधन्ता ॥ ५७ ॥

दस्रा युवाकवः सुता नासत्या वृक्तबर्हिषः । आ यातꣳ रुद्रवर्त्तनी ॥
तं प्रत्नथाऽयं वेनः × ॥ ५८ ॥

Viśve devāḥ śṛṇutemaṁ havaṁ me ye antarikṣe ya upa dyavi ṣṭha.
Ye agnijihvā uta vā yajatrā āsadyāsmin barhiṣi mādayadhvam (i). //53//

Devebhyo hi prathamaṁ yajñiyebhyo' mṛtatvaṁ suvasi bhāgamuttamam.
Ādiddāmānaṁ savitarvyūrṇuṣe'nūcīnā jīvitā mānuṣebhyaḥ. (i). //54//

Pra vāyumacchā bṛhatī manīṣā bṛhadrayiṁ viśvavāraṁ rathaprām.
Dyutadyāmā niyutaḥ patyamānaḥ kaviḥ kavimiyakṣasi prayajyo (i). //55//

Indravāyū ime sutā upa prayobhirāgatam. Indavo vāmuśanti hi (i). //56//

Mitraṁ huve pūtadakṣaṁ varuṇaṁ ca riśādasam. Dhiyaṁ ghṛtācīṁ sādhantā (i). //57//

Dasrā yuvākavaḥ sutā nāsatyā vṛktabarhiṣaḥ. Ā yātaṁ rudravarttanī.
Taṁ pratnathā' yaṁ venaḥ (i). //58//

53. O divine powers, hear this invocation, whether you inhabit the mid-region or the celestial. You receive oblations conveyed by the flame of fire divine. May you, seated in our hearts, rejoice. (1)

54. O Creator, you grant the best gift of immortality to the enlightened and dedicated men of the first category. To the liberal givers, you open the portals of light and to the common men, you award the continuous cycle of existence. (1)

55. May our earnest praise proceed to pay tribute to the Lord of vital wind, the possessor of vast riches, loved by all, filler of its chariot, and most wealthy. May this most adorabie Lord of harnessed horses promptly show favour to His adorer. (1)

56. O resplendent Lord and the Lord of cosmic vitality, these devotions have been poured out. Come here with your fast-moving steeds. These devotions are yearning for you. (1)

57. I invoke the Lord, the source of light and bliss. He is the dispeller of evil forces. Verily, with His blessings, the worshippers will be bestowed with happiness and wisdom in life. (1)

58. O twins, you are dispeller of evils. You are a protection for us from untruth and you are the inspirer of our organs of actions and perceptions. May you come and dwell within for achieving fulfilment of all that is knowable, and enjoyable. Tam pratnathā (Yv. VII. 12) and Ayam venaḥ (VII. 16) are to be repeated here. (1)

विदद्यदी सरमा रुग्णमद्रेर्महि पाथः पूर्व्यꣳ सध्र्यक्कः ।
अग्रं नयत्सुपद्यक्षराणामच्छा रवं प्रथमा जानती गात् ॥ ५९ ॥

नहि स्पशमविदन्नन्यमस्माद्वैश्वानरात्पुर एतारमग्नेः ।
एमेनमवृधन्नमृता अमर्त्यं वैश्वानरं क्षैत्रजित्याय देवाः ॥ ६० ॥

उग्रा विघनिना मृध इन्द्राग्नी हवामहे । ता नो मृडात ईदृशे ॥ ६१ ॥
उपास्मै गायता नरः पवमानायेन्दवे । अभि देवाँ२ इयक्षते ॥ ६२ ॥

ये त्वाऽहिहत्ये मघवन्नवर्धन्ये शाम्बरे हरिवो ये गविष्टौ ।
ये त्वा नूनमनुमदन्ति विप्राः पिबेन्द्र सोमꣳ सगणो मरुद्भिः ६३ ॥
जनिष्ठा उग्रः सहसे तुराय मन्द्र ओजिष्ठो बहुलाभिमानः ।
अवर्धन्निन्द्रं मरुतश्चिदत्र माता यद्वीरं दधनद्धनिष्ठा ॥ ६४ ॥

Vidadyadī saramā rugṇamadrermahi pāthaḥ pūrvyaṁ sadhryakkaḥ.
Agraṁ nayatsupadyakṣarāṇāmacchā ravaṁ prathamā jānatī gāt (i). //59//

Nahi spaśamavidannanyamasmād vaiśvānarāt pura etāramagneḥ.
Emenamavṛdhannamṛtā amartyaṁ vaiśvānaraṁ kṣaitrajityāya devāḥ (i). //60//

Ugrā vighaninā mṛdha indrāgnī havāmahe. Tā no mṛḍāta īdṛśe (i). //61//

Upāsmai gāyatā naraḥ pavamānāyendave. Abhi devāñ iyakṣate (i). //62//

Ye tvā' hihatye maghavannavardhan ye śāmbare harivo ye gaviṣṭau.
Ye tvā nūnamanumadanti viprāḥ pibendra somaṁ sagaṇo marudbhiḥ (i). //63//

Janiṣṭhā ugraḥ sahase turāya mandra ojiṣṭho bahulābhimānaḥ.
Avardhannindraṁ marutaścidatra mātā yadvīraṁ dadhanad dhaniṣṭhā (i). //64//

59. When the sanctified mind discovers the broken entrance of the mountain of dark forces, then the soul first makes a straight and broad path as previously promised. Then the sure-footed mind, recognizing as if by lowing, proceeds and comes close to the imperishable cows of spirituality. (1)

60. The enlightened ones do not find any herald other than this fire divine, benefactor of all men, who will come forward on every occasion. They, free from fear of death, strenghten this benefactor of all men, having no fear of death for the sake of winning the field. (1)

61. We invoke the fierce forces of lightning and fire of cosmos, the destroyers of adversaries; may they be kind to one like me. (1)

62. Sing, O leaders of ceremonies, to the glory of pure flowing drop of divine love. It is keen to offer worship to Nature's bounties. (1)

63. O bounteous resplendent self, may you, associated with those vital faculties, who assist you to subdue serpentine impulses and help you in the conflict with destructive elements and in the recovery of wisdoms, and who, possessed of wisdom, contribute verily to your exhilaration, accept our loving devotion. (1)

64. O aspirant, you are born aggressive for quick victorious valour, praiseworthy, mightiest and full of pride. Men strengthen you here, when the affluent mother bears the son in her womb. (1)

आ तू न इन्द्र वृत्रहन्नस्माकमर्धमा गहि । महान्महीभिरूतिभिः ॥६५॥
त्वमिन्द्र प्रतूर्तिष्वभि विश्वा असि स्पृधः ।
अशस्तिहा जनिता विश्वतूरसि त्वं तूर्य तरुष्यतः ॥ ६६ ॥
अनु ते शुष्मं तुरयन्तमीयतुः क्षोणी शिशुं न मातरा ।
विश्वास्ते स्पृधः श्नथयन्त मन्यवे वृत्रं यदिन्द्र तूर्वसि ॥ ६७ ॥
यज्ञो देवानां प्रत्येति सुम्नमादित्यासो भवता मृडयन्तः ।
आ वोऽर्वाची सुमतिर्ववृत्यादंहोश्चिद्या वरिवोवित्तरासत् ॥ ६८ ॥
अदब्धेभिः सवितः पायुभिष्ट्वं शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशंस ईशत ॥ ६९ ॥
प्र वीरया शुचयो दद्रिरे वामध्वर्युभिर्मधुमन्तः सुतासः ।
वह वायो नियुतो याह्यच्छा पिबा सुतस्यान्धसो मदाय ॥ ७० ॥

Ā tū na indra vṛtrahannasmākamardhamā gahi. Mahān mahībhirūtibhiḥ (i). //65//

Tvamindra pratūrtiṣvabhi viśvā asi spṛdhaḥ.
Aśastihā janitā viśvatūrasi tvaṁ tūrya taruṣyataḥ (i). //66//

Anu te śuṣmaṁ turayantamīyatuḥ kṣoṇī śiśuṁ na mātarā.
Viśvāste spṛdhaḥ śnathayanta manyave vṛtraṁ yadindra tūrvasi (i). //67//

Yajño devānāṁ pratyeti sumnamādityāso bhavatā mṛḍayantaḥ.
Ā vo' rvācī sumatirvavṛtyadaṁhościdyā varivovittarāsat (i). //68//

Adabdhebhiḥ savitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam.
Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //69//

Pra vīrayā śucayo dadrire vāmadhvaryubhirmadhumantaḥ sutāsaḥ.
Vaha vāyo niyuto yāhyacchā pibā sutasyāndhaso madāya (i). //70//

65. O mighty resplendent Lord, dispeller of darkness, may you come to help us with mighty protections. (1)

66. O resplendent Lord, you are the subduer of all opposing elements in conflicts. You are the vanquisher of the wicked. You are the progenitor. You are the destroyer of all enemies. O opposer, you beat down the opponents. (1)

67. Heaven and earth follow your destructive forces as mothers their child; since you smite the demon of nescience, all the hostile hosts shrink and faint at your wrath, O resplendent. (1)

68. The sacrifice is pleasing to the enlightened ones. O suns, be bestowers of joy to us. Towards us, may your favour be inlcined. Be our best deliverers from the sin. (1)

69. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

70. For you two the stems of the soma plant, cleansed and honey sweet, have been crushed and pressed by the priests. O vital wind, carry it. Come implored by us. Drink to your full satisfaction this pressed out elixir for nutritive exhilaration. (1)

गाव उपावतावतं मही यज्ञस्य रप्सुदा । उभा कर्णा हिरण्यया ॥ ७१ ॥

काव्ययोराजानेषु क्रत्वा दक्षस्य दुरोणे । रिशादसा सधस्थ आ ॥ ७२ ॥

दैव्यावध्वर्यू आ गतᳬ रथेन सूर्यत्वचा । मध्वा यज्ञᳬ समञ्जाथे ॥
तं प्रत्नथा ऽयं वेनः + ॥ ७३ ॥

तिरश्चीनो विततो रश्मिरेषामधः स्विदासी३दुपरि स्विदासी३त् ।
रेतोधा आसन्महिमान आसन्त्स्वधा अवस्तात्प्रयतिः परस्तात् ॥ ७४ ॥

आ रोदसी अपृणदा स्वर्महज्जातं यदेनमपसो अधारयन् ।
सो अध्वराय परि णीयते कविरत्यो न वाजसातये चनोहितः ॥ ७५ ॥

उक्थेभिर्वृत्रहन्तमा या मन्दाना चिदा गिरा । आङ्गूषैराविवासतः ॥ ७६ ॥

उप नः सूनवो गिरः शृण्वन्त्वमृतस्य ये । सुमृडीका भवन्तु नः ॥ ७७ ॥

Gāva' upāvatāvatam mahī yajñasya rapsudā. Ubhā karṇā hiraṇyayā (i). //71//

Kāvyayorājāneṣu kratvā dakṣasya duroṇe. Riśādasā sadhastha ā (i). //72//

Daivyāvadhvaryū ā gataṁ rathena sūryatvacā. Madhvā yajñaṁ samañjāthe.
Taṁ pratnathā' yaṁ venaḥ (i). //73//

Tiraścīno vitato raśmireṣāmadhaḥ svidāsīdupari svidāsīt. Retodhā āsan mahimāna āsantsvadhā avastāt prayatiḥ parastāt (i). //74//

Ā rodasī apṛṇadā svarmahajjātaṁ yadenamapaso adhārayan.
So adhvarāya pari ṇīyate kaviratyo na vājasātaye canohitaḥ (i). //75//

Ukthebhirvṛtrahantamā yā mandānā cidā girā. Āṅgūṣairāvivāsataḥ (i). //76//

Upa naḥ sūnavo giraḥ śṛṇvantvamṛtasya ye. Sumṛḍīkā bhavantu naḥ (i). //77//

71. Draw near, O cows, to the cauldron, the two mighty ones– the heaven and the earth. The sacrificial fire has been fed plentifully and is fruit-giving; both the ears of the cauldron are golden. (1)

72. May you two, O slayers of evil forces, come to the place of assembly, the birth place of the fame of two great poets. Enter this dwelling with keenness of intellect. (1)

73. O two priests of divinities (i.e. the two healers), may you come here riding a chariot shining as the sun. May you fill our sacrifice with sweetness of honey. The verses Taṁ pratnathā (Yv. VII.12), Ayaṁ venaḥ (VII.16) are to be repeated here. (1)

74. Transversely drawn is the line dividing the two (being and not being); it is below also; it is above as well. Begetters are there; mighty powers are there. The matter is here and the effort comes from far away. (1)

75. The fire divine fills heaven and earth and also the great realm of light, as soon as manifest. The wise men glorify him by their noble deeds. He, the giver of food, is led forth to the place of worship like a steed, so that he may grant us wealth and wisdom. (1)

76. Utter destroyers of nescience, with all joy, may you come hither, while you are being worshipped with prayers, hymns and songs. (1)

77. May all sons of the immortal Lord hear our words and be the source of happiness to us. (1)

ब्रह्माणि मे मतयः शꣳ सुतासः शुष्म इयर्ति प्रभृतो मे अद्रिः ।
आ शासते प्रति हर्यन्त्युक्थेमा हरी वहतस्ता नो अच्छ ॥ ७८ ॥

अनुत्तमा ते मघवन्नकिर्नु न त्वावाँ२ अस्ति देवता विदानः ।
न जायमानो नशते न जातो यानि करिष्या कृणुहि प्रवृद्ध ॥ ७९ ॥

तदिदास भुवनेषु ज्येष्ठं यतो जज्ञ उग्रस्त्वेषनृम्णः ।
सद्यो जज्ञानो नि रिणाति शत्रूननु यं विश्वे मदन्त्यूमाः ॥ ८० ॥

इमा उ त्वा पुरूवसो गिरो वर्धन्तु या मम ।
पावकवर्णाः शुचयो विपश्चितोऽभि स्तोमैरनूषत ॥ ८१ ॥

यस्यायं विश्व आर्यो दासः शेवधिपा अरिः ।
तिरश्चिदर्ये रुशमे पवीरवि तुभ्येत्सो अज्यते रयिः ॥ ८२ ॥

अयꣳ सहस्रमृषिभिः सहस्कृतः समुद्र इव पप्रथे ।
सत्यः सो अस्य महिमा गृणे शवो यज्ञेषु विप्रराज्ये ॥ ८३ ॥

Brahmāṇi me matayaḥ śaṁ sutāsaḥ śuṣma iyarti prabhṛto me adriḥ. Ā śāsate prati haryantyukthemā harī vahatastā no accha (i). //78//

Anuttamā te maghavannakirnu na tvāvāň asti devatā vidānaḥ. Na jāyamāno naśate na jāto yāni kariṣyā kṛṇuhi pravṛddha (i). //79//

Tadidāsa bhuvaneṣu jyeṣṭhaṁ yato jajña ugrastveṣa-nṛmṇaḥ.
Sadyo jajñāno ni riṇāti śatrūnanu yaṁ viśve madantyūmāḥ (i). //80//

Imā u tvā purūvaso giro vardhantu yā mama. Pāvakavarṇāḥ śucayo vipaścito' bhi stomairanūṣata (i). //81//

Yasyāyaṁ viśva āryo dāsaḥ śevadhipā ariḥ. Tiraścidarye ruśame pavīravi tubhyetso ajyate rayiḥ (i). //82//

Ayaṁ sahasramṛṣibhiḥ sahaskṛtaḥ samudra iva paprathe. Satyaḥ so asya mahimā gṛṇe śavo yajñeṣu viprarājye (i). //83//

78. May the sacred rites be mine; may the sacred songs be pleasing to me, and may the offering be delightful. May my adamantine will be hurled against evils. These hymns are for me and for my praise. May those twin forces, vital and mental, carry us towards our destination. (1)

79. O bounteous self, nothing done by you is unavailing. No nature's force could be as effective as you. No one that is to be born, nor any one that has been born, could surpass you in these deeds which you have achieved, O exceedingly mighty self. (1)

80. That is certainly the most supreme in all the worlds from which has sprung the formidable one, rich in brilliance. Soon after birth, he slays his enemies, and then all his supporters are filled with joy. (1)

81. O Lord of immense riches, may these songs of praise exalt you. The learned men, pure and brilliant like fire, offer hymns to you for you glorification. (1)

82. You (the bounteous and resplendent Lord) are that wealth personified, which is coveted by every generous master of riches, and even by the humblest miser. May that wealth be brought directly close to you, the energetic devotee. (1)

83. He, with His might augmented by sages and seers, attains thousandfold fame, which becomes vast as an ocean. His true magnanimity is glorified at the solemn ceremonies and at the places where pious persons are held in esteem (1)

अदब्धेभिः सवितः पायुभिष्ट्वꣳ शिवेभिरद्य परि पाहि नो गयम् ।
हिरण्यजिह्वः सुविताय नव्यसे रक्षा माकिर्नो अघशꣳस ईशत ॥ ८४ ॥

आ नो यज्ञं दिविस्पृशं वायो याहि सुमन्मभिः ।
अन्तः पवित्र उपरि श्रीणानोऽयꣳ शुक्रो अयामि ते ॥ ८५ ॥

इन्द्रवायू सुसन्दृशा सुहवेह हवामहे ।
यथा नः सर्व इज्जनोऽनमीवः सङ्गमे सुमना असत् ॥ ८६ ॥

ऋधगित्था स मर्त्यः शशमे देवतातये ।
यो नूनं मित्रावरुणावभिष्टय आचक्रे हव्यदातये ॥ ८७ ॥

आ यातमुप भूषतं मध्वः पिबतमश्विना ।
दुग्धं पयो वृषणा जेन्यावसू मा नो मर्धिष्टमा गतम् ॥ ८८ ॥

प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ८९ ॥

Adabdhebhiḥ sạvitaḥ pāyubhiṣṭvaṁ śivebhiradya pari pāhi no gayam.
Hiraṇyajihvaḥ suvitāya navyase rakṣā mākirno aghaśaṁsa īśata (i). //84//

Ā no yajñaṁ divispṛśaṁ vāyo yāhi sumanmabhiḥ.
Antaḥ pavitra upari śrīṇāno' yaṁ śukro ayāmi te (i).//85//

Indravāyū susandṛśā suhaveha havāmahe. Yathā naḥ sarva ijjano' namīvaḥ saṅgame sumanā asat (i). //86//

Ṛdhagitthā sa martyaḥ śaśame devatātaye. Yo nūnaṁ mitrāvaruṇāvabhiṣṭaya ācakre havyadātaye (i). //87//

Ā yātamupa bhūṣataṁ madhvah pibatamaśvinā.
Dugdhaṁ payo vṛṣaṇā jenyāvasū mā no mardhiṣṭamā gatam (i). //88//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ (i). //89//

84. May you, O Lord of illumination, provide our dwellings with uninjurable protections, and confer happiness. May you, O golden-tongued, be vigilant for our fresh prosperity; protect us; dare not any calumniator harm us. (1)

85. Come, O Lord of vitality, to our heaven-reaching prayer with its beautiful hymns of praise. This bright elixir of devotion has been kept aside and poured out for you through the purifying strainer. (1)

86. We invoke the Lord, resplendent and energetic, beautiful to see and easy to call, so that all of our men may be free from disease, and of concord in the assembly. (1)

87. The offerer of worship, who succeeds in invoking the Light and Bliss for the attainment of his desires, in fact consecrates the oblation for the cosmic sacrifice. (1)

88. Come, O twin divines, and grace us with your presence; drink of the sweet libation. May you, O showerers of blessings, rich in genuine wealth, come here. May you milk the rain from the firmament. May you come to us, but not for an injury. (1)

89. May the high Preceptor come to us. May brilliant divine virtues come to us. May Nature's bounties lead us to glory and drive away every adversary, and help us in the cause, beneficial to men, and measures leading to respectable prosperity. (1)

चन्द्रमा अप्स्वन्तरा सुपर्णो धावते दिवि ।
रयिं पिशङ्गं बहुलं पुरुस्पृहꣳ हरिरेति कनिक्रदत् ॥ ९० ॥
देवं देवं वोऽवसे देवं देवमभिष्टये । देवं देवꣳ हुवेम वाजसातये गृणन्तो देव्या धिया ॥ ९१ ॥
दिवि पृष्टो अरोचताग्निर्वैश्वानरो बृहन् ।
क्ष्मया वृधान ओजसा चनोहितो ज्योतिषा बाधते तमः ॥ ९२ ॥
इन्द्राग्नी अपादियं पूर्वागात् पद्वतीभ्यः ।
हित्वी शिरो जिह्वया वावदच्चरत्त्रिꣳशत्पदा न्यक्रमीत् ॥ ९३ ॥
देवासो हि ष्मा मनवे समन्यवो विश्वे साकꣳ सरातयः ।
ते नो अद्य ते अपरं तुचे तु नो भवन्तु वरिवोविदः ॥ ९४ ॥
अपाधमदभिशस्तीरशस्तिहाथेन्द्रो द्युम्न्याभवत् ।
देवास्त इन्द्र सख्याय येमिरे बृहद्भानो मरुद्गण ॥ ९५ ॥

Candramā apsvantara suparṇo dhāvate divi.
Rayiṁ piśaṅgaṁ bahulaṁ puruspṛhaṁ harireti kanikradat (i). //90//

Devaṁ devaṁ vo'vase devaṁ devamabhiṣṭaye. Devam devaṁ huvema vājasātaye gṛṇanto devyā dhiyā (i).//91//

Divi pṛṣṭo arocatāgnirvaiśvānaro bṛhan.
Kṣmayā vṛdhāna ojasā canohito jyotiṣā bādhate tamaḥ (i). //92//

Indrāgnī apādiyaṁ pūrvāgāt padvatībhyaḥ.
Hitvī śiro jihvayā vāvadaccharat triṁśatpadā nyakramīt (i) //93//

Devāso hi ṣmā manave samanyavo viśve sākaṁ sarātayaḥ.
Te no adya te aparaṁ tuce tu no bhavantu varivovidaḥ (i). //94//

Apādhamadabhiśastīraśastihāthendro dyumnyābhavat.
Devāsta indra sakhyāya yemire bṛhadbhāno marudgaṇa (i). //95//

90. The moon runs in the waters of the midspace, and the sun with beauteous wings in the celestial region. The thundering resplendent self comes to the yellow-hued abundant riches desired by the multitude. (1)

91. We invoke every divine force for protection and for the fulfilment of our aspirations. We invoke and glorify with sacred hymns each and every divine force for the acquisition of food. (1)

92. The great fire seated in the sky, benefactor of all men, shines bright. The same fire, flourishing on earth, is beneficial for food-grains by its heat and it dispels darkness by its light. (1)

93. This dawn, O lightning and fire divine, though herself footless, comes before the footed sleepers, and stretching her head, she awakens people, who then utter sounds with their tongues, and passing onward, she traverses thirty steps. (1)

94. May the universal divine forces be together and with one accord grant gracious gifts to mortal men. May they increase our strength today and hereafter and be the bestowers of wealth upon us and upon our posterity. (1)

95. The Lord of resplendence, the destroyer of unbelievers, drives away the malevolent and becomes glorious. O radiant one of mighty splendour, lord of troops of vital forces, Nature's bounties are invoking you for your friendship. (1)

प्र वु इन्द्राय बृहते मरुतो ब्रह्मार्चत । वृत्रꣳ हनति वृत्रहा शतक्रतुर्वज्रेण शतपर्वणा ॥ ९६ ॥

अस्येदिन्द्रो वावृधे वृष्ण्यꣳ शवो मदे सुतस्य विष्णवि ।
अद्या तमस्य महिमानमायवोऽनु ष्टुवन्ति पूर्वथा ।
इमा उ त्वा यस्यायमयꣳ सहस्रमूर्ध्व ऊ षु णः ॥९७ ॥

Pra va indrāya bṛhate maruto brahmārcata. Vṛtraṁ hanati vṛtrahā śatakraturvajreṇa śataparvaṇā (i). //96//

Asyedindro vāvṛdhe vṛṣṇyaṁ śavo made sutasya viṣṇavi. Adyā tamasya mahimānamāyavo' nuṣṭuvanti pūrvathā. Imā u tvā yasyāyamayaṁ sahasramūrdhva ū ṣu ṇaḥ (i).//97//

96. O priest, may you utter forth the hymn to your great Lord of resplendence. Let the performer of hundreds of selfless works, the slayer of shrouding Nescience, conquer the devil with the hundred-edged thunderbolt. (1)

97. The resplendent Lord augments the energy of devotees, when the exhilaration of divine love pours forth through His manifestations. Men sing forth praises to His majesty today as ever. Imā u tvā (Yv. XXXIII. 81), Yasyāyaṁ (XXXIII. 82), Ayaṁ sahasraṁ (XXXIII. 83), Ūrdhva ū ṣu ṇaḥ (XI. 42) are to be repeated here. (1)

अथ चतुस्त्रिंशोऽध्यायः ।

यज्जाग्रतो दूरमुदैति दैवं तदु सुप्तस्य तथैवैति ।
दूरङ्गमं ज्योतिषां ज्योतिरेकं तन्मे मनः शिवसङ्कल्पमस्तु ॥ १ ॥

येन कर्माण्यपसो मनीषिणो यज्ञे कृण्वन्ति विदथेषु धीराः ।
यदपूर्वं यक्षमन्तः प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ २ ॥

यत्प्रज्ञानमुत चेतो धृतिश्च यज्ज्योतिरन्तरमृतं प्रजासु ।
यस्मान्न ऋते किं चन कर्म क्रियते तन्मे मनः शिवसङ्कल्पमस्तु ॥ ३ ॥

येनेदं भूतं भुवनं भविष्यत् परिगृहीतममृतेन सर्वम् ।
येन यज्ञस्तायते सप्तहोता तन्मे मनः शिवसङ्कल्पमस्तु ॥ ४ ॥

यस्मिन्नृचः साम यजूꣳषि यस्मिन् प्रतिष्ठिता रथनाभाविवाराः ।
यस्मिँश्चित्तꣳ सर्वमोतं प्रजानां तन्मे मनः शिवसङ्कल्पमस्तु ॥ ५ ॥

ATHA CATUSTRIṀŚO' DHYĀYAḤ

Yajjāgrato dūramudaiti daivaṁ tadu suptasya tathaivaiti.
Dūraṅgamaṁ jyotiṣāṁ jyotirekaṁ tanme manaḥ śivasaṅkalpamastu (i). //1//

Yena karmāṇyapaso manīṣiṇo yajñe kṛṇvanti vidatheṣu dhīrāḥ.
Yadapūrvaṁ yakṣamantaḥ prajānāṁ taṇme manaḥ śivasaṅkalpamastu (i). //2//

Yatprajñanamuta ceto dhṛtiśca yajjyotirantaramṛtaṁ prajāsu.
Yasmānna ṛte kiṁ cana karma kriyate tanme manaḥ śivasaṅkalpamastu (i). //3//

Yenedaṁ bhūtaṁ bhūvanaṁ bhaviṣyat parigṛhīta-mamṛtena sarvam.
Yena yajñastāyate saptahotā tanme manaḥ śivasaṅkalpamastu (i). //4//

Yasminnṛcaḥ sāma yajūṁṣi yasmin pratiṣṭhitā rathanābhāvivārāḥ.
Yasmiñścittaṁ sarvamotaṁ prajānāṁ tanme manaḥ śivasaṅkalpamastu (i). //5//

CHAPTER THIRTY-FOUR

1. A waking person's mind, which endowed with divine virtues, moves far and high, that of a person asleep moves in the same way; racing far and wide, and the sole enlightener of all lights, may that mind of mine be always guided by the best of intentions. (1)

2. Whereby the wise and talented ones perform their duties in assemblies and the active ones at sacrifices; which is the foremost motivating spirit embedded within all the creatures, may that mind of mine be always guided by the best of intentions. (1)

3. The mind, which is the knowledge supreme, the awakening as well as the resolution, and which is the immortal light embedded within all the creatures; without which no action whatsoever is performed, may that mind of mine be always guided by the best of intentions. (1)

4. Wherewith the immortal one, all that ever existed, all that at present exists and all that will ever exist in future, is comprehended; wherewith the sacrifice with seven priests is spread, may that mind of mine be always guided by the best of intentions. (1)

5. Wherein the Ṛks (praise verses), the Sāmans (lyrics), and the Yajuḥs (sacrificial formulae) are well placed like spokes in the nave of a wheel; wherein like a warf the thought of all the creatures is woven, may that mind of mine be always guided by the best of intentions. (1)

सुषारथिरश्वानिव यन्मनुष्यान्नेनीयतेऽभीशुभिर्वाजिनं इव।
हृत्प्रतिष्ठं यदजिरं जविष्ठं तन्मे मनः शिवसङ्कल्पमस्तु ॥ ६ ॥

पितुं नु स्तोषं महो धर्माणं तविषीम्। यस्य त्रितो व्योजसा वृत्रं विपर्वमर्दयत् ॥ ७ ॥

अन्विदनुमते त्वं मन्यासै शं च नस्कृधि। क्रत्वे दक्षाय नो हिनु प्र ण आयूंषि तारिषः ॥ ८ ॥

अनु नोऽद्यानुमतिर्यज्ञं देवेषु मन्यताम्। अग्निश्च हव्यवाहनो भवतं दाशुषे मयः ॥ ९ ॥

सिनीवालि पृथुष्टुके या देवानामसि स्वसा। जुषस्व हव्यमाहुतं प्रजां देवि दिदिड्ढि नः ॥१० ॥

पञ्च नद्यः सरस्वतीमपि यन्ति सस्रोतसः। सरस्वती तु पञ्चधा सो देशेऽभवत्सरित् ॥ ११ ॥

त्वमग्ने प्रथमो अङ्गिरा ऋषिर्देवो देवानामभवः शिवः सखा।
तव व्रते कवयो विद्मनापसोऽजायन्त मरुतो भ्राजदृष्टयः ॥१२ ॥

Suṣārathiraśvāniva yanmanuṣyānnenīyate' bhīśubhir-vājina iva.
Hṛtpratiṣṭhaṁ yadajiraṁ javiṣṭhaṁ tanme manaḥ śivasaṅkalpamastu (i). //6//

Pituṁ nu stoṣaṁ maho dharmāṇaṁ taviṣīm. Yasya trito vyojasā vṛtraṁ viparvamardayat (i). //7//

Anvidanumate tvaṁ manyāsai śaṁ ca naskṛdhi. Kratve dakṣāya no hinu pra ṇa āyūṁṣi tāriṣaḥ (i). //8//

Anu no' dyānumatiryajñaṁ deveṣu manyatām. Agniśca havyavāhano bhavataṁ dāśuṣe mayaḥ (i). //9//

Sinīvāli pṛthuṣṭuke yā devānāmasi svasā. Juṣasva havyamāhutaṁ prajāṁ devi didiḍḍhi naḥ (i). //10//

Pañca nadyaḥ sarasvatīmapi yanti sasrotasaḥ. Sarasvatī tu pañcadhā so deśe' bhavatsarit (i).//11//

Tvamagne prathamo aṅgirā ṛṣīrdevo devānāmabhavaḥ śivaḥ sakhā.
Tava vrate kavayo vidmanāpaso'jāyanta maruto bhrājadṛṣṭayaḥ (i). //12//

6. Which, like a skilful charioteer his speedy horses, leads and controls men as if holding them by the reins; which is well placed within the heart; which is free from decay, and is the speediest of all, may that mind of mine be always guided by the best of intentions. (1)

7. Now I shall glorify food that bestows great strength and by whose vigour creatures in all the three regions (water, earth and air) are able to overcome obstacles and acquire wealth. (1)

8. O divine favour (*anumati*), may you favour our sacrifice and may you grant us weal. May you impel us to skilful deeds and vouchsafe us long and trouble-free span of life. (1)

9. May the divine favour (*anumati*) approve our sacrifice today among the enlightened ones. May she and the fire, bearer of oblations, become bliss for the generous sacrificer. (1)

10. O night of extensive and deep darkness (the new moon night), dear as sister to Nature's bounties, may you enjoy the homage offered to you. May you bless us with prosperous children, O divine night. (1)

11. Five channels of sense-organs, originating from a common source, flow to meet the divine speech. And the divine speech on the land, becomes a channel flowing in five branches. (1)

12. O adorable God, you are the first and foremost essence of life; you are the revealer of the divine knowledge. You are the giver of bliss to the enlightened persons, and friend to your devotees, whose actions are guided by your eternal laws. In your supervision the righteous persons, activated through wisdom, become seers and virtuous. (1)

त्वं नो अग्ने तव देव पायुभिर्मघोनो रक्ष तन्वश्च वन्द्य ।
त्राता तोकस्य तनये गवामस्यनिमेषꣳ रक्षमाणस्तव व्रते ॥ १३ ॥

उत्तानायामव भरा चिकित्वान्त्सद्यः प्रवीता वृषणं जजान
अरुषस्तूपो रुशदस्य पाज इडायास्पुत्रो वयुनेऽजनिष्ट ॥ १४ ॥

इडायास्त्वा पदे वयं नाभा पृथिव्या अधि । जातवेदो निधीमह्यग्ने हव्याय वोढवे ॥ १५ ॥

प्र मन्महे शवसानाय शूषमाङ्गूषं गिर्वणसे अङ्गिरस्वत ।
सुवृक्तिभि स्तुवत ऋग्मियायार्चामार्कं नरे विश्रुताय ॥ १६ ॥

प्र वो महे महि नमो भरध्वमाङ्गूष्यꣳ शवसानाय साम ।
येना नः पूर्वे पितरः पदज्ञा अर्चन्तो आङ्गिरसो गा अविन्दन् ॥ १७ ॥

Tvaṁ no agne tava deva pāyubhirmaghono rakṣa tanvaśca vandya.
Trātā tokasya tanaye gavāmasyanimeṣaṁ rakṣamāṇastava vrate (i). //13//

Uttānāyāmava bharā cikitvāntsadyaḥ pravītā vṛṣaṇaṁ jajāna.
Aruṣastūpo ruśadasya pāja iḍāyāsputro vayune'janiṣṭa (i).//14//

Iḍāyāstvā pade vayaṁ nābhā pṛthivyā adhi. Jātavedo nidhīmahyagne havyāya voḍhave (i). //15//

Pra manmahe śavasānāya śūṣamāṅgūṣam girvaṇase aṅgirasvat.
Suvṛktibhi stuvata ṛgmiyāyārcāmārkaṁ nare viśrutāya (i). //16//

Pra vo mahe mahi namo bharadhvamāṅgūṣyaṁ śavasānāya sāma.
Yenā naḥ pūrve pitaraḥ padajña arcanto aṅgiraso gā avindan. (i) //17//

13. O adorable God, preserve your devotees with your bounties; you are the defender of cattle for the son of my son, who is ever assiduous in you worship. (1)

14. Let the intelligent priest place the lower side of the sticks with the face upwards, and the upper with the surface downward, so that quickly impregnated it generates the flame, the showerer of benefits. With his red pillar, radiant in splendour, the flame, produced by the process (of attrition) be generated as the son of the goddess of wisdom. (1)

15. We set this omnipresent fire divine upon the central point of the earth – which is the seat of the knowledge – for the purpose of receiving oblations. (1)

16. Just as our vital elements are devoted to us, so may we meditate on all powerful attributes of the resplendent Lord, with our noble actions free from evil and with loving words. May we repeat our prayers to the celebrated leader of all, adored by His worshippers. (1)

17. May you offer adorations to that resplendent God and chant praises to Him, who is exceedingly mighty. Through Him our forefathers, adept in the science of vital elements and conscious of their high positions, could recover the deluded intellects, whilst worshipping Him. (1)

इच्छन्ति त्वा सोम्यासः सखायः सुन्वन्ति सोमं दधति प्रयांसि ।
तितिक्षन्ते अभिशस्तिं जनानामिन्द्र त्वदा कश्चन हि प्रकेतः ॥ १८॥

न ते दूरे परमा चिद्रजांस्या तु प्र याहि हरिवो हरिभ्याम् ।
स्थिराय वृष्णे सवना कृतेमा युक्ता ग्रावाणः समिधाने अग्नौ ॥ १९ ॥

अषाढं युत्सु पृतनासु पप्रिं स्वर्षामप्सां वृजनस्य गोपाम् ।
भरेषुजां सुक्षितिं सुश्रवसं जयन्तं त्वामनु मदेम सोम ॥ २० ॥

सोमो धेनुं सोमो अर्वन्तमाशुं सोमो वीरं कर्मण्यं ददाति ।
सादन्यं विदथ्यं सभेयं पितृश्रवणं यो ददाशदस्मै ॥ २१ ॥

त्वमिमा ओषधीः सोम विश्वास्त्वमपो अजनयस्त्वं गाः ।
त्वमा ततन्थोर्वन्तरिक्षं त्वं ज्योतिषा वि तमो ववर्थ ॥ २२ ॥

Icchanti tvā somyāsaḥ sakhāyaḥ sunvanti somaṁ dadhati prayāṁsi.
Titikṣante abhiśastiṁ janānāmindra tvadā kaścana hi praketaḥ (i). //18//

Na te dūre paramā cidrajāṁsyā tu pra yāhi harivo haribhyām.
Sthirāya vṛṣṇe savanā kṛtemā yuktā grāvāṇaḥ samidhāne agnau (i). //19//

Aṣāḍhaṁ yutsu pṛtanāsu papriṁ svarṣāmapsāṁ vṛjanasya gopām.
Bhareṣujāṁ sukṣitiṁ suśravasaṁ jayantaṁ tvāmanu madema soma (i). //20//

Somo dhenuṁ somo arvantamāśuṁ somo vīraṁ karmaṇyaṁ dadāti.
Sādanyaṁ vidathyaṁ sabheyaṁ pitṛśravaṇaṁ yo dadāśadasmai (i).//21//

Tyamimā oṣadhīḥ soma viśvāstvamapo ajanayastvaṁ gāḥ.
Tvamātatanthorvantarikṣaṁ tvaṁ jyotiṣā vi tamo vavartha (i).//22//

18. O resplendent Lord, your loving friends wish to commune with you. They sing sweet melodies and offer you their homage. Supported by you, they endure patiently the calumny of men; for who is wiser than you? (1)

19. O Lord of sun-rays, the remotest regions are not remote for you; please do come speedily with your radiance. O steady showerer of benefits, these offerings are for your presentation. While inner fire is being kindled, we are pouring forth the expressions of devotion, as juice from herbs flows out when pressed between stones. (1)

20. O blissful Lord, invincible in battles, triumphant, granter of bliss, Lord of rain and sunshine, preserver through luminous regions, winner of wars, having a firm base, O glorious one, may we rejoice in your victories. (1)

21. To him, who worships you, O blissful Lord, you give a milch cow, a swift horse, and a son, who is worthy of noble deeds, eminent in society and an honour to his father. He is assiduous in worship and valorous in action. (1)

22. O blissful Lord, you have generated herbs, waters and milch kine; you dispelled darkness with light; you have sustained and expanded the vast mid-regions. (1)

देवेन नो मनसा देव सोम रायो भागꣳ सहसावन्नभि युध्य ।
मा त्वा तनदीशिषे वीर्यस्योभयेभ्यः प्रचिकित्सा गविष्टौ ॥२३॥
अष्टौ व्यख्यत् ककुभः पृथिव्यास्त्री धन्व योजना सप्त सिन्धून् ।
हिरण्याक्षः सविता देव आगाद्दधद्रत्ना दाशुषे वार्याणि ॥ २४ ॥
हिरण्यपाणिः सविता विचर्षणिरुभे द्यावापृथिवी अन्तरीयते ।
अपामीवां बाधते वेति सूर्यमभि कृष्णेन रजसा द्यामृणोति ॥२५ ॥
हिरण्यहस्तो असुरः सुनीथः सुमृडीकः स्ववाँ यात्वर्वाङ् ।
अपसेधन् रक्षसो यातुधानानस्थाद्देवः प्रतिदोषं गृणानः ॥ २६ ॥
ये ते पन्थाः सवितः पूर्व्यासोऽरेणवः सुकृता अन्तरिक्षे ।
तेभिर्नो अद्य पथिभिः सुगेभी रक्षा च नो अधि च ब्रूहि देव ॥ २७ ॥

Devena no manasā deva soma rāyo bhāgaṁ sahasāvannabhi yudhya.
Mā tvā tanadīśiṣe vīryasyobhayebhyaḥ pracikitsā gaviṣṭau (i). //23//

Aṣṭau vyakhyat kakubhaḥ pṛthivyāstrī dhanva yojanā sapta sindhūn.
Hiraṇyākṣaḥ savitā deva āgād dadhadratnā dāśuṣe vāryāṇi (i). //24//

Hiraṇyapāṇiḥ savitā vicarṣaṇirubhe dyāvāpṛthivī antarīyate.
Apāmīvām bādhate veti sūryamabhi kṛṣṇena rajasā dyāmṛṇoti (i). //25//

Hiraṇyahasto asuraḥ sunīthaḥ sumṛḍīkaḥ svavāṅ yātvarvāṅ.
Apasedhan rakṣaso yātudhānānasthāddevaḥ pratidoṣaṁ gṛṇānaḥ (i). //26//

Ye te panthāḥ savitaḥ pūrvyāso' reṇavaḥ sukṛtā antarikṣe.
Tebhirno adya pathibhiḥ sugebhī rakṣā ca no adhi ca brūhi deva (i). //27//

23. O blissful Lord, divine and illustrious, bestow upon us a fraction of your wisdom. May you be favourable to us in any dual or conflict, for your judgement is the guide in our life. (1)

24. He (the sun) has lighted up the eight points of the horizon (East, North, West and South and the four at corners), the three regions of the living beings and the seven galaxies. May the golden-eyed sun come hither. May he bestow worthy riches on the Nature's lover. (1)

25. The golden-handed, all-beholding luminary travels between the two regions of heaven and earth, dispels diseases, and this, verily, is known as the sun, and it finally overspreads the sky, extending from the dark interspace to the celestial region. (1)

26. May the golden-handed, life-bestowing, well guiding, exhilarating and affluent sun be present with us at the place of worship. The solar radiations drive away worms and germs, particularly in the evening, if duly utilized. (1)

27. O sun, your paths are set from olden days; they are free from dust, and well determined in space. May you travel along these paths, unobstructed and preserve us day to day. O effulgent, may you bless us. (1)

उभा पिबतमश्विनोभा नः शर्म यच्छतम्। अविद्रियाभिरूतिभिः' ॥ २८ ॥

अप्नस्वतीमश्विना वाचमस्मे कृतं नो दस्रा वृषणा मनीषाम्।
अद्यूत्येऽवसे नि ह्वये वां वृधे च नो भवतं वाजसातौ' ॥ २९ ॥

द्युभिरक्तुभिः परि पातमस्मानरिष्टेभिरश्विना सौभगेभिः।
तन्नो मित्रो वरुणो मामहन्तामदितिः सिन्धुः पृथिवी उत द्यौः' ॥ ३० ॥

आ कृष्णेन रजसा वर्तमानो निवेशयन्नमृतं मर्त्यं च।
हिरण्ययेन सविता रथेना देवो याति भुवनानि पश्यन् ॥ ३१ ॥

आ रात्रि पार्थिवं रजः पितुरप्रायि धामभिः।
दिवः सदांसि बृहती वि तिष्ठस आ त्वेषं वर्तते तमः' ॥ ३२ ॥

उषस्तच्चित्रमा भरास्मभ्यं वाजिनीवति। येन तोकं च तनयं च धामहे' ॥ ३३ ॥

Ubhā pibatamaśvinobhā naḥ śarma yacchatam. Avidriyābhirūtibhiḥ (i). //28//

Apnasvatīmaśvinā vācamasme kṛtaṁ no dasrā vṛṣaṇā manīṣām.
Adyūtye'vase ni hvaye vāṁ vṛdhe ca no bhavataṁ vājasātau (i). //29//

Dyubhiraktubhiḥ pari pātamasmānariṣṭebhiraśvinā saubhagebhiḥ.
Tanno mitro varuṇo māmahantāmaditiḥ sindhuḥ pṛthivī uta dyauḥ (i). //30//

Ā kṛṣṇena rajasā vartamāno niveśayannamṛtaṁ martyaṁ ca.
Hiraṇyayena savitā rathenā devo yāti bhuvanāni paśyan. (i). //31//

Ā ratri pārthivaṁ rajaḥ pituraprāyi dhāmabhiḥ.
Divaḥ sadāṁsi bṛhatī vi tiṣṭhasa ā tveṣaṁ vartate tamaḥ (i). //32//

Uṣastaccitramā bharāsmabhyaṁ vājinīvati.. Yena tokaṁ ca tanayaṁ ca dhāmahe (i). //33//

28. O twins, may you both participate in the spiritual joy and may you both bestow everlasting peace upon us through your irreproachable protection. (1)

29. O twin divines, showerers of benefits, subduers of our evil desires and invigorators of our understanding, may you sanctify our words with works. We invoke you both for our protection in the last watch of our life's night. May you be with us for increase in the provision of food. (1)

30. O twin divines, may you cherish us both by day and by night with undiminished blessings; may the friend, venerable and indivisible Lord, with His bounties, including the oceans, the earth, and the celestial regions, grant us our wishes. (1)

31. The refulgent sun, springing through the obscure regions, arousing mortal and immortal, beholding the several worlds, comes as if mounted on a golden chariot. (1)

32. O night, you have filled the terrestrial realm, alongwith the mid-space. Overspreading you have firmly occupied the realms of heaven also. It is stark darkness all around now. (1)

33. O glamorous dawn, enriched with ample wealth, may you bestow upon us such gifts as may sustain our sons and their sons (1)

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।
प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ ३४ ॥

प्रातर्जितं भगमुग्रं हुवेम वयं पुत्रमदितेर्यो विधर्ता ।
आध्रश्चिद्यं मन्यमानस्तुरश्चिद्राजा चिद्यं भगं भक्षीत्याह ॥ ३५ ॥

भग प्रणेतर्भग सत्यराधो भगेमां धियमुदवा ददन्नः ।
भग प्र णो जनय गोभिरश्वैर्भग प्र नृभिर्नृवन्तः स्याम ॥ ३६ ॥

उतेदानीं भगवन्तः स्यामोत प्रपित्व उत मध्ये अह्नाम ।
उतोदिता मघवन्त्सूर्यस्य वयं देवानां सुमतौ स्याम ॥ ३७ ॥

भग एव भगवाँ२ अस्तु देवास्तेन वयं भगवन्तः स्याम ।
तं त्वा भग सर्व इज्जोहवीति स नो भग पुर एता भवेह ॥ ३८ ॥

Prātaragnim prātarindram̐ havāmahe prātarmitrāvaruṇā prātaraśvinā.
Prātarbhagam pūṣaṇam brahmaṇaspatim prātaḥ somamuta rudram̐ huvema (i). //34//

Prātarjitam bhagamugram̐ huvema vayam putramaditeryo vidhartā.
Ādhraścidyam manyamānasturaścidrājā cidyam bhagam bhakṣītyāha (i) //35//

Bhaga praṇetarbhaga satyarādho bhagemām dhiyamudavā dadannaḥ.
Bhaga pra no janaya gobhiraśvairbhaga pra nṛbhirnṛvantaḥ syāma (i). //36//

Utedānīm bhagavantaḥ syāmota prapitva uta madhye ahnām.
Utoditā maghavantsūryasya vayam devānām̐ sumatau syāma (i). //37//

Bhaga eva bhagavām̐ astu devāstena vayam bhagavantaḥ syāma.
Tam tvā bhaga sarva ijjohavīti sa no bhaga pura etā bhaveha (i). //38//

34. We invoke at dawn the fire divine; at dawn the Lord supreme; at dawn the Lord of light and plasma; at dawn the pair of twin divines; at dawn the Lord of riches and nourishment, and the universal priest; at dawn the Lord of bliss and vitality. (1)

35. We invoke at dawn the powerful gracious bounty, the son of mother infinity; he is the sustainer of the universe, to whom the common man, even the opulent prays and says, give me (wealth) for my enjoyment. (1)

36. O Lord gracious, the foremost guide to our sacred work, and faithful promiser of wealth, may you, granting our wishes, make our ceremony effective, and enrich us with wisdom and vitality. May we, O gracious Lord, be rich in leaders and followers. (1)

37. May we, at this hour, be fortunate; also in the fore-noon or at midday, or at sunrise, may we, O bounte-ous Lord, be happy in the loving kindness of all di-vine powers. (1)

38. O gracious Lord, possessor of graces you are; through you, may we obtain the graces. Every one, verily, repeatedly invokes you. O gracious Lord, may you be our champion at this solemnity. (1)

समध्वरायोषसो नमन्त दधिक्रावेव शुचये पदाय ।
अर्वाचीनं वसुविदं भगं नो रथमिवाश्वा वाजिन आ वहन्तु ॥ ३९ ॥
अश्वावतीर्गोमतीर्न उषासो वीरवतीः सदमुच्छन्तु भद्राः ।
घृतं दुहाना विश्वतः प्रपीता यूयं पात स्वस्तिभिः सदा नः ॥ ४० ॥
पूषन् तव व्रते वयं न रिष्येम कदा चन । स्तोतारस्त इह स्मसि ॥ ४१ ॥
पथस्पथः परिपतिं वचस्या कामेन कृतो अभ्यानडर्कम् ।
स नो रासच्छुरुधश्चन्द्राग्रा धियं-धियं सीषधाति प्र पूषा ॥ ४२ ॥
त्रीणि पदा वि चक्रमे विष्णुर्गोपा अदाभ्यः । अतो धर्माणि धारयन् ॥ ४३ ॥
तद्विप्रासो विपन्यवो जागृवांसः समिन्धते । विष्णोर्यत्परमं पदम् ॥ ४४ ॥

Samadhvarāyoṣaso namanta dadhikrāveva śucaye padāya.
Arvācīnaṁ vasuvidaṁ bhagaṁ no rathamivāśvā vājina ā vahantu (i). //39//

Aśvāvatīrgomatīrna uṣāso vīravatīḥ sadamucchantu bhadrāḥ.
Ghṛtaṁ duhānā viśvataḥ prapītā yūyaṁ pāta svastibhiḥ sadā naḥ (i). //40//

Pūṣan tava vrate vayaṁ na riṣyema kadā cana. Stotārasta iha smasi (i). //41//

Pathaspathaḥ paripatiṁ vacasyā kāmena kṛto abhyānaḍarkam.
Sa no rāsacchurudhaścandrāgrā dhiyaṁ dhiyaṁ sīṣadhāti pra pūṣā (i). //42//

Trīṇi pada vi cakrame viṣṇurgopā adābhyaḥ. Ato dharmāṇi dhārayan (i). //43//

Tadviprāso vipanyavo jāgṛvāṁsaḥ samindhate. Viṣṇoryatparamaṁ padam (i). //44//

39. May the dawns come to bless our worship with the speed of a cyclone moving to its target. May the dawns bring hitherwards grace, the bestower of prosperity, just as horses draw a chariot. (1)

40. May the auspicious dawns come to us, with wealth of vitality, wisdom and valiant posterity. May they come streaming with all abundance and affection. May you along with the divine forces ever cherish us with blessings. (1)

41. O Lord, the nourisher, may we never suffer detriment when engaged in your worship; we are here to sing your praises. (1)

42. May the worshipper, inspired by expectation of obtaining rewards, approach with praise the adorable provider of food, the guardian of one and every path. May He grant us weapons provided with penetrating golden arrow heads. May the provider of nutritions make our intellects effective. (1)

43. The omnipresnet God, preserver of the indomitable, created three regions – the earth, the mid region and the celestial. He sustains and preserves the sanctity of all vital functions that keep life ticking. (1)

44. By transcendental meditation and pious acts the vigilant seeker of truth realizes the all-pervading God within the innermost cavity, the supreme abode of the Lord. (1)

घृतवती भुवनानामभिश्रियोर्वी पृथ्वी मधुदुघे सुपेशसा ।
द्यावापृथिवी वरुणस्य धर्मणा विष्कभिते अजरे भूरिरेतसा ॥ ४५ ॥

ये नः सपत्ना अप ते भवन्त्विन्द्राग्निभ्यामव बाधामहे तान् ।
वसवो रुद्रा आदित्या उपरिस्पृशं मोग्रं चेत्तारमधिराजमक्रन् ॥ ४६ ॥

आ नासत्या त्रिभिरेकादशैरिह देवेभिर्यातं मधुपेयमश्विना ।
प्रायुस्तारिष्टं नी रपांꣳसि मृक्षतꣳ सेधतं द्वेषो भवतꣳ सचाभुवा ॥ ४७ ॥

एष व स्तोमो मरुत इयं गीर्मान्दार्यस्य मान्यस्य कारोः ।
एषा यासीष्ट तन्वे वयां विद्यामेषं वृजनं जीरदानुम् ॥ ४८ ॥

सहस्तोमाः सहच्छन्दस आवृतः सहप्रमा ऋषयः सप्त दैव्याः ।
पूर्वेषां पन्थामनुदृश्य धीरा अन्वालेभिरे रथ्यो न रश्मीन् ॥ ४९ ॥

Ghṛtavatī bhuvanānām abhisriyorvī pṛthvī madhudughe supeśasā.
Dyāvāpṛthivī varuṇasya dharmaṇā viṣkabhite ajare bhūriretasā (i). //45//

Ye naḥ sapatnā apa te bhavantvindrāgnibhyāmava bādhāmahe tān.
Vasavo rudrā ādityā uparispṛśaṁ mograṁ cettāramadhirājamakran (i). //46//

Ā nāsatyā tribhirekādaśairiha devebhiryātaṁ madhupeyamaśvinā.
Prāyustāriṣṭaṁ nī rapāṁsi mṛkṣataṁ sedhataṁ dveṣo bhavataṁ sacābhuvā (i). //47//

Eṣa va stomo maruta iyaṁ gīrmāndāryasya mānyasya kāroḥ.
Eṣā yāsīṣṭa tanve vayāṁ vidyāmeṣaṁ vṛjanaṁ jīradānum (i). //48//

Sahastomāḥ sahacchandasa āvṛtaḥ sahapramā ṛṣayaḥ sapta daivyāḥ.
Pūrveṣāṁ panthāmanudṛśya dhīrā anvālebhire rathyo na raśmīn (i).//49//

45. O radiant heaven and earth, the asylum of created beings, you are spacious, manifold, water-yielding and lovely. By the decree of the venerable Lord, both of you stand parted, each from each. You are undecaying and rich in creative elements. (1)

46. Let those, who are our rivals, get away from us. We drive them away with the grace of the Lord resplendent and adorable. The young, adult and old sages have made me the topmost, mighty and discerning overlord. (1)

47. May your three times eleven, i.e. never-failing divine sources of reality, lead us to the path of consummate bliss. May God bless our offerings, prolong our life, efface our faults, restrain our evils and be ever with us. (1)

48. O vital senses, this praise is for you; this sacred hymn sung by the venerable poet is for you. May you confer delight on the singer; may this praise reach you, for the good of your persons; may we thence obtain food, strength and long life. (1)

49. Well-versed in praise-songs and sacred verses, skilful in actions and well-equipped with knowledge, the seven divine seers, patient and firm, take up the reins (of the sacrifice), like expert charioteers, keeping in view the path shown by previous sages. (1)

आयुष्यं वर्चस्यꣳ रायस्पोषमौद्भिदम् । इदꣳ हिरण्यं वर्चस्वज्जैत्रायाविशतादु माम् ॥ ५० ॥

न तद्रक्षाꣳसि न पिशाचास्तरन्ति देवानामोजः प्रथमजꣳ ह्येतत् ।
यो बिभर्ति दाक्षायणꣳ हिरण्यꣳ स देवेषु कृणुते दीर्घमायुः स मनुष्येषु कृणुते दीर्घमायुः ॥५१॥

यदाबध्नन् दाक्षायणा हिरण्यꣳ शतानीकाय सुमनस्यमानाः ।
तन्म आ बध्नामि शतशारदायायुष्माञ्जरदष्टिर्यथासम् ॥ ५२ ॥

उत नोऽहिर्बुध्न्यः शृणोत्वज एकपात्पृथिवी समुद्रः ।
विश्वे देवा ऋतावृधो हुवाना स्तुता मन्त्राः कविशस्ता अवन्तु ॥ ५३ ॥

इमा गिर आदित्येभ्यो घृतस्नूः सनाद्राजभ्यो जुह्वा जुहोमि ।
शृणोतु मित्रो अर्यमा भगो नस्तुविजातो वरुणो दक्षो अꣳशः ॥ ५४ ॥

सप्त ऋषयः प्रतिहिताः शरीरे सप्त रक्षन्ति सदमप्रमादम् ।
सप्तापः स्वपतो लोकमीयुस्तत्र जागृतो अस्वप्नजौ सत्रसदौ च देवौ ॥ ५५ ॥

Āyuṣyaṁ varcasyam̐ rāyaspoṣamaudbhidam. Idam̐ hiraṇyaṁ varcasvajjaitrāyāviśatādu mām (i). //50//

Na tadrakṣām̐si na piśācāstaranti devānāmojaḥ prathamaj..m̐ hyetat.
Yo bibharti dākṣāyaṇam̐ hiraṇyam̐ sa deveṣu kṛṇute dīrghamāyuḥ sa manuṣyeṣu kṛṇute dīrghamāyuḥ (i). //51//

Yadābadhnan dākṣāyaṇā hiraṇyam̐ śatānikāya sumanasyamānāḥ.
Tanma ā badhnāmi śataśāradāyāyuṣmāñjaradaṣṭiryathāsam (i).//52//

Uta no' hirbudhnyaḥ śṛṇotvaja ekapāt pṛthivī samudraḥ.
Viśve devā ṛtāvṛdho huvānā stutā mantrāḥ kaviśastā avantu (i). //53//

Ima gira ādityebhyo ghṛtasnūḥ sanādrājabhyo juhvā juhomi.
Śṛṇotu mitro aryamā bhago nastuvijāto varuṇo dakṣo am̐śaḥ (i). //54//

Sapta ṛṣayaḥ pratihitāḥ śarīre sapta rakṣanti sadamapramādam.
Saptāpaḥ svapato lokamīyustatra jāgṛto asvapnajau satrasadau ca devau (i). //55//

50. May the shining gold, bestower of long life, bestower of lustre, bestower of plenty of nourishment, uprooter of all miseries, may come to me from all sides to make me victorious. (1)

51. The gold is, verily, the first offspring and the foremost gift of the bounties of Nature. No demons or evil spirited person can ignore it. One, who wears gold as an ornament, lives long among the enlightened ones; he lives long among men too. (1)

52. The gold ornament, which the expert ornament makers tie with affection to the lord of a hundred armies, I tie the same to myself, so that I may have a long span of life of a hundred autumns and reach the ripe old age. (1)

53. May the cloud of the mid-space listen to our invocation; may the wind, the earth, the ocean also listen. May all the bounties of Nature, promoters of sacrifices, having been invoked, praised with hymns and lauded by seers, protect us. (1)

54. I offer my invocations with words of sacred hymns and intense love to the sons of Mother Infinity, the cosmic stars of self effulgence. May the sun, the dwarf stars, cold stars, giant stars and other twinkling ones, listen to us. (1)

55. Seven seers have been posted in the body. Seven guard it all the time with constant alertness. Seven pervading ones reach the world of sleeping and there keep awake the two life bestowers, that never sleep and that stand by to protect good people. (1)

उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे । उप प्र यन्तु मरुतः सुदानव इन्द्र प्राशूर्भवा सचा ॥ ५६ ॥
प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युक्थ्यम् ।
यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे ॥ ५७ ॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥
य इमा विश्वा विश्वकर्मा यो नः पिता ऽन्नपतेऽन्नस्य नो देहि + ॥ ५८ ॥

Uttiṣṭha brahmaṇaspate devayantastvemahe. Upa pra yantu marutaḥ sudānava indra prāśūrbhavā sacā (i). //56//

Pra nūnaṁ brahmaṇaspatirmantraṁ vadatyukthyam.
Yasminnindro varuṇo mitro aryamā devā okāṁsi cakrire (i). //57//

Brahmaṇaspate tvamasya yantā sūktasya bodhi tanayaṁ ca jinva.
Viśvaṁ tadbhadraṁ yadavanti devā bṛhadvadema vidathe suvīrāḥ.
Ya imā viśvā viśvakarmā yo naḥ pitā' nnapate' nnasya no dehi (i). //58//

56. Rise up O high preceptor; we, your devotees, solicit your nearness to us. May the charitable vital forces come to our help. May our resplendent God be eager to accept our devotional offerings. (1)

57. Verily, the high preceptor proclaims the sacred prayer in which the resplendent Lord and Nature's bounties such as clouds, the lightning, the dawn, and the sun, all of them have a respectable reference. (1)

58. The Lord suprascient, who is the controller of this world, understands and appreciates this hymn of ours and grants us posterity. All that which the divines regard with love is blessed. May we and our family loudly praise you in these sacrificial assemblies. Ya imā viśvā (Yv. XVII. 17), Viśvakarmā (XVII. 26) Yo naḥ pitā (XVII. 27) and Annapate' nnasya no dehi (XI. 83) are to be repeated here. (1)

अथ पञ्चत्रिंशोऽध्यायः ।

अपेतो यन्तु पणयोऽसुम्ना देवपीयवः । अस्य लोकः सुतावतः ।
द्युभिरहोभिरक्तुभिर्व्यक्तं यमो ददात्ववसानमस्मै ॥ १ ॥

सविता ते शरीरेभ्यः पृथिव्याँल्लोकमिच्छतु । तस्मै युज्यन्तामुस्रियाः ॥ २ ॥

वायुः पुनातु सविता पुनात्वग्नेर्भ्राजसा सूर्यस्य वर्चसा । वि मुच्यन्तामुस्रियाः ॥ ३ ॥

अश्वत्थे वो निषदनं पर्णे वो वसतिष्कृता । गोभाज इत्किलासथ यत्सनवथ पूरुषम् ॥ ४ ॥

सविता ते शरीराणि मातुरुपस्थ आ वपतु । तस्मै पृथिवि शं भव ॥ ५ ॥

प्रजापतौ त्वा देवतायामुपोदके लोके नि दधाम्यसौ । अप नः शोशुचदघम् ॥ ६ ॥

ATHA PAÑCATRIṀŚO'DHYĀYAḤ

Apeto yantu paṇayo' sumnā devapīyavaḥ. Asya lokaḥ sutāvataḥ (i).
Dyubhirahobhiraktubhirvyaktaṁ yamo dadātvavasāna-masmai (ii). //1//

Savitā te śarīrebhyaḥ pṛthivyāṁllokamicchatu. Tasmai yujyantāmusriyāḥ (i). //2//

Vāyuḥ punātu (i) savitā punātva-(ii) gnerbhrājasā (iii) sūryasya varcasā (iv) vimucyantāmusriyāḥ (v). //3//

Aśvatthe vo niṣadanaṁ parṇe vo vasatiṣkṛtā. Gobhāja itkilāsatha yatsanavatha pūruṣam (i). //4//

Savitā te śarīrāṇi māturupastha ā vapatu. Tasmai pṛthivi śam bhava (i). //5//

Prajāpatau tvā devatāyāmupodake loke ni dadhāmyasau. Apa naḥ śośucadagham (i) /6//

CHAPTER THIRTY-FIVE

1. May the evil bargainers, mischievous and jealous of the enlightened ones, go away hence. This place belongs to him, who has enjoyed devotional bliss. (1) May the ordainer Lord grant rest to this person in all the seasons day and night. (2)

2. May the impeller Lord grant a place (i.e. body) for your physical existence on earth. Let the sense-organs be harnessed for it. (1)

3. May the wind purify it. (1) May the Impeller Lord purify it; (2) with the glow of fire; (3) with the radiance of the sun. (4) Let the sense-organs be unharnessed. (5)

4. Your abode is on the holy fig tree; and on *parṇa* (Butea frondosa) is your residence. You have been sent to the earth, so that you may serve (sick) men. (1)

5. May the impeller Lord commit your bodies to the bosom of the mother Earth. O mother Earth, may you be pleasing to this person. (1)

6. I, so and so, place you at this spot, adjacent to water, under the care of the divine Lord of progeny. May He burn our sins away. (1)

परं मृत्यो अनु परेहि पन्थां यस्ते अन्य इतरो देवयानात् ।
चक्षुष्मते शृण्वते ते ब्रवीमि मा नः प्रजाꣳ रीरिषो मोत वीरान् ॥ ७ ॥

शं वातः शꣳ हि ते घृणिः शं ते भवन्त्विष्टकाः ।
शं ते भवन्त्वग्नयः पार्थिवासो मा त्वाऽभि शूशुचन् ॥ ८ ॥

कल्पन्तां ते दिशस्तुभ्यमापः शिवतमास्तुभ्यं भवन्तु सिन्धवः ।
अन्तरिक्षꣳ शिवं तुभ्यं कल्पन्तां ते दिशः सर्वाः ॥ ९ ॥

अश्मन्वती रीयते सꣳ रभध्वमुत्तिष्ठत प्र तरता सखायः ।
अत्रा जहीमोऽशिवा ये असञ्छिवानवयमुत्तरेमाभि वाजान् ॥ १० ॥

अपाघमप किल्बिषमप कृत्यामपो रपः । अपामार्ग त्वमस्मदप दुःष्वप्न्यꣳ सुव ॥ ११ ॥

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु
योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥१२ ॥

Paraṁ mṛtyo anu parehi panthām̐ yaste anya itaro devayānāt.
Cakṣuṣmate śṛṇvate te bravīmi mā naḥ prajām̐ rīriṣo mota vīrān (i). //7//

Śaṁ vātaḥ śam̐ hi te ghṛṇiḥ śaṁ te bhavantviṣṭakāḥ.
Śaṁ te bhavantvagnayaḥ pārthivāso mā tvā' bhi śūśucan (i). //8//

Kalpantāṁ te diśastubhyamāpaḥ śivatamāstubhyaṁ bhavantu sindhavaḥ.
Antarikṣam̐ śivaṁ tubhyaṁ kalpantāṁ te diśaḥ sarvāḥ (i). //9//

Aśmanvatī rīyate sam̐ rabhadhvamuttiṣṭhata pra taratā sakhāyaḥ.
Atrā jahīmo' śivā ye asañchivānvayamuttaremābhi vājān (i). //10//

Apāghamapa kilbiṣamapa kṛtyāmapo rapaḥ. Apāmāraga tvamasmadapa duḥṣvapnyam̐ suva (i). //11//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smandveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //12//

7. O death, go away. Take that road of yours which is different from the path along which the enlightened ones travel. To you, with eyes to see and ears to hear, I say : "Do not destroy our progeny, nor our brave sons." (1)

8. May the wind be propitious; may the glare of the sun be pleasing to you; may all the desirable things be helpful to you; may the terrestrial fires be auspicious to you and may they not scorch you. (1)

9. May the regions be favourable to you and so be the waters. May the rivers be most auspicious to you. May the mid-space be propitious to you and may all the regions and mid-regions be helpful to you. (1)

10. The rocky river is flowing fast. Gird up yourselves, O friends; get up and swim across it. Here we quit whatever is evil and may we swim across to the auspicious treasures. (1)

11. O cleanser of evils, keep the sin away from us; keep the evil away; keep the evil designs away; keep the guilt away from us. May you keep the bad dreams away from us. (1)

12. May the waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)

अनड्वाहमन्वारभामहे सौरभेयं स्वस्तये। स न इन्द्र इव देवेभ्यो वह्निः सन्तारणो भव ॥१३॥
उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम्। देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ १४ ॥
इमं जीवेभ्यः परिधिं दधामि मैषां नु गादपरो अर्थमेतम्।
शतं जीवन्तु शरदः पुरूचीरन्तर्मृत्युं दधतां पर्वतेन ॥ १५ ॥
अग्न आयूंषि पवस आ सुवोर्जमिषं च नः। आरे बाधस्व दुच्छुनाम् ॥ १६ ॥
आयुष्मानग्ने हविषा वृधानो घृतप्रतीको घृतयोनिरेधि।
घृतं पीत्वा मधु चारु गव्यं पितेव पुत्रमभि रक्षतादिमान्त्स्वाहा ॥ १७ ॥
परीमे गामनेषत पर्यग्निमहृषत। देवेष्वक्रत श्रवः क इमाँ२ आ दधर्षति ॥ १८ ॥
क्रव्यादमग्निं प्र हिणोमि दूरं यमराज्यं गच्छतु रिप्रवाहः।
इहैवायमितरो जातवेदा देवेभ्यो हव्यं वहतु प्रजानन् ॥ १९ ॥

Anaḍvāhamanvārabhāmahe saurabheyaṁ svastaye. Sa na indra iva devebhyo vahniḥ santāraṇo bhava (i). //13//

Udvayaṁ tamasaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //14//

Imaṁ jīvebhyaḥ paridhiṁ dadhāmi maiṣāṁ nu gādaparo arthametaṁ. Śataṁ jīvantu śaradaḥ purūcīrantarmṛtyuṁ dadhatāṁ parvatena (i). //15//

Agna āyūṁṣi pavasa ā suvorjamiṣaṁ ca naḥ. Āre bādhasva ducchunām (i). //16//

Āyuṣmānagne haviṣā vṛdhāno ghṛtapratīko ghṛtayoniredhi. Ghṛtaṁ pītvā madhu cāru gavyaṁ piteva putramabhi rakṣatādimāntsvāhā (i). //17//

Parīme gāmaneṣata paryagnimahṛṣata. Deveṣvakrata śravaḥ ka imāň ā dadharṣati (i). //18//

Kravyādamagniṁ pra hiṇomi dūraṁ yamarājyaṁ gacchatu ripravāhaḥ.
Ihaivāyamitaro jātavedā devebhyo havyaṁ vahatu prajānan (i). //19//

13. We invoke the cart-puller, full of fragrance, for our well-being. May he be a carrier as well as deliverer to us as the resplendent Lord is to the enlightened ones. (1)

14. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)

15. I hereby set this a limit for the living (men). Let none of them follow a different course other than this. May they live a hundred autumns for multi-benevolent activities. May this keep death on the other side of the mountain. (1)

16. O adorable Lord, you purify our lives. May you kindly grant us vigour and food. Drive wicked dogs away from us. (1)

17. O fire, bestower of longevity, flourishing with offerings, born out of purified butter, may your mouth remain always full of purified butter. Having consumed sweet and delicious cow-butter, may you protect these people, just as a father protects his son. Svāhā. (1)

18. They have been taking cows around (for grazing); they have been keeping the fire blazing all around; they have been entertaining the enlightened ones; who can think of overwhelming them? (1)

19. I drive the corpse-consuming fire far away; let that carrier of sin go to the death's territory. Let this other fire remain here, so that he may carry our oblations to the bounties of Nature knowing them well. (1)

वहं वपां जातवेदः पितृभ्यो यत्रैनान्वेत्थ निहितान् पराके ।
मेदसः कुल्या उप तान्त्स्रवन्तु सत्या एषामाशिषः सं नमन्ताꣳ स्वाहा ॥२०॥
स्योना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः ।
अप नः शोशुचदघम् ॥ २१ ॥
अस्मात्त्वमधि जातोऽसि त्वदयं जायतां पुनः । असौ स्वर्गाय लोकाय स्वाहा ॥ २२ ॥

Vaha vapāṁ jātavedaḥ pitṛbhyo yatrainān vettha nihitān parāke.
Medasaḥ kulyā upa tāntsravantu satyā eṣāmāśiṣaḥ saṁ namantām̐ svāhā (i). //20//

Syonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i).
Apa naḥ śośucadagham (ii). //21//

Asmāttvamadhi jāto'si tvadayaṁ jāyatāṁ punaḥ. Asau svargāya lokāya svāhā (i). //22//

20. O omniscient Lord, carry this leather-cask for our elders, to the place where you know them residing far away. May the streams of fat (melted butter) flow near them and their blessings come out true. Svāhā. (1)

21. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1) May you burn the sin away from us. (2)

22. You are born from him; may he be born from you again; may so and so (go) to the world of bliss. Svāhā. (1)

अथ षट्त्रिंशोऽध्यायः ।

ऋचं वाचं प्र पद्ये मनो यजुः प्र पद्ये साम प्राणं प्र पद्ये चक्षुः श्रोत्रं प्र पद्ये ।
वागोजः सहौजो मयि प्राणापानौ ॥ १ ॥

यन्मे छिद्रं चक्षुषो हृदयस्य मनसो वातितृण्णं बृहस्पतिर्मे तद्दधातु ।
शं नो भवतु भुवनस्य यस्पतिः ॥ २ ॥

भूर्भुवः स्वः तत्सवितुर्वरेण्यं भर्गो देवस्य धीमहि । धियो यो नः प्रचोदयात् ॥ ३ ॥

कया नश्चित्र आ भुवदूती सदावृधः सखा । कया शचिष्ठया वृता ॥ ४ ॥

कस्त्वा सत्यो मदानां मंहिष्ठो मत्सदन्धसः । दृढा चिदारुजे वसु ॥ ५ ॥

अभी षु णः सखीनामविता जरितॄणाम् । शतं भवास्यूतिभिः ॥ ६ ॥

कया त्वं न ऊत्याभि प्र मन्दसे वृषन् । कया स्तोतृभ्य आ भर ॥ ७ ॥

ATHA ṢAṬTRIṀŚO' DHYĀYAḤ

Ṛcaṁ vācaṁ pra padye mano yajuḥ pra padye sāma prāṇaṁ pra padye cakṣuḥ śrotraṁ pra padye. Vāgojaḥ sahaujo mayi prāṇāpānau (i). //1//

Yanme chidraṁ cakṣuṣo hṛdayasya manaso vātitṛṇṇaṁ bṛhaspatirme taddadhātu. Śaṁ no bhavatu bhuvansya yaspatiḥ (i). //2//

Bhūrbhuvaḥ svaḥ tat saviturvareṇyaṁ bhargo devasya dhīmahi. Dhiyo yo naḥ pracodayāt (i). //3//

Kayā naścitra ā bhuvadūti sadāvṛdhaḥ sakhā. Kayā śaciṣṭhayā vṛtā (i). //4//

Kastvā satyo madānāṁ maṁhiṣṭho matsadandhasaḥ. Dṛḍhā cidāruje vasu (i). //5//

Abhī ṣu ṇaḥ sakhīnām avitā jaritṝṇām. Śataṁ bhavāsyūtibhiḥ (i). //6//

Kayā tvaṁ na ūtyābhi pra mandase vṛṣan. Kayā stotṛbhya ā bhara (i). //7//

CHAPTER THIRY-SIX

1. I acquire Ṛks (verses of praise), the speech; I acquire Yajuḥ (sacrificial texts), the mind; I acquire Sāmans (lyrics), the vital breath; I acquire the eyes and ears as well. May I get the force of speech and the strength of overcoming. May my out-breath and in-breath be in perfect order. (1)

2. Whatever distressing lacuna I have in my vision, in my heart or in my thought, may the Lord Supreme remove that. May gracious to us be He, who is the Lord of the whole universe. (1)

3. May we imbibe in ourselves the choicest effulgence of the divine Creator, so that He evokes our intellects. (1)

4. By what means may He, who is ever-augmenting, wonderful and friendly, come to us, and by what most effective contribution? (1)

5. What genuine and most earnest devotional offerings like nourishing food, would inspirit you to win over evil thoughts and procure formidable treasures? (1)

6. May you, O our protector, your friends and admirers, come to us with a hundred protections. (1)

7. O resplendent Lord, being pleased, with what protective measures do you delight us? What are the riches that you grant to your worshippers? (1)

इन्द्रो विश्वस्य राजति । शं नो अस्तु द्विपदे शं चतुष्पदे ॥ ८ ॥
शं नो मित्रः शं वरुणः शं नो भवत्वर्यमा । शं न इन्द्रो बृहस्पतिः शं नो विष्णुरुरुक्रमः ॥ ९ ॥
शं नो वातः पवताँ शं नस्तपतु सूर्यः । शं नः कनिक्रदद्देवः पर्जन्यो अभि वर्षतु ॥ १० ॥
अहानि शं भवन्तु नः शँ रात्रीः प्रति धीयताम् ।
शं न इन्द्राग्नी भवतामवोभिः शं न इन्द्रावरुणा रातहव्या ।
शं न इन्द्रापूषणा वाजसातौ शमिन्द्रासोमा सुविताय शं योः ॥ ११ ॥
शं नो देवीरभिष्टय आपो भवन्तु पीतये । शं योरभि स्रवन्तु नः ॥ १२ ॥
स्योना पृथिवि नो भवानृक्षरा निवेशनी । यच्छा नः शर्म सप्रथाः ॥ १३ ॥
आपो हि ष्ठा मयोभुवस्ता न ऊर्जे दधातन । महे रणाय चक्षसे ॥ १४ ॥

Indro viśvasya rājati. Śaṁ no astu dvipade śaṁ catuṣpade (i). //8//

Śaṁ no mitraḥ śaṁ varuṇaḥ śaṁ no bhavatvaryamā. Śaṁ na indro bṛhaspatiḥ śaṁ no viṣṇururukramaḥ (i). //9//

Śaṁ no vātaḥ pavatām̐ śaṁ nastapatu sūryaḥ. Śaṁ naḥ kanikradaddevaḥ parjanyo abhi varṣatu (i). //10//

Ahāni śaṁ bhavantu naḥ śam̐ rātrīḥ prati dhīyatām.
Śaṁ na indrāgnī bhavatāmavobbiḥ śaṁ na indrāvaruṇā rātahavyā.
Śaṁ na indrāpūṣaṇā vājasātau śamindrāsomā suvitāya śaṁ yoḥ (i). //11//

Śaṁ no devirabhiṣṭaya āpo bhavantu pītaye. Śaṁ yorabhi sravantu naḥ (i). //12//

Śyonā pṛthivi no bhavānṛkṣarā niveśanī. Yacchā naḥ śarma saprathāḥ (i). //13//

Āpo hi ṣṭhā mayobhuvastā na ūrje dadhātana. Mahe raṇāya cakṣase (i). //14//

8. The resplendent Lord illumines the universe. May He be gracious to us all, the bipeds as well as the quadrupeds. (1)

9. May the friendly Lord be gracious to us; may the venerable Lord, and the controller Lord be gracious to us. May the resplendent Lord, the Lord supreme be gracious to us, and may the omnipresent Lord of wide strides be gracious to us. (1)

10. May the wind blow pleasantly for us; may the sun be warm pleasantly for us; and may the divine loud-thundering cloud send showers for our pleasure. (1)

11. May the days be pleasing to us; may the Lord make nights pleasing to us. May the Lord resplendent and adorable be gracious to us with protective measures; may the Lord resplendent and venerable satisfied with our oblations, be gracious to us. May the Lord resplendent and nourisher be gracious to us in battle; may the Lord resplendent and blissful be gracious to us by urging us on right ways. May our diseases be cured and fears kept away. (1)

12. May the divine waters be pleasing to us for drinking and fulfilment of desires. May they rain all over us for prosperity and cure of ills. (1)

13. O pleasant Earth, may you become a thornless place of rest for us. Provide us with spacious accommodation. (1)

14. O waters, you are bestowers of happiness. So help us to have vigour as well as the grand and pleasing vision. (1)

यो वः शिवतमो रसस्तस्य भाजयतेह नः । उशतीरिव मातरः ॥ १५ ॥
तस्मा अरं गमाम वो यस्य क्षयाय जिन्वथ । आपो जनयथा च नः ॥ १६ ॥
द्यौः शान्तिरन्तरिक्षꣳ शान्तिः पृथिवी शान्तिरापः शान्तिरोषधयः शान्तिः ।
वनस्पतयः शान्तिर्विश्वे देवाः शान्तिर्ब्रह्म शान्तिः सर्वꣳ
शान्तिः शान्तिरेव शान्तिः सा मा शान्तिरेधि ॥ १७ ॥
दृते दृꣳह मा मित्रस्य मा चक्षुषा सर्वाणि भूतानि समीक्षन्ताम् ।
मित्रस्याहं चक्षुषा सर्वाणि भूतानि समीक्षे । मित्रस्य चक्षुषा समीक्षामहे ॥ १८ ॥
दृते दृꣳह मा । ज्योक्ते सन्दृशि जीव्यासं ज्योक्ते सन्दृशि जीव्यासम् ॥ १९ ॥
नमस्ते हरसे शोचिषे नमस्ते अस्त्वर्चिषे ।
अन्याँस्ते अस्मत्तपन्तु हेतयः पावको अस्मभ्यꣳ शिवो भव ॥ २० ॥
नमस्ते अस्तु विद्युते नमस्ते स्तनयित्नवे । नमस्ते भगवन्नस्तु यतः स्वः समीहसे ॥२१ ॥

Yo vaḥ śivatamo rasastasya bhājayateha naḥ. Uśatīriva mātaraḥ (i). //15//

Tasmā araṁ gamāma vo yasya kṣayāya jinvatha. Āpo janayathā ca naḥ (i). //16//

Dyau śāntirantarikṣaṁ śāntiḥ pṛthivī śāntirāpaḥ śāntiroṣadhayaḥ śāntiḥ.
Vanaspatayaḥ śāntirviśve devāḥ śāntirbrahma śāntiḥ sarvaṁ śāntiḥ śāntireva śāntiḥ sā mā śantiredhi (i). //17//

Dṛte dṛṁha mā mitrasya mā cakṣuṣā sarvāṇi bhūtāni samīkṣantām.
Mitrasyāhaṁ cakṣūṣā sarvāṇi bhūtāni samīkṣe. Mitrasya cakṣuṣā samīkṣāmahe (i). //18//

Dṛte dṛṁha mā. Jyokte sandṛśi jīvyāsaṁ jyokte sandṛśi jīvyāsam (i). //19//

Namaste harase śociṣe namaste astvarciṣe.
Anyāṅste asmattapantu hetayaḥ pāvako asmabhyaṁ śivo bhava (i). //20//

Namaste astu vidyute namaste stanayitnave. Namaste bhagavannastu yataḥ svaḥ samīhase (i). //21//

15. O waters, make us enjoy here the most blissful sap, which you have, like mothers full of affectionate love. (1)

16. May we have enough of your that sap to our full satisfaction, with which you nourish the whole world. And may we be born for this again. (1)

17. May the sky be peaceful; may the mid-space be peaceful; may the earth be peaceful; may the waters be peaceful; may the annual plants be peaceful; may the forests be peaceful; may all the bounties of Nature be peaceful; may the knowledge be peaceful; may all the things be peaceful; may there be peace and peace only; may such a peace come to me. (1)

18. O Lord, make me firm in times of distress. May all the beings look at me with a friendly eye. May I see all the beings with a friendly eye. Thus may we all be looked at with a friendly eye. (1)

19. O powerful Lord, may you steady me in the calamities. May I live long, beholding you; may I live long beholding you. (1)

20. Our homage be to your desiccation and to your glow. Our obeisance be to your illuminating light. May your weapons torment others than us. May you be purifier and gracious to us. (1)

21. Our homage be to you, the lightning bright; homage to you, the thundering loud. O bounteous Lord, our homage be to you as you strive to lead us to the world of light. (1)

यतो॑-यतः स॒मीह॑से॒ ततो॑ नो॒ अभ॑यं कुरु। शं नः॑ कुरु प्र॒जाभ्यो॒ऽभ॑यं नः प॒शुभ्यः॑॥ २२ ॥

सु॒मि॒त्रि॒या न॒ आप॒ ओष॑धयः सन्तु दु॒र्मि॒त्रि॒यास्तस्मै॑ सन्तु यो॒ऽस्मान् द्वेष्टि॒ यं च॑ व॒यं द्वि॒ष्मः॑॥ २३॥

तच्चक्षु॑र्दे॒वहि॑तं पु॒रस्ता॑च्छु॒क्रमु॒च्चर॑त्। पश्ये॑म श॒रदः॑ श॒तं जीवे॑म श॒रदः॑ श॒तꣳ शृणु॑याम श॒रदः॑ श॒तं प्र ब्र॑वाम श॒रदः॑ श॒तमदी॑नाः स्याम श॒रदः॑ श॒तं भूय॑श्च श॒रदः॑ श॒तात्॥ २४ ॥

Yato yataḥ samīhase tato no abhayaṁ kuru. Śaṁ naḥ kuru prajābhyo' bhayaṁ naḥ paśubhyaḥ (i). //22//

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smān dveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Taccakṣurdevahitaṁ purastācchukramuccarat paśyema śaradaḥ śataṁ jīvema śaradaḥ śataṁ śṛṇuyāma śaradaḥ śataṁ pra bravāma śaradaḥ śatamadīnāḥ syāma śaradaḥ śataṁ bhūyaśca śaradaḥ śatāt (i). //24//

22. From whatever quarter you strive to lead us, may you provide us safety thence. May you grant happiness to our progeny and safety to our cattle. (1)

23. May waters and herbs be friendly to us; and unfriendly to him, who hates us and whom we do hate. (1)

24. May we be fortunate enough to look at the eye, set up by the bounties of Nature, rising brightly in front of us for a hundred autumns; may we live for a hundred autumns; may our hearing remain unimparied for a hundred autumns; may we speak clearly for a hundred autumns; may we never be indigent in a life span of a hundred autumns, and even much more than a hundred autumns. (1)

अथ सप्तत्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ ददे नारिरसि ॥ १ ॥

युञ्जते मन उत युञ्जते धियो विप्रा विप्रस्य बृहतो विपश्चितः ।
वि होत्रा दधे वयुनाविदेक इन्मही देवस्य सवितुः परिष्टुतिः ॥ २ ॥

देवी द्यावापृथिवी मखस्य वामद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ३ ॥

देव्यो वम्र्यो भूतस्य प्रथमजा मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ४ ॥

इयत्यग्र आसीन्मखस्य तेऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ५ ॥

ATHA SAPTATRIṀŚO' DHYĀYAḤ

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade nārirasi (i). //1//

Yuñjate mana uta yuñjate dhiyo viprā viprasya bṛhato vipaścitaḥ.
Vi hotrā dadhe vayunāvideka inmahī devasya savituḥ pariṣṭutiḥ (i). //2//

Devī dyāvāpṛthivī makhasya vāmadya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). //3//

Devyo vamryo bhūtasya prathamajā makhasya vo' dya śiro rādhyāsaṁ devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (i). //4//

Iyatyagra āsīnmakhasya te'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). //5//

CHAPTER THIRTY-SEVEN

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are not an enemy. (1)

2. Discerning intellectuals harness their minds as well as their intellect towards the supreme learned intellectual. Cognizant of all the deeds, He alone accomplishes the cosmic sacrifice. Great is the glory of the creator God. (1)

3. O divine sky and earth, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

4. O divine ant-hills, first-born among all the beings, may I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

5. In the beginning, you were only this much. May I be able to perform the greatest of the sacrifices today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1)

इन्द्रस्यौज स्थ मखस्य वोऽद्य शिरो राध्यासं देवयजने पृथिव्याः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ६ ॥
प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता । अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ७ ॥
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखस्य शिरोऽसि । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ८ ॥

Indrasyauja stha makhasya vo'dya śiro rādhyāsaṁ devayajane pṛthivyāḥ.
Makhāya tvā makhasya tvā śīrṣṇe (i). Makhāya tvā makhasya tvā śīrṣṇe (ii).
Makhāya tvā makhasya tvā sīrṣṇe (iii). //6//

Praitu brahmaṇaspatiḥ pra devyetu sūnṛtā. Acchā vīraṁ naryaṁ paṅktirādhasaṁ devā yajñaṁ nayantu naḥ (i).
Makhāya tvā makhasya tvā śīrṣṇe (ii). Makhāya tvā makhasya tvā sīrṣṇe (iii).
Makhāya tvā makhasya tvā śīrṣṇe (iv). //7//

Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (i).
Makhasya śiro' si. Makhāya tvā makhasya tvā sīrṣṇe (ii).
Makhasya śiro' si. Makhāya tvā makhasya tvā śīrṣṇe (iii).
Makhāya tvā makhasya tvā śīrṣṇe (iv) makhāya tvā makhasya tvā sīrṣṇe (v).
Makhāya tvā makhasya tvā śīrṣṇe (vi). //8//

6. You are the vigour of the resplendent Lord. May I be able to perform the greatest of the sacrifice today on this sacrificial altar of the enlightened ones on the earth. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3)

7. May the high preceptor come to us. May brilliant divine virtues comes to us. May Nature's bounties lead us to glory and drive away every adversary and help us in the cause beneficial to men and measures leading to prosperity. (1) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4)

8. You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) You are the apex of the sacrifice. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
अश्वस्य त्वा वृष्णः शक्ना धूपयामि देवयजने पृथिव्याः । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ ९ ॥

ऋजवे त्वा साधवे त्वा सुक्षित्यै त्वा । मखाय त्वा मखस्य त्वा शीर्ष्णे ।
मखाय त्वा मखस्य त्वा शीर्ष्णे । मखाय त्वा मखस्य त्वा शीर्ष्णे ॥ १० ॥

यमाय त्वा मखाय त्वा सूर्यस्य त्वा तपसे । देवस्त्वा सविता मध्वानक्तु
पृथिव्याः सꣳस्पृशस्पाहि । अर्चिरसि शोचिरसि तपोऽसि ॥ ११ ॥

Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (i). Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (ii). Aśvasya tvā vṛṣṇaḥ śaknā dhūpayāmi devayajane pṛthivyāḥ. Makhāya tvā makhasya tvā śīrṣṇe (iii). Makhāya tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā makhasya tvā śīrṣṇe (v). Makhāya tvā makhasya tvā śīrṣṇe (vi). //9//

Ṛjave tvā (i) sādhave tvā (ii) sukṣityai tvā (iii). Makhāya tvā makhasya tvā śīrṣṇe (iv). Makhāya tvā makhasya tvā śīrṣṇe (v). Makhāya tvā makhasya tvā śīrṣṇe (vi). //10//

Yamāya tvā (i) makhāya tvā (ii) sūryasya tvā tapase (iii). Devastvā savitā madhvānaktu (iv) pṛthivyāḥ saṁspṛśaspāhi (v). Arcirasi śocirasi tapo' si (vi). //11//

9. At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (1) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (2) At this sacrificial altar of the enlightened ones on the earth, I worship you with the strength of a virile horse. I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

10. I invoke you for uprightness. (1) I invoke you for sincerity. (2) I invoke you for good shelter. (3) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (4) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (5) I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices. (6)

11. (I dedicate) you to the controlling Lord. (1) You to the sacrifice. (2) You to the brilliance of the sun. (3) May the creator Lord balm you with honey. (4) Save us from the contaminations of the earth. (5) You are the flame; you are the glow; you are the heat. (6)

अनाधृष्टा पुरस्तादग्नेराधिपत्य आयुर्मे दाः पुत्रवती दक्षिणत इन्द्रस्याधिपत्ये प्रजां मे दाः ।
सुषदा पश्चाद्देवस्य सवितुराधिपत्ये चक्षुर्मे दा आश्रुतिरुत्तरतो धातुराधिपत्ये रायस्पोषं मे दाः ।
विधृतिरुपरिष्टाद्बृहस्पतेराधिपत्य ओजो मे दा विश्वाभ्यो मा नाष्ट्राभ्यस्पाहि
मनोरश्वासि ॥ १२ ॥

स्वाहा मरुद्भिः परि श्रीयस्व दिवः संस्पृशस्पाहि । मधु मधु मधु ॥ १३ ॥

गर्भो देवानां पिता मतीनां पतिः प्रजानाम् । सं देवो देवेन सवित्रा गत सं सूर्येण रोचते ॥ १४ ॥

समग्निरग्निना गत सं दैवेन सवित्रा सं सूर्येणारोचिष्ट ।
स्वाहा समग्निस्तपसा गत सं दैव्येन सवित्रा सं सूर्येणारूरुचत ॥ १५ ॥

धर्ता दिवो वि भाति तपसस्पृथिव्यां धर्ता देवो देवानाममर्त्यस्तपोजाः ।
वाचमस्मे नि यच्छ देवायुवम् ॥ १६ ॥

अपश्यं गोपामनिपद्यमानमा च परा च पथिभिश्चरन्तम् ।
स सध्रीचीः स विषूचीर्वसान आ वरीवर्त्ति भुवनेष्वन्तः ॥ १७ ॥

Anāḍhṛṣṭā purastādagnerādhipatya āyurme dāḥ (i) putravatī dakṣiṇata indrasyādhipatye prajāṁ me dāḥ (ii). Suṣadā paścāddevasya saviturādhipatye cakṣurme dā-(iii) āśrutiruttarato dhāturādhipatye rāyaspoṣaṁ me dāḥ (iv). Vidhṛtirupariṣṭādbṛhaspaterādhipatya ojo me dā-(v) viśvābhyo mā nāṣṭrābhyaspāhi (vi) manoraśvāsi (vii). //12//

Svāhā marudbhiḥ pari śrīyasva (i) divaḥ saṁspṛsaspāhi (ii). Madhu madhu madhu (iii). //13//

Garbho devānāṁ pitā matīnāṁ patiḥ prajānām. Saṁ devo devena savitrā gata saṁ sūryeṇa rocate (i). //14//

Samagniragninā gata saṁ daivena savitrā saṁ sūryeṇārociṣṭa.
Svāhā samgnistapasā gata saṁ daivyena savitrā saṁ sūryeṇārūrucata (i). //15//

Dhartā divo vi bhāti tapasaspṛthivyāṁ dhartā devo devānāmamartyastapojāḥ. Vācamasme ni yaccha devāyuvam (i). //16//

Apaśyaṁ gopāmanipadyamānamā ca parā ca pathibhiścarantam.
Sa sadhrīcīḥ sa viṣūcīrvasāna ā varīvarti bhuvaneṣvantaḥ (i). //17//

12. (O Earth) always unconquered, from the east, under the overlordship of the adorable Lord, may you bestow long life on me. (1) O blessed with sons, from the south, under the overlordship of the resplendent Lord, may you bestow progeny on me. (2) O pleasing to rest upon, from the west, under the overlordship of the creator Lord, may you bestow vision on me. (3) O good of audition, from the north, under the overlordship of the sustainer Lord, bestow riches and nourishment on me. (4) O great support, from zenith, under the overlordship of the Lord supreme, may you bestow vigour on me. (5) May you protect me from all the miseries. You are the driving force of man. (6)

13. Svāhā ! May you be surrounded by sun-rays. (1) Save us from contaminations from the sky. (2) Sweet, sweet, sweet! (3)

14. Embryo of the enlightened ones, father of intellects, and the protector Lord of all the creatures, radiant He goes along with the radiant creator Lord, and He shines with the sun. (1)

15. The adorable Lord shines forth along with the fire, along with the radiant creator and along with the sun. Svāhā! The adorable Lord shines forth along with austerity, along with the creator divine, and along with the sun. (1)

16. The upholder of the sky, upholder of the bounties of Nature, immortal and born of austerities, shines on the earth by His austerity. May He grant us the speech that endears us to the enlightened ones (1)

17. I have beheld the unwearied protector of the universe, the sun, travelling (spirally) upwards and downwards by various orbits; invested with aggregative and diffusive radiance, he revolves in the midst of the regions. (1)

विश्वासां भुवां पते विश्वस्य मनसस्पते विश्वस्य वचसस्पते सर्वस्य वचसस्पते ।
देवश्रुत्त्वं देव घर्म देवो देवान् पाह्यत्र प्रावीरनु वां देववीतये ।
मधु माध्वीभ्यां मधु माधूचीभ्याम् ॥ १८ ॥
हृदे त्वा मनसे त्वा दिवे त्वा सूर्याय त्वा । ऊर्ध्वो अध्वरं दिवि देवेषु धेहि ॥ १९ ॥

पिता नोऽसि पिता नो बोधि नमस्ते अस्तु मा मा हिंसीः ।
त्वष्टृमन्तस्त्वा सपेम पुत्रान्पशून्मयि धेहि प्रजामस्मासु धेह्यरिष्टाऽहं सह पत्या भूयासम् ॥ २०॥
अहः केतुना जुषताᳬ सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताᳬ सुज्योतिर्ज्योतिषा स्वाहा ॥ २१ ॥

Viśvāsāṁ bhuvāṁ pate viśvasya manasaspate viśvasya vacasaspate sarvasya vacasaspate.
Devaśruttvaṁ deva gharma devo devān pāhyatra prāvīranu vāṁ devavītaye.
Madhu mādhvībhyāṁ madhu mādhūcībhyām (i). //18//

Hṛde tvā manase tvā dive tvā sūryāya tvā. Ūrdhvo adhvaraṁ divi deveṣu dhehi (i). //19//

Pitā no' si pitā no bodhi namaste astu mā mā hiṁsīḥ (i).
Tvaṣṭṛmantastvā sapema putrān paśūn mayi dhehi prajāmasmāsu dhehyariṣṭā' haṁ saha patyā bhūyāsam (ii). //20//

Ahaḥ ketunā juṣatām̐ sujyotirjyotiṣā svāhā.
Rātriḥ ketunā juṣatām̐ sujyotirjyotiṣā svāhā (i). //21//

18. O Lord of all the worlds, O Lord of all the thought, O Lord of all the speech, O Lord of the speech of all, you listen to the invocations of the enlightened ones; O shining Lord, may you protect the enlightened ones. May He protect both of you for well-being of the enlightened ones. (May there be) sweetness for the lovers of sweet; sweetness for the seekers of sweet. (1)

19. O Lord, we invoke you for (purification of) heart; we invoke you for mind. We invoke you for heaven. We invoke you for the sun. May you place our sacrifice above in the heaven among the enlightened ones. (1)

20. You are our father. May you enlighten us as father. We bow in reverence to you. May you not harm me. (1) Filled with creative impulse, may we approach you. May you bestow sons as well as cattle on me. May you bestow progeny on me. May I remain uninjured along with my husband. (2)

21. May the day, full of good light, pass in the light of good actions. Svāhā. May the night, full of good lights, pass in the light of good thoughts. Svāhā. (1)

अथाष्टात्रिंशोऽध्यायः ।

देवस्य त्वा सवितुः प्रसवेऽश्विनोर्बाहुभ्यां पूष्णो हस्ताभ्याम् । आ ददेऽदित्यै रास्नाऽसि ॥ १ ॥
इड एह्यदित एहि सरस्वत्येहि । असावेह्यसावेह्यसावेहि ॥ २ ॥
अदित्यै रास्नाऽसीन्द्राण्या उष्णीषः । पूषाऽसि घर्माय दीष्व ॥ ३ ॥
अश्विभ्यां पिन्वस्व सरस्वत्यै पिन्वस्वेन्द्राय पिन्वस्व ।
स्वाहेन्द्रवत् स्वाहेन्द्रवत् स्वाहेन्द्रवत् ॥ ४ ॥
यस्ते स्तनः शशयो यो मयोभूर्यो रत्नधा वसुविद्यः सुदत्रः ।
येन विश्वा पुष्यसि वार्याणि सरस्वति तमिह धातवेऽकः । उर्वन्तरिक्षमन्वेमि ॥ ५ ॥

ATHĀṢṬĀTRIṀŚO' DHYĀYAḤ

Devasya tvā savituḥ prasave' śvinorbāhubhyāṁ pūṣṇo hastābhyām. Ā dade' dityai rāsnā' si (i). //1//

Iḍa ehya - (i) dita ehi (ii) sarasvatyehi. Asāvehyasāvehyasāvehi (iii). //2//

Adityai rāsnā' sīndrāṇyā uṣṇīṣaḥ (i). Pūṣā'si (ii) gharmāya dīṣva (iii). //3//

Aśvibhyāṁ pinvasva (i) sarasvatyai pinvasve -(ii) ndrāya pinvasva (iii). Svāhendravat (iv) svāhendravat (v) svāhendravat (vi). //4//

Yaste stanaḥ śaśayo yo mayobhūryo ratnadhā vasuvidyaḥ sudatraḥ.
Yena viśvā puṣyasi vāryāṇi sarasvati tamiha dhātave' kaḥ (i). Urvantarikṣamanvemi (ii). //5//

CHAPTER THIRTY-EIGHT

1. At the impulsion of the creator God, I take you up with arms of the healers and with hands of the nourisher. You are the girdle of the Eternity. (1)

2. Come O divine intellect. (1) Come O mother Eternity. (2) Come O divine speech. Come hither so and so; come hither so and so; come hither so and so. (3)

3. You are the girdle of the Eternity and diadem of the resplendent deity. (1) You are the nourisher. (2) Donate for the sacrifice. (3)

4. Flow abundantly for the twin divines. (1) Flow abundantly for the divine speech. (2) Flow abundantly for the resplendent Lord. (3) Dedicated to one devoted to the resplendent Lord. (4) Dedicated to one devoted to the resplendent Lord. (5) Dedicated to one devoted to the resplendent Lord. (6)

5. O divine speech, may you suckle me your breast that brings sleep, and is source of bliss, store of jewels, finder of treasures, and liberal donor, and with which you nourish all the covetable things. (1) I hereby move into the vast mid-space. (2)

गायत्रं छन्दोऽसि त्रैष्टुभं छन्दोऽसि द्यावापृथिवीभ्यां त्वा परि गृह्णाम्यन्तरिक्षेणोप यच्छामि।
इन्द्राश्विना मधुनः सारघस्य घर्मं पात वसवो यजत वाट्।
स्वाहा सूर्यस्य रश्मये वृष्टिवनये ॥ ६ ॥

समुद्राय त्वा वाताय स्वाहा सरिराय त्वा वाताय स्वाहा।
अनाधृष्याय त्वा वाताय स्वाहाऽप्रतिधृष्याय त्वा वाताय स्वाहा।
अवस्यवे त्वा वाताय स्वाहाऽशिमिदाय त्वा वाताय स्वाहा ॥ ७ ॥

इन्द्राय त्वा वसुमते रुद्रवते स्वाहेन्द्राय त्वाऽऽदित्यवते स्वाहेन्द्राय त्वाऽभिमातिघ्ने स्वाहा।
सवित्रे त्व ऋभुमते विभुमते वाजवते स्वाहा बृहस्पतये त्वा विश्वदेव्यावते स्वाहा ॥ ८ ॥
यमाय त्वाऽङ्गिरस्वते पितृमते स्वाहा। स्वाहा घर्माय स्वाहा घर्मः पित्रे ॥ ९ ॥
विश्वा आशा दक्षिणसद्विश्वान् देवानयाडिह। स्वाहाकृतस्य घर्मस्य मधोः पिबतमश्विना ॥ १० ॥
दिवि धा इमं यज्ञमिमं यज्ञं दिवि धाः। स्वाहाऽग्नये यज्ञियाय शं यजुर्भ्यः ॥ ११ ॥

Gāyatraṁ chando' si (i) traiṣṭubhaṁ chando' si (ii) dyāvāpṛthivībhyāṁ tvā pari gṛhṇāmya- (iii) ntarikṣeṇopa-yacchāmi (iv).

Indrāśvinā madhunaḥ sāraghasya gharmaṁ pāta vasavo yajata vāṭ. Svāhā sūryasya raśmaye vṛṣṭivanaye (v). //6//

Samudrāya tvā vātāya svāhā (i) sarirāya tvā vātāya svāhā (ii). Anādhṛṣyāya tvā vātāya svāhā-(iii) 'pratidhṛṣyāya tvā vātāya svāhā (iv)
Avasyave tvā vātāya svāhā-(v) 'śimidāya tvā vātāya svāhā (vi). //7//

Indrāya tvā vasumate rudravate svāhe-(i) ndrāya tvā'dityavate svāhe -(ii) ndrāya tvā' bhimātighne svāhā (iii). Savitre tva ṛbhumate vājavate svāhā (iv) bṛhaspataye tvā viśvadevyāvate svāhā (v). //8//

Yamāya tvā'ṅgirasvate pitṛmate svāhā (i). Svāhā gharmāya (ii) svāhā gharmaḥ pitre (iii). //9//

Viśvā āśā dakṣiṇasad viśvān devānayāḍiha. Svāhākṛtasya gharmasya madhoḥ pibatamaśvinā (i).//10//

Divi dhā imaṁ yajñamimaṁ yajñaṁ divi dhāḥ (i) Svā-hā'gnaye yajñiyāya śaṁ yajurbhyaḥ (ii). //11//

6. (O divine speech), you are the Gāyatrī metre. (1) You are the Triṣṭubh metre. (2) I grasp you with the heaven and earth. (3) I raise you up with the mid-space. (4) O resplendent Lord and O twin divines, may you protect our sacrifice, which is as sweet as bee's, honey. O young sages, may you offer oblation. Dedicate it to the sun-beam that brings rain. (5)

7. I dedicate you to Samudra (ocean) wind; (1) I dedicate you to Sarira (water) wind; (2) I dedicate you to Anādhṛṣya (unconquerable) wind, (3) I dedicate you to the Apratidhṛṣya (irresistible) wind; (4) I dedicate you to Avasyu (protective) wind;(5) I dedicate you to Aśimida (tranquilizer) wind. (6)

8. I dedicate you to the resplendent Lord that holds the riches and punishing power as well. (1) I dedicate you to the resplendent Lord of the suns. (2) I dedicate you to the resplendent Lord, slayer of rivals. (3) I dedicate you to the creator Lord, the prime source of celestial, terrestrial and marine energy, (4) I dedicate you to the Lord Supreme, overlord of all the bounties of Nature. (5)

9. I dedicate you to the controller Lord, radiant and protecting. (1) Dedicated to the sacrifice. (2) Let the sacrifice be dedicated to the father. (3)

10. Seated on the right, this sacrificer has offered oblations here to all the regions and all the bounties of Nature. May the twins divine enjoy the sweetness of the sacrifice with offered oblations. (1)

11. May you place this sacrifice in heaven; in heaven may you place this sacrifice. (1) I dedicate it to the adorable Lord, helper in the sacrifices; (May we obtain) happiness from the sacrificial texts. (2)

अश्विना घर्मं पातꣳ हार्द्वानमहर्दिवाभिरूतिभिः । तन्त्रायिणे नमो द्यावापृथिवीभ्याम् ॥ १२ ॥
अपातामश्विना घर्ममनु द्यावापृथिवी अमꣳसाताम् । इहैव रातयः सन्तु ॥ १३ ॥
इषे पिन्वस्वो—र्जे पिन्वस्व ब्रह्मणे पिन्वस्व क्षत्राय पिन्वस्व द्यावापृथिवीभ्यां पिन्वस्व ।
धर्मासि सुधर्मा—मेन्यस्मे नृम्णानि धारय ब्रह्म धारय क्षत्रं धारय विशं धारय ॥ १४ ॥
स्वाहा पूष्णे शरसे स्वाहा ग्रावभ्यः स्वाहा प्रतिरवेभ्यः ।
स्वाहा पितृभ्य ऊर्ध्वबर्हिर्भ्यो घर्मपावभ्यः स्वाहा द्यावापृथिवीभ्याꣳ
स्वाहा विश्वेभ्यो देवेभ्यः ॥ १५ ॥
स्वाहा रुद्राय रुद्रहूतये स्वाहा सं ज्योतिषा ज्योतिः ।
अहः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।
रात्रिः केतुना जुषताꣳ सुज्योतिर्ज्योतिषा स्वाहा ।
मधु हुतमिन्द्रतमे अग्नावश्याम ते देव घर्म नमस्ते अस्तु मा मा हिꣳसीः ॥ १६ ॥

Aśvinā gharmaṁ pātaṁ hārdvānamahārdivābhirūtibhiḥ. Tantrāyiṇe namo dyāvāpṛthivībhyām (i). //12//

Apātāmaśvinā gharmamanu dyāvāpṛthivī amaṁsātām. Ihaiva rātayaḥ santu (i) //13//

Iṣe pinvasvo -(i) rje pinvasva (ii) brahmaṇe pinvasva (iii) kṣatrāya pinvasva (iv) dyāvāpṛthivībhyāṁ pinvasva (v). Dharmāsi sudharmā -(vi)' menyasme nṛmṇāni dhāraya brahma dhāraya kṣtraṁ dhāraya viśaṁ dhāraya (vii). //14//

Svāhā pūṣṇe śarase (i) svāhā grāvabhyaḥ (ii) svāhā pratiravebhyaḥ (iii). Svāhā pitṛbhya ūrdhvabarhirbhyo gharmapāvabhyaḥ (iv) svāhā dyāvāpṛthivībhyāṁ (v) svāhā viśvebhyo devebhyaḥ (vi). //15//

Svāhā rudrāya rudrahūtaye (i) svāhā saṁ jyotiṣā jyotiḥ (ii). Ahaḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā (iii). Rātriḥ ketunā juṣatāṁ sujyotirjyotiṣā svāhā (iv). Madhu hutamindratame agnāvaśyāma te deva gharma namaste astu mā mā hiṁsīḥ (v) //16//

12. O twins divine, may you protect the sacrifice, pleasing to heart, with your protective measures in the forenoons and in the afternoons. Our homage to the sun, the time-clock. Our homage to the heaven and earth. (1)

13. The twins divine have protected the sacrifice and the heaven and earth have concorded. May all sorts of wealth be bestowed here. (1)

14. O sacrifice, may you flourish for food. (1) May you flourish for vigour. (2) May you flourish for intellectual power. (3) May you flourish for princely power. (4) May you flourish for the heaven and earth. (5) O pious one, you are the piety itself. (6) May you grant us riches unblemished with violence. Sustain our intellectuals; sustain our warrior-administrators; sustain our wealth-producers. (7)

15. Dedication to the nourisher, the affectionate. (1) Dedication to the thundering clouds. (2) Dedication to the echoing clouds. (3) Dedication to the elders, urging the sacrifice upwards and protecting the fire. (4) Dedication to the heaven and earth. (5) Dedication to all the bounties of Nature. (6)

16. Dedication to the punisher, invoked by the punishers. (1) May the light mingle with light. Svāhā. (2) May the day, full of good light, pass in the light of good actions. Svāhā. (3) May the night, full of good lights, pass in the light of good thoughts. Svāhā. (4) Whatever sweet we have in us, that we have offered to the most resplendent adorable Lord; O brilliant sacrifice, may we enjoy (your gifts). Our obeisance be to you. May you never harm me. (5)

अभीमं महिमा दिवं विप्रो बभूव सप्रथाः ।
उत श्रवसा पृथिवीᳬ सᳬ सीदस्व महाँ२ असि रोचस्व देववीतमः ।
वि धूममग्ने अरुषं मियेध्य सृज प्रशस्त दर्शतम् ॥ १७ ॥
या ते घर्म दिव्या शुग्या गायत्र्याᳬ हविर्धाने ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ।
या ते घर्मान्तरिक्षे शुग्या त्रिष्टुभ्याग्नीध्रे ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ।
या ते घर्म पृथिव्याᳬ शुग्या जगत्याᳬ सदस्या ।
सा त आ प्यायतां निष्ट्यायतां तस्यै ते स्वाहा ॥ १८ ॥
क्षत्रस्य त्वा परस्पाय ब्रह्मणस्तन्वं पाहि ।
विशस्त्वा धर्मणा वयमनु क्रामाम सुविताय नव्यसे ॥ १९ ॥
चतुःस्रक्तिर्नाभिर्ऋतस्य सप्रथाः स नो विश्वायुः सप्रथाः स नः सर्वायुः सप्रथाः ।
अप द्वेषो अप ह्वरोऽन्यव्रतस्य सश्चिम ॥ २० ॥
घर्मैतत्ते पुरीषं तेन वर्धस्व चा च प्यायस्व । वर्धिषीमहि च वयमा च प्यासिषीमहि ॥ २१ ॥
अचिक्रदद्वृषा हरिर्महान्मित्रो न दर्शतः । सᳬ सूर्येण दिद्युतदुदधिर्निधिः ॥ २२ ॥

Abhīmaṁ mahimā divaṁ vipro babhūva saprathāḥ (i). Uta śravasā pṛthivīm̐ sam̐ sīdasva mahān̐ asi rocasva devavītamaḥ. Vi dhūmamagne aruṣaṁ miyedhya sṛja praśasta darśatam (ii). //17//

Yā te gharma divyā śugyā gāyatryām̐ havirdhāne.
Sā ta ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā (i).
Yā te gharmāntarikṣe śugyā triṣṭubbhyāgnīdhre.
Sā ta ā pyatāyāṁ niṣṭyāyatāṁ tasyai te svāhā (ii).
Ya te gharma pṛthivyām̐ śugyā jagatyām̐ sadasyā.
Sā ta ā pyāyatāṁ niṣṭyāyatāṁ tasyai te svāhā (iii). //18//

Kṣtrasya tvā paraspāya brahmaṇastanvaṁ pāhi.
Viśastvā dharmaṇā vayamanu krāmāma suvitāya navyase (i) //19//

Catuḥsraktirnābhirṛtasya saprathāḥ sa no viśvāyuḥ saprathāḥ sa naḥ sarvāyuḥ saprathāḥ. Apa dveṣo apa hvaro' nyavratasya saścima (i). //20//

Gharmaitatte purīṣaṁ tena vardhasva cā ca pyāyasva. Vardhiṣīmahi ca vayamā ca pyāsiṣīmahi (i). //21//

Acikradadvṛṣā harirmahānmitro na darśataḥ. Sam̐ sūryeṇa didyutadudadhirnidhiḥ (i). //22//

17. O adorable Lord, your enlightened and vast grandeur overwhelms the sky; (1) also with your glory the earth. Come, O fire within, be seated in the innermost chamber of our heart. O fire within, worthy of sacred fuel, let the smoke of ill thoughts be dispersed to enable us to see your spotless radiance. (2)

18. O sacrifice, may your glow in the sky, that appears in Gāyatrī metre and in sacrificial fire-place, increase and be established firmly. I dedicate it to the glow of yours. (1) O sacrifice, may your glow in the midspace, that appears in Triṣṭubh metre and in the sacrificial altar, increase and be established firmly. I dedicate it to that glow of yours. (2) O sacrifice, may your glow on the earth, that appears in Jagatī metre and in the sacrificial house, increase and be established firmly. I dedicate it to that glow of yours. (3)

19. O sacrifice, we, the people, follow you in a right way, so that we may gain new wealth. May you protect our warrior-administrators, who in turn, protect all others; may you protect body of our intellectuals as well. (1)

20. The navel of the truth extends far in all the four corners. May this truth, the life of all, make us expand far; may this truth, the complete life, make us expand far. May we drive away those who hate us, who are crooked, and who are of a different faith. (1)

21. O sacrifice, here is your fuel; flourish and expand thereby. May we also flourish and expand. (1)

22. The huge rain-cloud thunders loudly. The sun cannot be seen. This reservoir of waters (i.e. cloud), the store of riches, glows illuminated by the sun. (1)

सुमित्रिया न आप ओषधयः सन्तु दुर्मित्रियास्तस्मै सन्तु योऽस्मान्द्वेष्टि यं च वयं द्विष्मः ॥ २३ ॥

उद्वयं तमसस्परि स्वः पश्यन्त उत्तरम् । देवं देवत्रा सूर्यमगन्म ज्योतिरुत्तमम् ॥ २४ ॥

एधोऽस्येधिषीमहि समिदसि तेजोऽसि तेजो मयि धेहि ॥ २५ ॥

यावती द्यावापृथिवी यावच्च सप्त सिन्धवो वितस्थिरे ।
तावन्तमिन्द्र ते ग्रहमूर्जा गृह्णाम्यक्षितं मयि गृह्णाम्यक्षितम् ॥ २६ ॥

मयि त्यदिन्द्रियं बृहन्मयि दक्षो मयि क्रतुः ।
घर्मस्त्रिशुग्वि राजति विराजा ज्योतिषा सह ब्रह्मणा तेजसा सह ॥ २७ ॥

पयसो रेत आभृतं तस्य दोहमशीमह्युत्तरामुत्तराᳬं समाम् ।
त्विषः संवृक् क्रत्वे दक्षस्य ते सुषुम्णस्य ते सुषुम्णाग्निहुतः ।
इन्द्रपीतस्य प्रजापतिभक्षितस्य मधुमत उपहूत उपहूतस्य भक्षयामि ॥ २८ ॥

Sumitriyā na āpa oṣadhayaḥ santu durmitriyāstasmai santu yo' smāndveṣṭi yaṁ ca vayaṁ dviṣmaḥ (i). //23//

Udvayaṁ tamsaspari svaḥ paśyanta uttaram. Devaṁ devatrā sūryamaganma jyotiruttamam (i). //24//

Edho' syedhiṣīmahi (i) samidasi tejo' si tejo mayi dhehi (ii). //25//

Yāvatī dyāvāpṛthivī yāvacca sapta sindhavo vitasthire.
Tāvantamindra te grahamūrjā gṛhṇāmyakṣitam mayi gṛhṇāmyakṣitam (i). //26//

Mayi tyadindriyaṁ bṛhanmayi dakṣo mayi kratuḥ
Gharmastriśugvirājati virājā jyotiṣā saha brahmaṇā tejasā saha (i). //27//

Payaso reta ābhṛtaṁ tasya dohamaśīmahyuttarāmuttarām̐ samām (i).
Tviṣaḥ saṁvṛk kratve dakṣasya te suṣumṇasya te suṣumṇāgnihutaḥ (ii).
Indrapītasya prajāpatibhakṣitasya madhumata upahūta upahūtasya bhakṣayāmi (iii). //28//

23. May the waters and herbs be friendly to us; and unfriendly to him who hates us and whom we do hate. (1)

24. Beholding the uprising divine light beyond the mundane darkness, we, by and by, approach the spiritual one, the divine of divines. (1)

25. O Lord, you are prosperity; may we prosper. (1) You are the kindling wood. You are brilliance; bestow brilliance on me. (2)

26. O resplendent Lord, your bowl of vigour is as large as the heaven and earth and as far as the seven seas extend. That bowl I take; I take that vigour in full and undiminished; I take it in myself undiminished. (1)

27. May in me be the great powers of all the organs; may in me be the skills; may in me be the activity. The sacrifice shines with three lights, along with the great light (i.e. the sun) and the light of the divine Supreme. (1)

28. The essence of milk has been brought. May we enjoy its drink year after year, (1) O bestower of radiance, O fulfiller of desires, O granter of happiness, O invoker of the fire of happiness. (2) Having been invited, I partake of the share of the savoury draught, offered to me, which has been drunk by the resplendent Lord and tasted by the Lord of the creatures. (3)

अथैकोनचत्वारिंशोऽध्यायः ।

स्वाहा प्राणेभ्यः साधिपतिकेभ्यः । पृथिव्यै स्वाहा ऽग्नये स्वाहा ऽन्तरिक्षाय स्वाहा
वायवे स्वाहा । दिवे स्वाहा सूर्याय स्वाहा ॥ १ ॥

दिग्भ्यः स्वाहा चन्द्राय स्वाहा नक्षत्रेभ्यः स्वाहा ऽद्भ्यः स्वाहा वरुणाय स्वाहा ।
नाभ्यै स्वाहा पूताय स्वाहा ॥ २ ॥

वाचे स्वाहा प्राणाय स्वाहा प्राणाय स्वाहा । चक्षुषे स्वाहा चक्षुषे स्वाहा
श्रोत्राय स्वाहा श्रोत्राय स्वाहा ॥ ३ ॥

मनसः काममाकूतिं वाचः सत्यमशीय । पशूनाꣳ रूपमन्नस्य रसो यशः श्रीः श्रयतां मयि स्वाहा । ४

ATHAIKONACATVĀRIṀŚO' DHYĀYAḤ

Svāhā prāṇebhyaḥ sādhipatikebhyaḥ (i). Pṛthivyai svāhā-(ii) gnaye svāhā -(iii) ntarikṣāya svāhā (iv) vāyave svāhā (v). Dive svāhā (vi) sūryāya svāhā (vii). //1//

Digbhyaḥ svāhā (i) candrāya svāhā (ii) nakṣatrebhyaḥ svāhā- (iii) dbhyaḥ svāhā (iv) varuṇāya svāhā (v) nābhyai svāhā (vi) pūtāya svāhā (vii). //2//

Vāce svāhā (i) prāṇāya svāhā (ii) prāṇāya svāhā (iii). Cakṣuṣe svāhā (iv) cakṣuṣe svāhā (v) śrotrāya svāhā (vi) śrotrāya svāhā (vii). //3//

Manasaḥ kāmamākūtiṁ vācaḥ satyamaśīya. Paśūnāṁ rūpamannasya raso yaśaḥ śrīḥ śrayatāṁ mayi svāhā (i). //4//

CHAPTER THIRTY-NINE

1. Dedication to vital breaths along with their overlord. (1) Dedication to the earth. (2) Dedication to the fire. (3) Dedication to the mid-space. (4) Dedication to the wind. (5) Dedication to the sky. (6) Dedication to the sun. (7)

2. Dedication to the quarters. (1) Dedication to the moon. (2) Dedication to the stars. (3) Dedicaion to the waters. (4) Dedication to the ocean. (5) Dedication to the navel. (6) Dedication to the purifier. (7)

3. Dedication to the tongue. (1) Dedication to right nostril. (2) Dedication to left nostril. (3) Dedication to right eye. (4) Dedication to left eye. (5) Dedication to right ear. (6) Dedication to left ear. (7)

4. May I obtain my heart's desire, mental effort, and truthfulness of speech. May the beauty of the animals, deliciousness of food, fame and splendour be granted to me. Svāhā. (1)

प्रजापतिः सम्भ्रियमाणः सम्राट् सम्भृतो वैश्वदेवः संसन्नो घर्मः प्रवृक्त-
स्तेज उद्यत आश्विनः पयस्यानीयमाने पौष्णो विष्यन्दमाने मारुतः क्लथन्।
मैत्रः शरसि सन्ताय्यमाने वायव्यो ह्रियमाण आग्नेयो हूयमानो वाग्घुतः ॥ ५ ॥
सविता प्रथमेऽहन्नग्निर्द्वितीये वायुस्तृतीय आदित्यश्चतुर्थे
चन्द्रमाः पञ्चम ऋतुः षष्ठे मरुतः सप्तमे बृहस्पतिरष्टमे।
मित्रो नवमे वरुणो दशम इन्द्र एकादशे विश्वे देवा द्वादशे ॥ ६ ॥
उग्रश्च भीमश्च ध्वान्तश्च धुनिश्च। सासह्वाँश्चाभियुग्वा च विक्षिपः स्वाहा ॥ ७ ॥
अग्निं हृदयेनाशनिं हृदयाग्रेण पशुपतिं कृत्स्नहृदयेन भवं यक्ना।
शर्वं मतस्नाभ्यामीशानं मन्युना महादेवमन्तःपर्शव्येनोग्रं देवं वनिष्ठुना
वसिष्ठहनुः शिङ्गीनि कोश्याभ्याम् ॥ ८ ॥

Prajāpatiḥ sambhriyamāṇaḥ (i) samrāṭ sambhṛto (ii) vaiśvadevaḥ saṁsanno (iii) gharmaḥ pravṛkta- (iv) steja udyata (v) āśvinaḥ payasyānīyamāne (vi) pauṣṇo viṣyandamāne (vii) mārutaḥ klathan (viii). Maitraḥ śarasi santāyyamāne (ix) vāyavyo hriyamāṇa- (x) āgneyo hūyamāno (xi) vāgghutaḥ (xii). //5//

Savitā prathame' hann- (i) agnirdvitīye (ii) vāyustṛtīya (iii) ādityaścaturthe (iv) candramāḥ pañcama- (v) ṛtuḥ ṣaṣṭhe (vi) marutaḥ saptame (vii) bṛhaspatiraṣṭame (viii). Mitro navame (ix) varuṇo daśama- (x) indra ekādaśe (xi) viśve devā dvādaśe (xii). //6//

Ugraśca (i) bhīmaśca (ii) dhvāntaśca (iii) dhuniśca (iv). Sāsahvāñścā -(v) bhiyugvā ca (vi) vikṣipaḥ svāhā (vii). //7//

Agniṁ hṛdayenā- (i) śaniṁ hṛdayāgreṇa (ii) paśupatiṁ kṛtsnahṛdayena (iii) bhavaṁ yaknā (iv).
Śarvaṁ matasnābhyām- (v) īśānaṁ manyunā (vi) mahādevamantaḥparśavyeno- (vii) graṁ devaṁ vaniṣṭhunā (viii) vasisthahanuḥ (ix) śiṅgīni kośābhyām (x). //8//

5. The self, being reared up, is Prajāpati (Lord of creatures). (1) Fully nourished, it is Samrāṭ, (shining bright). (2) When approached, it is Vaiśvadeva (belonging to all the bounties of Nature). (3) Separated from the body, it is Gharma (the sacrifice). (4) Rising up, it is Tejas (light). (5) Being collected in water, it is Āśvina (full of strength). (6) When water starts trickling, it is Pauṣṇa (nourishing). (7) When starting movements, it is Māruta (belonging to winds). (8) When nourished in the water-reservoir, it is Maitra (belonging to the friendly Lord). (9) When carried off, it is Vāyavya (belonging to the air). (10) When being invoked, it is Āgneya (belonging to the fire). (11) Having been invoked, it is Vāk (speech). (12)

6. On the first day, it is the rising sun. (1) On the second, the fire. (2) On the third, the wind. (3) On the fourth, the midday sun. (4) On the fifth, the moon. (5) On the sixth, the season. (6) On the seventh, the cloud-bearing winds. (7) On the eighth, the Jupiter. (8) On the ninth, the evening sun. (9) On the tenth, the ocean. (10) On the eleventh, the lightning. (11) On the twelfth day, it is all the bounties of Nature. (12)

7. Fierce, (1) Terrible, (2) Roarer (3) Shaker. (4) Humbler, (5) Assailant, (6) And Scatterer—Svāhā. (7)

8. (I worship) the adorable Lord (Agni) with my heart; (1) The Lord of thunder (Aśani) with my heart's front portion; (2) The Lord of the creatures (Paśupati) with the whole of my heart; (3) The Supreme being (Bhava) with my liver; (4) The Lord of happiness (Śarva) with my ribs; (5) The Ruler Supreme (Īśāna) with my fervour; (6) The great God (Mahādeva) with my inner side-bones; (7) The wrathful God with my large intestine; (8) The deities worth knowing with my lower jaw; (9) Sundry deities (Śiṅgīni) with the two heart muscles. (10)

उग्रँल्लोहितेन मित्रꣳ सौव्रत्येन रुद्रं दौर्व्रत्येनेन्द्रं प्रक्रीडेन मरुतो बलेन
साध्यान् प्रमुदा । भवस्य कण्ठ्यꣳ रुद्रस्यान्तःपार्श्व्यं महादेवस्य यकृच्-
छर्वस्य वनिष्ठुः पशुपतेः पुरीतत् ॥ ९ ॥

लोमभ्यः स्वाहा लोमभ्यः स्वाहा त्वचे स्वाहा त्वचे स्वाहा
लोहिताय स्वाहा लोहिताय स्वाहा मेदोभ्यः स्वाहा मेदोभ्यः स्वाहा ।
माꣳसेभ्यः स्वाहा माꣳसेभ्यः स्वाहा स्नावभ्यः स्वाहा स्नावभ्यः स्वाहा
ऽस्थभ्यः स्वाहा ऽस्थभ्यः स्वाहा मज्जभ्यः स्वाहा मज्जभ्यः स्वाहा ।
रेतसे स्वाहा पायवे स्वाहा ॥ १० ॥

आयासाय स्वाहा प्रायासाय स्वाहा संयासाय स्वाहा वियासाय स्वाहो—द्यासाय स्वाहा ॥
शुचे स्वाहा शोचते स्वाहा शोचमानाय स्वाहा शोकाय स्वाहा ॥ ११ ॥

तपसे स्वाहा तप्यते स्वाहा तप्यमानाय स्वाहा तप्ताय स्वाहा घर्माय स्वाहा ।
निष्कृत्यै स्वाहा प्रायश्चित्यै स्वाहा भेषजाय स्वाहा ॥ १२ ॥

यमाय स्वाहा ऽन्तकाय स्वाहा मृत्यवे स्वाहा ।
ब्रह्मणे स्वाहा ब्रह्महत्यायै स्वाहा विश्वेभ्यो देवेभ्यः स्वाहा
द्यावापृथिवीभ्याꣳ स्वाहा ॥ १३ ॥

Ugrańllohitena (i) mitraṁ sauvratyena (ii) rudraṁ daurvratyene -(iii) ndraṁ prakrīḍena (iv) maruto balena (v) sādhyān pramudā (vi). Bhavasya kaṇṭhyaṁ (vii) rudrasyāntaḥpārśvyaṁ (viii) mahādevasya yakṛc- (ix) charvasya vaniṣṭhuḥ (x) paśupateḥ purītat (xi). //9//

Lomabhyaḥ svāhā (i) lomabhyaḥ svāhā (ii) tvace svāhā (iii) tvace svāhā (iv) lohitāya svāhā (v) lohitāya svāhā (vi) medobhyaḥ svāhā (vii) medobhyaḥ svāhā (viii). Māṁsebhyaḥ svāhā (ix) māṁsebhyaḥ svāhā (x) snāvabhyaḥ svāhā (xi) snāvabhyaḥ svāhā -(xii)'stha bhyaḥ svāhā -(xiii)'sthabhyaḥ svāhā (xiv) majjabhyaḥ svāhā (xv) majjabhyaḥ svāhā (xvi). Retase svāhā (xvii) pāyave svāhā (xviii). //10//

Āyāsāya svāhā (i) prāyāsāya svāhā (ii) saṁyāsāya svāhā (iii) viyāsāya svāho -(iv) dyāsāya svāhā (v). Śuce svāhā (vi) śocate svāhā (vii) śocamānāya svāhā (viii) śokāya svāhā (ix). //11//

Tapase svāhā (i) tapyate svāhā (ii) tapyamānāya svāhā (iii) taptāya svāhā (iv) gharmāya svāhā (v). Niṣkṛtyai svāhā (vi) prāyaścityai svāhā (vii) bheṣajāya svāhā (viii). //12//

Yamāya svāhā- (i) ntakāya svāhā (ii) mṛtyave svāhā (iii). Brahmaṇe svāhā (iv) brahmahatyāyai svāhā (v) viśvebhyo devebhyaḥ svāhā (vi) dyāvāpṛthivībhyāṁ svāhā (vii). //13//

9. (I worship) the fierce Lord with blood; (1) The friendly Lord with courtesy; (2) The punisher Lord with arrogance; (3) The resplendent Lord with sports; (4) The brave soldiers with force; (5) The seekers of perfection with pleasantries. (6) The throat part to the Supreme being. (7) The intra-ribs to the punisher Lord. (8) The liver to the great God. (9) The large intestine to the bliss-bestowing Lord. (10) The pericardium to the Lord of the creatures. (11)

10. Dedication to hair (1) dedication to hair; (2) dedication to skin (3) dedication to skin; (4) dedication to blood (5) dedication to blood; (6) dedication to fat; (7) dedication to fat. (8) Dedication to flesh; (9) dedication to flesh; (10) dedication to sinaews. (11) dedication to sinews; (12) dedication to bones; (13) dedication to bones; (14) dedication to marrow; (15) dedication to marrow; (16) dedication to semen (17) dedication to anus. (18)

11. Dedication to exertion; (1) dedication to efforts; (2) dedication to all-round endeavours; (3) dedication to special effort; (4) dedication to attempt to improve. (5) dedication to grief; (6) dedication to the grieving. (7) dedication to the grieved; (8) dedication to sorrow. (9)

12. Dedication to austerities; (1) dedication to one practising austerities; (2) dedication to one to whom the austerities are practised; (3) dedication to one, who has completed his austerities; (4) Dedication to sacrifice. (5) dedication to expiation; (6) dedication to atonement; (7) dedication to remedy (8)

13. Dedication to the controller Lord; (1) dedication to the Lord causing the end; (2) dedication to death. (3) Dedication to sacred knowledge; (4) dedication to suppression of sacred knowledge; (5) dedication to all the bounties of Nature; (6) dedication to the heaven and earth. (7)

अथ चत्वारिंशोऽध्यायः।

ईशा वास्यमिदꣳ सर्वं यत्किं च जगत्यां जगत्।
तेन त्यक्तेन भुञ्जीथा मा गृधः कस्य स्विद्धनम्॥ १॥

कुर्वन्नेवेह कर्माणि जिजीविषेच्छतꣳ समाः। एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे॥२॥

असुर्या नाम ते लोका अन्धेन तमसावृताः। ताँस्ते प्रेत्यापि गच्छन्ति ये के चात्महनो जनाः॥३॥

अनेजदेकं मनसो जवीयो नैनद्देवा आप्नुवन् पूर्वमर्शत्।
तद्धावतोऽन्यानत्येति तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति॥ ४॥

तदेजति तन्नैजति तद्दूरे तद्वन्तिके। तदन्तरस्य सर्वस्य तदु सर्वस्यास्य बाह्यतः॥ ५॥

यस्तु सर्वाणि भूतान्यात्मन्नेवानुपश्यति। सर्वभूतेषु चात्मानं ततो न वि चिकित्सति॥ ६॥

ATHA CATVĀRIṀŚO'DHĀYAḤ

Īśāvāsyamidaṁ sarvaṁ yatkiṁ ca jagatyāṁ jagat. Tena tyaktena bhuñjithā mā gṛdhaḥ kasya sviddhanam (i). //1//

Kurvanneveha karmāṇi jijīviṣecchataṁ samāḥ. Evaṁ tvayi nānyatheto' sti na karma lipyate nare (i). //2//

Asuryā nāma te lokā andhena tamasāvṛtāḥ. Tāṅste pretyāpi gacchanti ye ke cātmahano janāḥ (i). //3//

Anejadekaṁ manaso javīyo nainaddevā āpnuvan pūrvamarśat .
Taddhāvato' nyānatyeti tiṣṭhattasminnapo mātariśvā dadhāti (i). //4//

Tadejati tannaijati taddūre tadvantike. Tadantarasya sarvasya tadu sarvasyāsya bāhyataḥ (i). //5//

Yastu sarvāṇi bhūtānyātmannevānupaśyati. Sarva-bhūteṣu cātmānaṁ tato na vi cikitsati (i). //6//

CHAPTER FORTY

1. All whatsoever exists in this universe, is pervaded by God supreme. Enjoy it, knowing full well that it will have to be renounced. Do not be greedy. To whom do the riches belong? (1)

2. Let one desire to live a hundred years in this world only actively engaged in his work. For you, there is no other way. And as such, the deeds do not cling to man. (1)

3. There are demoniac worlds enwrapped in blinding darkness. To those worlds proceed the men, even after death, who kill their self. (1)

4. That one, though absolutely motionless, is swifter than mind. The gods could not overtake it, when it sped before them. Though standing still, it outstrips all the others running fast. Even the vehement wind concedes its supremacy. (1)

5. It moves, but still it moves not. It is far away, even then it is very close. It is within all; it encompasses all this universe on the outer side as well. (1)

6. He, who realizes all the beings in the Supreme Self itself, and the Supreme Self in all the beings, suffers not from doubts whatsoever, thereafter. (1)

यस्मिन्त्सर्वाणि भूतान्यात्मैवाभूद्विजानतः। तत्र को मोहः कः शोक एकत्वमनुपश्यतः ॥ ७ ॥
स पर्यगाच्छुक्रमकायमव्रणमस्नाविरꣳ शुद्धमपापविद्धम्।
कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोऽर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः ॥ ८ ॥
अन्धं तमः प्रविशन्ति येऽसम्भूतिमुपासते। ततो भूय इव ते तमो य उ सम्भूत्याꣳ रताः ॥ ९ ॥
अन्यदेवाहुः सम्भवादन्यदाहुरसम्भवात्। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १० ॥
सम्भूतिं च विनाशं च यस्तद्वेदोभयꣳ सह। विनाशेन मृत्युं तीर्त्वा सम्भूत्यामृतमश्नुते ॥ ११ ॥
अन्धं तमः प्र विशन्ति येऽविद्यामुपासते। ततो भूय इव ते तमो य उ विद्यायाꣳ रताः ॥ १२ ॥
अन्यदेवाहुर्विद्याया अन्यदाहुरविद्यायाः। इति शुश्रुम धीराणां ये नस्तद्विचचक्षिरे ॥ १३ ॥
विद्यां चाविद्यां च यस्तद्वेदोभयꣳ सह। अविद्यया मृत्युं तीर्त्वा विद्ययाऽमृतमश्नुते ॥ १४ ॥

Yasmintsarvāṇi bhūtānyātmaivābhūdvijānataḥ. Tatra ko mohaḥ kaḥ śoka ekatvamanupaśyataḥ (i). //7//

Sa paryagācchukramakāyamavraṇam asnāviraṁ suddhamapāpaviddham.
Kavirmanīṣī paribhūḥ svayambhūryāthātathyato' rthān vyadadhācchāśvatībhyaḥ samābhyaḥ (i). //8//

Andhaṁ tamaḥ praviśanti ye sambhūtimupāsate. Tato bhūya iva te tamo ya u sambhūtyāṁ ratāḥ (i). //9//

Anyadevāhuḥ sambhavādanyadāhurasambhavāt. Iti śuśruma dhīrāṇāṁ ye nastadvicacakṣire (i). //10//

Sambhūtiṁ ca vināśaṁ ca yastadvedobhayaṁ saha. Vināśena mṛtyuṁ tīrtvā sambhūtyāmṛtamaśnute (i). //11//

Andhaṁ tamaḥ praviśanti ye vidyāmupāsate. Tato bhūya iva te tamo ya u vidyāyāṁ ratāḥ (i). //12//

Anyadevāhurvidyāyā anyadāhuravidyāyāḥ. Iti śuśruma dhirāṇāṁ ye nastadvicacakṣire (i). //13//

Vidyāṁ cāvidyāṁ ca yastadvedobhayaṁ saha. Avidyayā mṛtyuṁ tīrtvā vidyayā' mṛtamaśnute (i). //14//

7. For the man, for whom, after realization, all the creatures have become Universal Self itself, what infatuation or what sorrow can there be, as he sees the oneness in all? (1)

8. He attains the bodiless, uninjurable, sinewless, pure and sinless bright one. He the Supreme Self far-sighted, wise, surpassing all, and self-existent, creates the objects in all propriety for all times to come. (1)

9. Those, who glorify the destructive impulse, fall in the blinding gloom. But those, who run after the creative impulse alone, fall in the gloom darker still. (1)

10. Different is the fruit of the creative impulse and the fruit of the distructive one is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)

11. He, who pursues the creative impulse as well as the destructive one side by side, overcomes death by the destructive impulse and gains immortality through the creative one. (1)

12. Those who pursue worldly knowledge alone fall in the blinding gloom. Those, who pursue spiritual knowledge only, sink into gloom darker still. (1)

13. Different is the fruit of worldly knowledge, and the fruit of spiritual knowledge is different. Thus we have been hearing from the sages, who instruct us in these matters. (1)

14. But he, who pursues worldly knowledge and the spiritual one side by side, overcomes death by worldly knowledge and gains immortality through the spiritual one. (1)

वायुरनिलममृतमथेदं भस्मान्तꣳ शरीरम् । ओ३म् क्रतो स्मर । क्लिबे स्मर । कृतꣳ स्मर ॥१५
अग्ने नय सुपथा राये अस्मान्विश्वानि देव वयुनानि विद्वान् ।
युयोध्यस्मज्जुहुराणमेनो भूयिष्ठां ते नम उक्तिं विधेम ॥ १६ ॥
हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम् । योऽसावादित्ये पुरुषः सोऽसावहम् ।
ओ३म् खं ब्रह्म ॥ १७ ॥

Vāyuranilamamṛtamathedaṁ bhasmāntaṁ śarīram. Om krato smara. Klibe smara. Kṛtaṁ smara (i). //15//

Agne naya supathā rāye asmānviśvāni deva vayunāni vidvān.
Yuyodhyasmajjuhurāṇameno bhūyiṣṭhāṁ te nama uktiṁ vidhema (i) //16//

Hiraṇmayena pātreṇa satyasyāpihitaṁ mukham.
Yo' sāvāditye puruṣaḥ so' sāvaham. Om khaṁ brahma (i). //17//

15 Breaths go out to mix with the elemental air; the soul is immortal and the body is to end in ashes. Om. Now O sacrificer, think; think of the world full of enjoyments and think of the deeds you have done. (1)

16. O adorable Lord, lead us to richness by comfortable and painless paths. O God, you know all our actions. Remove our sin that leads us astray. We bow to you with reverence again and again. (1)

17. The face of the Ultimate is hidden by a golden cover. The cosmic Man, who is there in the sun, that I am Myself, i.e. Om, the abstract, the Divine Supreme. (1)

NOTES

by

Udaya Vir Viraj

Chapters 26—40

अध्यायाः २६—४०

NOTES

CHAPTER XXVI

Chapters I to XXV contain sacrificial texts and formulas connected with the Lunar Sacrifices (दर्शपौर्णमास), Agnihotra, Oblation to the Manes (पितृमेध), the Seasonal Sacrifices, the Vājpeya, the Rajsūya, the Aśvamedha, the Sautrāmaṇī, etc. sacrifices. Chapters XXVI to XXIX contain sacrificial texts and formulas for Agniṣṭoma, Agni Sautrāmanī, Puruṣamedha, Sarva Pitṛmedha, Pravargya etc. sacrifices. These supplementary formulas are to be applied to these sacrifices as the occasion requires.

1. **Te sannate,** have submitted to you; are bowed before you.

Adaḥ, असौ, so and so; the name of the person or the party should be mentioned here to make the prayer complete.

Sapta saṁsadaḥ, a set of seven; seven sitting together; seven communities. Five sense organs, the mind (मन) and the intellect (बुद्धि), these are the seven and the eighth is the speech (वाक्). Alternatively, Agni, Vāyu, Antarikṣa, Āditya, Dyuloka, Ambu and Varuṇa are the seven and the Earth is the eighth.

Bhūtāsādhanī, sustainer of all beings.

Saṁjñānam, complete understanding; friendly relations.

Amunā, with so and so; name of the person or the party to be mentioned here.

2. **Aryāya,** to the Vaiśya. अर्यः स्वामिवैश्ययोः; *arya* means the master, and also a Vaiśya, a person engaged in trade, commerce and agriculture.

Ayaṁ kāmaḥ, such and such wish of mine; the wish whatsoever should be mentioned here in clear words.

3. **Aryaḥ,** the pious and the righteous man. Griffith translates this word as 'foreman'.

Upayāmagṛhīto'si, this is addressed to a cup of Soma juice. Soma has been translated by us as Bliss or devotional Bliss. *Upayāma* is the name of a certain type of cup used for Soma. We have rendered it as 'due process'.

4. **Gomān,** गावः धेनवः, स्तुतयः किरणा वा विद्यन्ते यस्य, one who has cows, praises (speech) or rays.

Soma, cure-juice; juice of a medicinal herb, that cures all the maladies.

Yoniḥ, abode; home; place.

Śatakratu, one who has performed a hundred sacrifices; normally used for Indra; Lord of a hundred powers; one engaged in hundrds of selfless deeds.

Gomate, to you, who are rich in cows; or who are rich in divine speech.

6. **Ajasraṁ gharmam,** continuous heat; heat that never exhausts.

Ṛtāvānam, full of righteousness.

Jyotiṣaspatim, to the Lord of light.

Vaiśvānaraḥ, benefactor of all men; fire; God.

7. **Bhuvanānām,** of the worlds; of the beings.

Abhiśriḥ, आश्रयणीयः, the one, under whom all should take shelter.

Yatate sūryeṇa, accompanies the rising sun. The sacrificial fire is kindled at sunrise.

8. **Ukthena vāhasā,** riding the praises as a vehicle.

9. **Ṛṣiḥ,** penetrating seer.

Pāñcajanyaḥ, benefactor of all the five categories of men; Brāhmaṇa, Kṣatriya, Vaiśya, Sūdra and Niṣāda.

Mahāgayam, महान् गयः स्तुतिर्यस्य, one who has been praised greatly, or praised by great men.

Pavamāna, self-purifying; purifier; purified. An epithet applied both to Soma and Agni.

10. **Ṣoḍaśī,** षोडशकलासम्पूर्णः, complete with His sixteen aspects. पञ्चप्राणाः पञ्चबुद्धीन्द्रियाणि, पञ्चकर्मेन्द्रियाणि मनः षोडशं एतल्लिंगं यस्य स षोडशीन्द्रः; five vital breaths, five sense organs (ज्ञानेन्द्रियाणि), five functional organs (कर्मेन्द्रियाणि) and sixteenth the mind, possessor of all these sixteen is Śoḍaśī, i.e. Indra.

Pāpmānam, the sinful; also the sin.

11. **Dasmam,** दर्शनीयं, beautiful to look at.

Ṛtīṣaham, subduer of enemies with His motion only. Also, subduer of evil.

Svasareṣu, in cow-stalls. दिनेषु, in day time (Uvaṭa).

Dhenavaḥ, cows, milked for the sacrifice and temporarily separated from their calves.

12. **Vāhiṣṭhaṁ,** the best carrier of our veneration.

Bṛhadarca, one with large glowing flames; affluent in splendour; one who is worshipped with Bṛhat Sāman.

Mahiṣī iva, just like the wife of first marriage. Also, vast.

Rayiḥ, धनं, riches. **Vājāḥ,** अन्नानि, foods.

13. **Itthetarā,** other than these, uttered by the *udgātṛ*, and the *stotṛ* etc.

Indubhiḥ, सोमैः, with Soma juice or with loving devotion.

Ehi, ṣu bravāṇi te, come. I speak to you in a friendly way.

14. **Vi tanvantu,** may they make flourish.

Prajām, progeny.

15. **Vipraḥ,** all-wise Lord. Indra (Sāyaṇa). Soma (Uvaṭa). According to Uvaṭa the meaning will be : Soma, sharpener of intellect, grows at the foot hills of the mountains and at the confluence of rivers. Also, man of wisdom.

16. **Andhasaḥ,** of this sap of life (Soma).

Divi sad bhūmi ādade, though it was set in heaven, it came down to earth, or taken over the earth.

Ugraṁ śarma, mahi śravaḥ, strong is its sheltering power and great is its renown.

17. **Variovit,** धनस्य ज्ञाता प्रापकश्च, one who knows the riches and bestows them also.

18. **Arya,** O Lord.

Dyumnāni, धनानि, riches.

Siṣāsantaḥ, √षणु दाने; दातुमिच्छन्तः, willing to distribute judiciously among ourselves.

19. **Vīraiḥ, gobhiḥ, aśvaiḥ,** पुत्रैः, धेनुभिः, वाजिभिः, with sons, cows and horses—three desired objects of ancient people.

Sarveṇa puṣṭaiḥ, with all other things that make one powerful and prosperous.

Anu dvipadā, with bipeds.

20. **Devānām patnīḥ**, consorts of gods; vital virtues of Nature's bounties.

Uṣatīḥ, full of desire; desiring food and drinks.

Tvaṣṭāram, the universal Architect; God, who moulds this universe.

21. **Gṛṇīhi**, praise; bless.

Gnāvaḥ, selfless benefactor. One who has got wives. (Uvaṭa)

Neṣṭṛ, the priest who leads the wife of the sacrificer.

22. **Draviṇodāḥ**, bestower of wealth.

Pra tiṣṭhata, command respect.

Neṣṭrāt, from the cup of the *neṣṭṛ*.

Ṛtubhiḥ, with the Ṛtu gods; season deified.

23. **Barhiṣi**, in the sacrifice. Also, on the grass-mats.

Indum, सोमम्, Soma-juice; or loving devotion.

24. **Ameva**, अमा इव, अमा शब्दो गृहवचनः, as if at your own home.

Āgantana, come here. **Sadatanā**, sit; stay.

Raṇiṣṭana, enjoy; रतिं कुर्वत, be merry.

Janibhiḥ, with ladies or women who can bear children.

Sumadgaṇaḥ, in the pleasant company of.

25. **Soma,** O elixir (of divine love).

Madiṣṭhayā, with the most intoxicating or exhilarating.

26. **Rakṣohā,** destroyer of the wicked.

Viśvacarṣaṇiḥ, all-beholding.

Ayohate, secured or made fast by fixing iron-nails. **Ayas,** iron; bronze; copper.

Droṇe, in a wooden cask.

CHAPTER XXVII

According to Dayānanda this chapter lays down how noble persons should behave. According to Uvaṭa, this chapter is related to Agni. Verses 1–9 are to be used at a sacrifice between the 9th and 10th of the normal Gāyatrī kindling verses while the sacrificial fire is being lighted or when additional fuel is applied to it.

1. **Samāḥ,** months. Also, warm halves of the years as distinguished from and equal to *himāḥ,* or cold halves, the winters.

2. **Saṁ idhyasva,** kindle up; get lighted.

Ucca tiṣṭha, stand elavated.

Prabodhaya, arouse; wake-up; enlighten.

Te upasattā, one that stands by you; your supporter or worshipper.

Te brahmāṇaḥ, those who know or pray to you; meditate upon you.

3. **Saṁvaraṇe,** in this choice of ours.

Aprayucchan, अप्रमाद्यन्, without negligence; always alert.

Sapatna, enemy; one who wants to share other's wife.

Abhimātiḥ, enemy; one who wants to overwhelm others.

4. **Dhārayā,** धारय, hold; retain; keep.

Nikāriṇaḥ, निकृष्टकर्माण:, wicked persons.

Pūrvacitaḥ, those who have gathered strength already.

Mā nikran, may not injure you or subdue you.

Kṣatraṁ, ruling power. **Suyamam,** light; easy to control.

Aniṣṭṛtaḥ, unharmed; uninjured.

5. **Kṣatreṇa svāyuḥ saṁrabhasva,** lead your praiseworthy life defending the weak.

Mitradheye, helping your friends, or, in a friendly way.

Vihavyaḥ, विशेषाणि हव्यानि यस्य, one who has got abundant supplies. Also, one who is invited specially (by the kings).

6. **Nihaḥ,** निहन्तॄन्, killers. **Sridhaḥ,** bad characters; wicked persons. **Acittim,** thoughtlessness. **Arātim,** miserliness. **Duritā,** evils; sorrows and sufferings; woe and trouble.

7. **Aniṣṭṛtaḥ,** uninjured; unconquered.

Kṣatrabhṛt, holder of protective power.

Jātavedā, omniscient. जातं जातं वेत्ति य: स: ।

Mānuṣīrbhiyaḥ, from human terrors; from fear created by men.

Pramuñcan, making free; liberating from; releasing.

Vṛdhe, for prosperity.

8. **Śaṁśitaṁ saṁ śiśadhi,** literally, sharpen him though already sharpened; enlighten him though already initiated; arouse him though already excited.

Santarām, अतितरां, very much; to the extreme.

Vardhaya, exalt him; raise him; make him grow.

Viśve devāḥ, all the godly people; learned ones.

9. **Yamasya,** of death; मृत्योः।

Amutrabhūyāt, from the birth in the yonder world; परलोके जन्मनः।

Abhiśasteḥ, from the curse of; अभिशापात्।

Pratyauhatām, may the two (Aśvins) drive away. **Śacībhiḥ,** with skills.

10. **Svaḥ,** light. **Uttaram,** higher up.

11. This and the following eleven verses form an Āprī or Propitiatory hymn. It is found with some variations in the Atharvaveda V. 27.1–12.

Supratīkasya sūnoḥ, of this fair-faced son. Agni is considered the son of the sacrificer, as being produced and maintained by him.

Śocīṁṣi, brilliant glows.

Dyumattamā, for द्युमत्तमानि । द्यौः दीप्तिः येषां तानि द्युमन्तिः; अत्यन्तं द्युमन्ति द्युमत्तमानि विश्वप्रकाशकानि । Dyauḥ is radiance or light; those having utmost brilliance; illuminators of all the world.

12. **Tanūnapāt**, preserver of bodies. Also, तनूनां अपां नपात्, grandson of waters, i.e. the fire.

Asuraḥ, असून् राति ददाति यः, bestower of life. Also, the Lord Divine.

Deveṣu devaḥ, god among gods.

Pathaḥ, paths of life.

Madhunā ghṛtena, with sweet butter. Also, with honey and butter, i.e. with all the good and desirable things.

13. **Narāśaṁsaḥ**, praised by men.

Sukṛt, performer of good deeds.

Savitā, impeller of the universe or of our intellects.

14. **Accha ayam eti**, 'अच्छाभेराप्तुमिति शाकपूणिः' (Nir. V. 28) *accha* means towards; this comes towards.

Prayatsu, वर्तमानेषु, when the sacrifice is in progress.

Namasā, with food. **Śavasā**, with vigour.

15. **Vasudhātamaḥ**, the greatest bestower of wealth. वसूनां धनानां धातमः दातृतमः ।

Cetiṣṭhaḥ, अतिशयेन चेतयिता, greatest awakener.

16. **Devīr dvāraḥ**, the doors divine. Doors of the sacrificial hall deified. (Griffith). Also, divine doors to the yonder world.

Dhāmnā patyamānāḥ, rich in accommodation.

17. **Divye,** दिवि भवे, residing in the sky; divine.

Yoṣaṇe, two damsels; wives.

Adhvaraṁ yajñam, अकुटिलं यज्ञं, simple sacrifice; or the sacrifice free from violence. Also, अध्वरं सोमं, *adhvara* is soma. (Uvaṭa).

18. **Daivyā hotārā,** दैव्यौ होतारौ, priests divine. Agni with Āditya or Varuṇa; or Agni terrestrial and firmamental. Also, Aśvins.

19. **Mahī gṛṇānā,** praised by all.

Tisro devīḥ, three divinities, Iḍā, Sarasvatī and Bhāratī.

Barhiḥ, sacrifice; also, grass-mat.

20. **Tvaṣṭā,** Divine Architect.

Viṣyatu, विमुञ्चतु, drop it (in our navel, i.e. in our lap).

Purukṣu, पुरुषु बहुषु क्षियति निवसति यत् तत्, that which resides in the multitude, i.e. contributed by multitude.

Turīpam, तूर्णं आप्नोति, quick coming.

21. **Vanaspati,** Lord of forests. Also, the sacrificial stake, regarded as a form of Agni. (Griffith).

Tmanā, for आत्मना, by yourself.

Sūdayāti, √षूद क्षरणे, संस्करोति, seasons.

Śamitā, soothing; bringing peace and comfort.

23. According to the ritualists, this and the next verse is used at the sacrifice of a hornless white he-goat to Vāyu. But there is no suggestion of a goat in the text. **Vāyu,** Lord of motivation.

Niyutām, of steeds (horses).

Svapatyāni, सु अपत्यानि, good progeny.

Śvetaḥ, 'शुक्लो हि वायुः', Vāyu is white coloured.

Siṣakti, सेवते, enjoys; consumes.

24. **Dhiṣanā,** a goddess of abundance and prosperity. Also, divine language of praise; धिषणा वाक् देवी ।

25. This and the next verse are in the praise of Prajāpati (Ka = Prajāpati).

Bṛhatiḥ āpaḥ, mighty waters. **Garbham,** primeval seed. **Asuḥ,** vital force.

Kasmai, to whom; or Him, Prajāpati. सुखनिमित्ताय, bestower of happiness (Dayā.).

26. **Dakṣam,** बलं, creative vital force.

27. **Niyudbhiḥ,** teams of horses. नियतैः गुणैः, with definite qualities.

Dāśvāṁsam, दातारं, donor; sacrificer; devotee.

Duroṇe, गृहे, in the house.

Gavyam aśvyam, pertaining to cows and horses. Cow is the symbol of intellect and the horse of vigour.

Subhojasam, which can be enjoyed without unpleasant after-effects.

28. **Niyudbhiḥ,** with horses or mares; yoked forces.

First three *pādas* are addressed to Vāyu and the fourth is addressed to all the bounties of Nature or gods.

29. **Vāyo,** O sense of touch. Also, the wind divine.

Śukraḥ, purifier; or purified. पवित्रकर्ता।

31. **Niyudbhiḥ śivābhiḥ,** by propitious actions; also by good mares.

Yajñapriḥ, one who is pleased with sacrifice.

33. **Svabhūte,** O self-existent Lord.

Ekayā ca daśabhiḥ, with one and ten.

Dvābhyām ca viṁśatī ca, with two and twenty.

Tisṛbhiḥ triṁsatā ca, with three and thirty.

Vi muñca, unyoke them.

34. **Tvaṣṭurjāmātaḥ,** O son-in-law of the Sun. How the wind is called the son-in-law of the Sun? आदित्यादप आदाय वायुर्गर्भयति ततो वृष्टिर्भवति, इति वायुरादित्यस्य जामाता, the wind taking waters from the Sun impregnates them; therefrom comes the rain; therefore the wind is the son-in-law of the Sun.

35. **Adugdhāḥ,** which have not been milked.

Svardṛśam, beholder of heavenly light. Also, सुखेन द्रष्टुं योग्यं, pleasing to behold (Dayā.).

Nonumaḥ, नमाम:, bow to you in respect. Also, we call you.

36. **Aśvāyanto gavyantaḥ,** desirous of having cows and horses, i.e. mental and physical powers.

37. **Kāravaḥ,** poet sages.

Vājasya sātau, अन्नस्य लाभे, to obtain nourishing food.

Vṛtreṣu, in the conflicts of life; or enemies.

Kāṣṭhāsu, दिक्षु, in all the directions.

Arvataḥ, of the horse; in whichever direction the horse goes. दिग्विजयनिमित्तं, with the purpose of conquering all the regions.

38. **Vajrahasta,** wielder of punitive justice. Also, one who holds thunderbolt in this hand.

Adrivaḥ, Lord of clouds of evil forces. Also, caster of stones (thunderbolt or hailstones).

Rathyam, fit for chariot.

Gām aśvam, cow and horse, i.e. wisdom and vigour.

Citra, आश्चर्यकारिन्, O wonderful!

39. **Sadāvṛdhaḥ,** always augmenting.

Ābhuvat, may come to us; may become a friend to us.

40. **Satyaḥ,** genuine; true.

Madānām maṁhiṣṭhaḥ, most potent intoxicant.

Sat andhasaḥ, of good and nourishing food.

Dṛḍhā, formidable; strongly guarded.

41. **Jaritṝṇām,** of admirers, of glorifiers.

Śataṁ bhavāsi, शतं भवसि, you become as if a hundred (to protect us).

42. **Pra śaṁsiṣam,** स्तौमि; we praise; let us praise; we have praised or glorified. वयं is used in place of अहम् ।

Dakṣase, for obtaining strength.

Mitraṁ na, like a friend.

43. **Ūrjāṁ pate,** O Lord of energies.

Vaso, O wealth personified.

Four types of speech; Ṛk, Yujuḥ, Sāman and the fourth Nigada, i.e. ordinary literature.

44. **Ūrjo napātam,** source of strength.

Hina, तर्पय, serve him; feed him.

Asmayuḥ, अस्मान् कामयते यः, well wisher of ours; propitious to us.

Bhuvat, may He be or become.

Vṛdhe, for our growth or prosperity.

Vājeṣu, संग्रामेषु, in battles; in struggles of life.

45. According to the ritualists, the formulas contained in this verse are to be applied in the Agnicayana ceremony at the time when the sacrificer touches as much as he can of the surface of the newly constructed Fire-altar.

Agni is addressed, as identified with Prajāpati, the presiding deity of the year and with the altar.

Saṁ añca, सङ्कुच, may you wane.

Prasāraya, may you wax.

Pretyai etyai ca, for going and coming.

Suparṇacit, collector of fine leaves (शोभनानां पर्णानां संचयिता); also built in the shape of an eagle (सुपर्ण).

Aṅgirasvat, blazing bright (like burning coals). Also, अङ्गिरस इव प्राणा इव, like vital breaths.

CHAPTER XXVIII

According to the ritualists, this chapter is closely connected with and supplementary to the chapters XIX-XXI, which deal with the Sautrāmaṇī sacrifice.

This chapter contains four Āprī hymns : 1–11, 12–22, 24–34; 35–45.

1. **Yakṣat,** यजति यजतु वा; worships; let him worship.

Idaspade, place of worship or sacrifice.

Nabhau pṛthivyā, on the navel of the earth. But according to Uvaṭa, पृथिवीशब्देनान्तरिक्षमुच्यते, the word *pṛthivī* denotes the mid-space; in the mid-space.

Indra shines at three places : at the place of sacrifice on earth in the form of the fire; in the mid-space in the form of the lightning; in the sky in the form of the sun.

Divo varṣman, वर्ष्मणि, वर्षिष्ठे प्रदेशे, in the highest place.

Vetu, प्राप्नोतु, पिबतु; may enjoy.

Carṣaṇīsahām ojiṣṭhaḥ, mightiest Lord of conquerors of men. चर्षणीनां मनुष्याणां अभिभवकर्तॄणां मध्ये ओजस्वितमः।

2. **Tanūnapāt,** तनुं न पातयति यः, protector of the body. Also, the son of himself; the fire is reproduced continually from some other fire.

Svarvidam, one who conducts us to the world of light or of bliss.

Madhumattamaiḥ pathibhiḥ, along the sweetest paths.

3. **Iḍābhiḥ īḍitam,** worshipped or praised with praises.

Ājuhvānam, आहूयमानं, being invoked; invited.

Savīryaḥ, full of vigour. **Vajrahastaḥ,** wielder of thunder-bolt. **Purandaraḥ,** breaker or subduer of the cities or the castles (of enemies).

4. **Barhiṣi,** in the sacrifice. Also, on grass-mats.

Niṣadvaram, best among those who sit (at the sacrifice). **Vṛṣabham,** वर्षितारं, showerer; one who makes it rain; showerer of bliss.

Naryāpasam, नर्यं अपः कर्म यस्य तं, नराणां हितकारिणं, performer of actions beneficial for men.

Vasubhiḥ, rudraiḥ, ādityaiḥ, with young, adult and mature sages.

Sayugbhiḥ, सह युञ्जन्ति ये तैः, with his companions.

5. **Dvāraḥ,** the doors divine.

Ojaḥ, vīryaṁ, sahaḥ, strength or force, manly vigour or valour, and endurance or conquering power. इन्द्रियशरीरमनोबलानि,

powers of organs, body, and mind.

Viśrayantām, विवृता भवन्तु, may open wide.

Suprāyaṇā, सुप्रगमना:, allowing an easy passage. **Mīḍhuṣe,** सेक्त्रे, for the showerer. Also, for the impregnator.

6. **Uṣe,** two dawns; dawn and night. Also, dawn and dusk.

Savātarau, समानो वाता वत्सः ययोः तौ, two cows having one common calf.

Na, इव, like; as if.

7. **Daivyā hotarā,** two divine priests, the Aśvins. **Bhiṣajā,** भिषजौ, two physicians.

Pracetasau, full of wisdom. **Indriyam,** power of sense-organs; manly vigour. **Kavī,** क्रान्तदर्शनौ, full of vision; capable of seeing beyond the present.

8. **Tisro devīḥ,** three divinities : Iḍā, Sarasvatī and Bhāratī. **Mahīḥ,** great; mighty.

Tridhātavaḥ, effecting the three elements of the body, Vāta, Pitta and Kapha.

Bheṣajaṁ trayaḥ, three remedies, as if.

Indrapatnīḥ, इन्द्रस्य पत्न्यः पालयित्र्यः, those who look after and nourish Indra, the aspirant.

Haviṣmatīḥ, having abundant supplies.

9. **Tvaṣṭā,** the universal Architect. Also, Sun.

Indram, परमैश्वर्यवन्तं, resplendent; resplendent Lord.

Bhiṣajam, the physician. **Suyajam,** easy to worship or to accompany. **Ghṛtaśriyam,** bright as clarified butter. **Suretasam,** prolific.

Pururūpam, multiform. **Maghonam,** bounteous. **Indriyam,** power of all the sense-organs.

10. **Vanaspatim,** Lord of forests. **Śamitāram,** हविषां संस्कर्तारम्, seasoner of sacrificial materials.

Śatakrātum, बहुकर्माणं, performer of hundreds of selfless deeds.

Dhiyo joṣṭāram, बुद्धेः कर्मणो वा सवितारं, inspirer of intellect or action. Also, lover of prayer.

Indriyam, bestower of power of sense-organs.

11. **Svāhākṛtīnām,** of the utterances of the word *svāhā,* while dedicating oblations.

Svāhā, dedication. All hail!

Medas, fat; fatty substances. **Stoka,** drops (of clarified butter).

12. **Barhis,** herbage; *kuśā* grass; grass-mats.

Vīravat, capable of producing sons.

Avastīrṇam, spread (upon the altar).

Vastorvṛtam, वस्तोरहनि वृतं, collected in the day. **Prāctorbhṛtam,** अक्तो रात्रौ प्रभृतं, processed at night.

Atyagāt, it surpasses others.

13. **Saṅghāte,** closely joined. **Vīḍvīḥ,** दृढाः, strong. **Yāman,** यामनि, while in action, कर्मप्राप्तौ । Also, मार्गे, on the way.

Vatsena, with boys. **Taruṇena kumāreṇa,** with unmarried adults.

Reṇukakāṭam, a pit covered with dust. (Uvaṭa).

Apanudantām, may drive away; keep away.

14. **Yajñe prayati,** as the sacrifice advances.

Daivīr viśaḥ, divine or godly people.

Sudhite, highly beneficial.

15. **Joṣṭrī devī,** प्रीतियुक्ते देव्यौ, two divinities affectionate to each other, i.e. the heaven and earth.

Vasudhitī, two bestowers of treasures.

Ayāvi anyā aghā dveṣāṁsi, one drives away the sins and hatreds.

Anyā vakṣad vasu, the other bestows riches.

16. **Iṣam ūrjam,** food and vigour.

Sagdhiṁ sapītim, feasting and drinking in company. **Vāryāṇi,** वरणीयानि, coveted, desired.

17. **Hatāghaśaṁsau,** हता अघशंसा याभ्यां, those two who have killed the sinners.

Ābhārṣṭām, आहार्ष्टाम्, have braught; bring.

18. **Divam aspṛkṣat,** touches the heights of heaven. **Rudraiḥ,** in company of adult sages.

Bhāratī divaṁ, Sarasvatī yajñaṁ and Iḍā gṛhān aspṛkṣat.

19. **Narāśaṁsaḥ,** praised by men; Agni.

Trivarūthaḥ, having three abodes.

Tribandhuraḥ, shielding thrice.

Śitipṛṣṭhānām, white or bright-backed (rays or cows).

20. **Hiraṇyaparṇaḥ,** having golden leaves.

21. **Devaṁ barhiḥ,** shining sacrifice. Also grass-mat.

Svāsasthaṁ, nobly performed. Also, comfortable to sit upon.

Abhyabhūt, subdues; अभिभवति।

22. **Sviṣṭkṛt,** सु इष्टकृत्, fulfiller of good desires.

23. **Paktiḥ,** meals; cooked eatables. See, XXI. 59-61. The verse beginning with त्वामद्य ऋषे (Yv. XXI. 61) is to be repeated here.

24. **Samidhānam,** being kindled. **Vayodhasam,** bestower of long life.

Indriyam, (bringing) powers of all the sense-organs.

Tryavim, षण्मासात्मको कालोऽविः, a period of six months is called *aviḥ;* three *aviḥs* is eighteen months.

25. **Udbhidam,** यज्ञफलानां उद्भेत्तारं, to one who brings sacrifices to fruition.

Dityavāham, द्विवर्षा गौर्दित्यवाट्, two years old calf is called *dityavāṭ.*

26. **Īḍenyam,** स्तुत्यं, worthy of praises.

Vṛtrahantamaṁ, वृत्रं हन्ति इति वृत्रहा; अतिशयेन वृत्रहा इति वृत्रहन्तमः, the greatest killer of evils or of nescience.

Iḍābhiḥ īḍyam, laudable with lauds.

Sahaḥ somaṁ vayodhasam, सहसा बलेन सोमवदाह्लादकं, pleasing as soma juice due to his power of endurance or of conquering, and bestower of long life on Indra. Or, bestower of endurance, bliss and long life.

Pañcāvim, पञ्च अवयो यस्याः, two and half years old.

27. **Subarhiṣam,** शोभनं बर्हिः यज्ञो यस्य, performer of great sacrifices.

Pūsaṇvantaṁ, Lord of all nourishment. Also, accompanied by Puṣan, the nourisher.

Amṛte barhiṣi sīdantam, seated on the immortal sacrifice.

Priye, dear to him. **Trivatsaṁ,** three years old.

28. **Vyachasvatīḥ,** व्यचो गमनावकाशो विद्यते यासु ताः, opening wide.

Suprāyaṇāḥ, easy to pass through; allowing easy passage.

Brahmāṇam, ब्रह्मज्ञानस्वरूपं, the knowledge incarnate.

Turyavāham, four years old.

29. **Supeśasā,** पेश इति रूपनाम, सुरूपे, beautiful of form or appearance.

Suśilpe, having varied colours. Also, यद्वै प्रतिरूपं तत् शिल्पं;

शोभनं शिल्पं प्रतिरूपं ययोः, being reflection or exact copy of each other.

Darśate, दर्शनीये, charming to look at. Also, illuminators of the whole world; as if showing all this world to the resplendent Lord.

Paṣṭhavāham, a bullock capable of carrying burden.

Naktoṣāsā, नक्ता रात्रिः उषाः रात्रेरपरकालः, night and dawn.

30. **Pracetasā,** प्रचेतसौ, both full of wisdom.

Devānām uttamaṁ yaśaḥ, best glory of gods; best among the bounties of Nature.

Kavī, the two with vision; capable of seeing beyond the present by deductions from the past and speculating about future.

Sayujā, सहयोगिनौ, staying as companions; always accompanying each other.

Anaḍvāham, अनः शकटं वहति इति अनड्वान्, a bullock capable of drawing a cart.

31. **Peśasvatīḥ,** रूपसमृद्धाः, of beautiful form, shape or appearance.

Tisro devīḥ, three divinities or goddesses. Only one Bhāratī is mentioned here, and she is in plural number, therefore Iḍā and Sarasvatī will have to be inferred.

Bṛhatīḥ, mahīḥ, great and lofty.

Dhenum, दोग्ध्रीं गां, a milch cow.

32. **Suretasam,** of good seed; prolific; virile.

Tvaṣṭā, the universal Architect.

Rupāṇī bibhratam pṛthak, assuming various different forms.

Ukṣāṇam, रेतः सेकक्षमं गां वृषभं, a bull capable of impregnating cows; breeding bull.

33. **Śamitāram,** संस्कर्तारं, seasoner of sacrificial materials.

Ukthinam, वचनवन्तं यज्ञवन्तं वा, worthy of praises or engaged in sacrifices.

Raśanām bibhratam, wearing a belt or girdle.

Vaśim, कान्तं, charming, beautiful.

Bhagam, bestower of riches; riches incarnate.

Vaśām vehatam, a barren and a calf-slipping cow. वशां वन्ध्यां, वेहतं गर्भोपघातिनीं गाम्।

34. **Pṛthak,** apart; separately.

Gṛhapatim, the great householder.

Varuṇam, व्रियते असौ वरुणः, one who is elected or venerated by all; the venerable Lord.

Bheṣajam, रोगनाशकं, curer of diseases; a physician or a remedy.

Kṣatram, ruling and defending power; bestower of ruling power; क्षतात् प्रहारात् त्रातारम्।

Ṛṣabhaṁ gām, a big bull and a cow, or a huge bull only.

35. **Indram,** the aspirant; one who wants to achieve or accomplish some thing great.

Cakṣuḥ, vision; eye sight.

Devam barhiḥ, divine or shining sacrifice.

Vasuvane, at the time of distribution of wealth.

36. **Śucim,** पवित्रं, bright; pure; innocent.

Prāṇam, vital breath.

37. **Devī devam,** divinities aiding a divinity.

Gāyatrī, Uṣṇik, Anuṣṭup, etc. are the names of various Vedic metres.

Balam, physical strength.

38. **Joṣṭrī,** जुषेते ते जोष्ट्र्यौ, प्रीतिसंयुक्ते, both affectionate to each other.

Vasudhitī, both bestowers of wealth.

Śrotram, श्रवणशक्तिं, hearing power.

39. **Ūrjāhutī,** Ūrjā and Āhuti. Mahīdhara renders it as 'bringers of strength'.

Sudughe, सुखेन दोग्धुं शक्ये, easy to milk.

Dughe, दोग्ध्र्यौ, milch cows.

Śukram, वीर्यं, semen; vital energy.

40. **Tviṣim,** दीप्तिं, lustre; शौर्यं, impetuous might.

41. **Patim,** पालयितव्यं, पालकं वा, husband, who is looked after by the wife or who looks after his wife.

Śuṣam, शूष शब्दो बलवचनः, might.

42. **Narāśaṁsaḥ,** the Lord praised by men. Name of a certain deity (Mahīdhara).

Rūpam, beautiful form.

Indriyam, इन्द्रस्य भावः इन्द्रियं, resplendence.

43. **Bhagam,** ऐश्वर्यं, wealth of all sorts.

44. **Vāritīnām,** वार्भ्यः जलेभ्यः इतीनां उद्गतानां, औषधीनां इत्यर्थः, those that have grown from water, i.e. plants, herbs etc.

Yaśa, fame; glory.

45. **Sviṣṭakṛt,** सु+इष्ट+कृत्, fulfiller of good desires.

Kṣatram, power of defending the weak and crushing the criminals.

Aticchandas, name of a Vedic metre.

46. Same as XXVIII.23 with a little variation.

CHAPTER XXIX

This chapter is supplementary to chapters XXII to XXV which deal with Aśvamedha sacrifice. First eleven verses constitute an Āprī or propitiatory hymn. These are called Aśva-stuti (praise of horse), but Mahīdhara explains that these verses have been realized by the seer named Aśva, son of Samudra, or by Vāmadeva, son of Bṛhaduktha.

1. **Añjan,** व्यक्तीकुर्वन्, प्रकाशयन्, illuminating or exposing.

Matīnāṁ kṛdaram, बुद्धीनां उदरं, बुद्धिमतां गृहं वा, secrets of wisdom; or abodes of the wise ones.

Pinvamānaḥ, enjoying.

Vājinam, resolute; determined (sacrificer). Mahīdhara renders it as हविः, oblations offered in sacrifice.

Ā vakṣi, आ वह, प्रापय, carry to; lead to.

Sadhastham, सह तिष्ठन्ति यत्र तत् सधस्थं, the place where they stay together; a meeting place, or a common abode.

Devānām, of gods; of the learned ones.

2. **Sam añjan,** balming, anointing.

Devayānān pathaḥ, godly paths.

Vājī, speedy one; also horse.

Saptiḥ, courser; horse. अश्व इव वेगकारक, speedy as a horse.

Anu sacantām, may submit to you.

Svadhām, sustenance; supplies.

3. **Īḍyaḥ,** worthy of praise; object of praise.

Medhyaḥ, full of wisdom. Also, अश्वमेधाय योग्यः, fit for Aśvamedha sacrifice.

Agniḥ tvā prītaṁ vahniṁ vahatu, may the adorable Lord conduct you to the pleasing fire.

Jātavedāḥ, omniscient.

4. **Suṣṭarīma,** we have spread; may we spread.

Stīrṇam, well-spread.

Barhiḥ, sacred *kuśā* grass; grass mats; also, sacrifice.

Aditiḥ, Eternity; also, the earth.

Devebhir yuktam, attended by the enlightened ones, or by the gods or godly persons.

Syonam, सुखं, happiness. **Suvite,** सु इते, साधु गते, स्वर्गे लोके, in heaven; in good fortune.

5. **Pakṣobhiḥ,** कपाटैः, panes (of doors).

Udātaiḥ, ऊर्ध्वं आतैः, with uplifting (panes).

Ṛṣvaḥ, महत्यः, large; lofty.

Satīḥ, समीचीनाः, closely fitting.

Kavaṣaḥ, making noise. कु शब्दे, to make noise. Creaking.

Śumbhamānāḥ, आत्मानं शोभयन्त्यः, richly adorned.

Suprāyaṇāḥ, easy to pass through.

6. **Mitrāvaruṇā,** 'अयं वै लोको मित्रोऽसौ वरुणः' इति श्रुतेः, this world is Mitra and yonder is Varuṇa; earth and heaven. Also, Mitra is the sun and Varuṇa the ocean.

Yajñanām mukhaṁ saṁvidāne, indicating the time of beginning the sacrifices.

Suhiraṇye, adorned with gold.

Suśilpe, marvellous with art; or, अन्योन्यं प्रतिरूपे, exact copies of each other.

Ṛtasya yonau, in the abode of truth. Also, यज्ञस्य स्थाने, at the place of sacrifice.

7. **Sarathinā,** सरथिनौ, those two riding one and the same chariot; constant companions.

Suvarṇā, सुवर्णौ, of fair complexion.

Apiprayam, अहं प्रीणितवानस्मि, I have pleased.

Chodanā, चोदनौ, urging to good actions.

Mimānā, निर्मिमाणौ, good builders.

Pradiśa, with your guidance.

8. **Vaṣṭu,** कामयताम्, may love.

Āvīt, अवतु, may protect.

Amṛteṣu, among the immortals; देवेषु।

9. **Devakāmam,** devoted to the enlightened ones; देवान् कामयते यः सः। ऋणत्रयापाकरणसमर्थं, one who is capable of paying back the three debts, those of the mother, the father and the preceptor; मातृ, पितृ, आचार्य ऋण।

Bahoḥ, of the multitude; of the vast universe.

10. **Aśvaḥ,** courser; the sun.

Ghṛtena, with clarified butter; with water, जलेन।

Pāthaḥ, अन्नं, food. **Tmanyā,** for आत्मना, by itself; of its own.

Svaditāni havyā, foods that have been already tasted.

Prajānan, knowing thoroughly.

11. **Sādhyāḥ,** those who deserve enlightenment; would be enlightened ones.

12. **Prathamaṁ jāyamānaḥ udyan samudrāt uta vā purīṣāt,** first born out of *samudra* or of *purīṣa. Samudra* is the mid-space or *antarikṣa.* (Dayā.). *Purīṣa* is the full cause, *pūrṇa kāraṇa,* the material cause.

Śyenasya pakṣā, पक्षौ, two wings of a falcon.

Hariṇasya bāhū, two limbs or forelegs of a deer.

13. **Tritaḥ,** a synonym of Vāyu. Also, the float.

Yamaḥ, नियामकः, the ordainer; a name of Agni.

Gandharva, Soma (Sāyaṇa). गां धारयति, पृथ्वीं वाणीं वा, one who holds or sustains the earth or who has mastered the voice or speech.

Sūrat, सूर्यात्, from the sun.

Eṇam, एनं, him. णत्वं छान्दसं, ण in place of न is permissible in the Veda.

Vasavaḥ, solar rays personified. Also, young sages who have lived under discipline upto an age of 24 years.

14. **Guhyena vratena,** by a secret mysterious act; by an act of universal character.

15. **Trīṇi bandhanāni,** three bindings in heaven, three in mid-space and three on earth. These are the bindings of the sun or of the horse. The three bindings are food, site, and seed (अन्न, स्थान and बीज) on earth (अप्सु); the three in mid-space (समुद्रे) are clouds, lightning and thunder (मेघ, विद्युत् and स्तनितम्) and in heaven are Vasu, Āditya and Dyusthāna. भू लोकोऽपि अप् शब्देनाभिधीयते; this world is also called *ap.* Ap this world; the earth.

Chantsi, प्रशंससि, you praise.

16. **Śapha,** that which gives comfort.

Raśanāḥ, मध्यबन्धनरज्जू:, traces. Also, tasty (आस्वादनीया:, Dayā.).

Śaphānāṁ nidhāne, the place of sacrifice; the field in which the horse is pastured.

Raśanā ṛtasya gopāḥ, the guards attending on the horse, or the priests. (Sāyaṇa).

17. **Ārāt,** दूरात्, from far away.

Manasā ajānām, I recognized or realized in my mind.

Avaḥ, अधस्तात् प्रदेशात्, from down below.

Patayantam, उत्पतन्तं, soaring up.

Jehamānam, गच्छत्, moving. **Patatri,** flying.

18. **Iṣa jigīṣamāṇam,** anxious to win food.

Ā pade goḥ, on this earth. गो: सूर्यस्य पदे मण्डले, in the disc of the sun (Mahīdhara). Cow's station, chief place of the earth, the cow being the altar. (Griffith).

Bhogaṁ ānaṭ, brings you near your provender. Or, brings you to your enjoyment.

Grasiṣṭha, O most greedy eater.

Ajīgaḥ, गिरसि, भक्षयसि, you eat; swallow.

Oṣadhīḥ, herbs, plants.

19. **Anu,** follow you. Wherever you go, these things follow you : Chariots, men, cows and splendour of damsels.

Kanīnām bhagaḥ, splendour of damsels.

Vrātāsaḥ, मनुष्यसङ्घाः, multitudes of men.

Mamire vīryaṁ te, have acknowledged your power.

20. **Hiraṇyasṛṅgaḥ,** having horns of gold. But a horse does not have any horns, therefore, शृंगस्थानीयः, where horns should have been. Or, हिरण्यवत् शृंगं दीप्तिर्यस्य, having a radiance like gold.

Ayo asya pādāḥ, his feet are made of iron (or of bronze or copper).

Manojavāḥ, मनोवत् जवो वेगो येषां ते, whose speed is like that of the mind.

Avara, inferior, न्यूनः।

Haviradyam, अद्यं अत्तुं योग्यं हविः, food which is worth eating.

Yo arvantaṁ prathamo adhyatiṣṭhat, (the same Indra appeared inferior to you), who was the first to ride this horse.

21. **Īrmāntāsaḥ silikamadhyamāsaḥ,** ईर्मान्तासः, ईर्मः प्रेरितः अन्तः शरीरप्रान्तः येषां, पृथूरस्काः पृथुजघनाः, with well-developed breasts and haunches. सिलिकमध्यमासः, संलग्नमध्यमाः कृशोदराः, slender-waisted; allusion to a troop of horses. This may also refer to the horses of the Sun's chariot. According to Yāska, the Ādityas are the Sun's horses. With well-formed haunches, symmetrical flanks, together the spirited divine coursers make efforts like swans in rows, when they, the steeds, have reached the celestial path.

Śūraṇāsaḥ, spirited. From √शु to go. Also, शूरणो रविः, तत्सम्बन्धितः, belonging to sun.

Divyāso atyāḥ, divine coursers.

Ākṣiṣuḥ, व्याप्नुवन्ति, spread along.

Divyam ajmam, celestial path; divine battle.

Śreṇiśaḥ, श्रेणीभूताः, बद्धपंक्तयः, moving in rows.

22. **Patayiṣṇu,** पतनशीलं, उत्पतनशीलं वा, speedy; made for fast speed or flight as if.

Vāta iva dhrajīmān, वात इव वेगवत्, swift as wind.

Tava śṛṅgāṇi, शृंगस्थानानि लोमानि, your hair of mien. Also, शृंगाणि दीप्तयः, briliiance. Perhaps it means hoofs here (Griffith).

Viṣṭhitāḥ, विविधं स्थितानि, विद्युच्चन्द्रार्काग्निषु स्थितानि, present in various forms such as lightning, moon, sun and fire.

Araṇyeṣu jarbhurāṇaḥ, moving with restless heat in forests. दवाग्निरूपेण, in the form of forest fires.

It appears, here *arvan* is the sun, which flies in the sky, is of fast speed, and whose radiance is seen in various forms.

23. **Vājī arvā,** वेगवान् अश्वः, the speedy horse.

Śasanam, शंसन्ति हिंसन्ति यस्मिन् तद् युद्धं, the battle, where warriors slay each other. Also, the place of immolation. Also, the place of rest.

Devadrīcā, देवान् प्रति अञ्चितेन, meditating upon gods or godliness, or the bounties of Nature.

Ajaḥ, evening dusk, which precedes the setting sun.

Rebhāḥ kavayaḥ, worshippers and visionary wise people.

According to the ritualists, a goat (अजः) is tied to the sacrificial horse and lead in front of him. However, it sounds awkward.

24. **Paramaṁ sadhastham,** the highest or the loftiest place.

Arvān, अर्वा, the horse. अर्वान् in place of अर्वा is permissible in the Veda.

Pitaram mātaraṁ ca, father and mother, द्यावापृथिव्यौ, heaven and earth.

Vāryāṇi, वरणीयानि भोग्यवस्तूनि, nice things to enjoy; prosperity.

Dāśuṣe, to the donor sacrificer.

25. The verses 25—36 constitute an Āprī hymn.

Duroṇe, गृहे, in the house.

Mitramahaḥ, मित्रान् महति पूजयति यः सः, supporter of friends.

Cikitvān, चेतनावान्, observant; discerning.

Kaviḥ pracetāḥ, full of vision and wisdom.

26. **Ṛtasya pathaḥ**, paths of truth. पन्थानः।

Sujihva, fair-tongued.

Ṛndhan, exalting, समर्धयन्।

Manmāni, ज्ञानानि, holy thoughts.

27. **Dhiyandhāḥ**, प्रज्ञायाः कर्मणो वा धारयितारः, possessors of wisdom or action.

Ubhayāni havyā, both types of offerings; libations of soma juice and offerings of clarified butter, rice-cakes etc; or, drinks and eatables.

28. **Yahva**, mighty; great. **Hotā**, arouser; invoker.

Ājuhvānaḥ āyāhi, being invoked by us come here. Also, inviting other deities may you come.

29. **Pradiśa**, by the holy commandment. श्रुतिवाक्येन।

Ahnāṁ agre, at the day-break.

Vastoḥ, to cover; वसनाय आच्छादनाय।

Vṛjyate, प्रस्तीर्यते, is spread over.

30. **Janayaḥ**, जायाः, wives. **Śumbhamānāḥ**, आत्मानं शोभयन्त्यः, adorning themselves.

Vyacasvatīḥ urviyāḥ, large and expansive.

Vi śrayantāṁ, may open wide.

Viśvaminvāḥ, विश्वं एति गच्छति यासु ताः, through which all the beings pass or whole of the universe passes.

31. **Suṣvayantī,** परस्परं हसन्त्यौ, smiling to each other.

Upāke, close to each other.

Divye yoṣaṇe, two celestial damsels.

Śukrapiśaṁ śriyaṁ dadhāne, wearing bright and dark appearances or beauty.

Surukme, adorned with ornaments.

32. **Prathamā,** first and foremost.

Yajadhyai, यजनाय प्रचोदयन्तौ, urging to perform sacrifice.

Vidatheṣu, यज्ञेषु, in sacrifices or assemblies.

Kārū, कर्तारौ, active workers; servants.

Prācīnaṁ jyotiḥ, ancient light; old usages. Also, the Āhavanīya or sacrificial fire.

Diśantā, दिशन्तौ, guiding; leading; directing.

33. **Manuṣvat,** मनुष्यवत्, like a man; thinking or meditating. **Tūyam,** तूर्णं, क्षिप्रं, quickly; instantaneously.

Syonaṁ, सुखं यथा स्यात् तथा, comfortably.

Svapasaḥ, शोभनं अपः कर्म यासां ताः, whose actions are good; inspiring good actions.

34. **Apiṁśat,** सुचित्रिते अकरोत्, आवृतानि अकरोत्, gave form to; made them of beautiful form.

Iṣitaḥ, प्रेषितः, प्रेरितः, urged by.

Yakṣi, यज, may you worship.

35. **Tmanyā,** आत्मना, by yourself; with your own grace.

Pāthaḥ, हविः, अन्नं, sacrificial material; food.

Madhunā ghṛtena, with delicious clarified butter; मधुना घृतेन च, with honey and butter.

Śamitā, शान्तिकरः, soothing. **Devaḥ,** दिव्यगुणो मेघः, cloud divine.

36. **Sadyo jātaḥ,** as soon as it is born.

Vyamimītā yajñam, makes the sacrifice.

Purogāḥ, अग्रगामी, forerunner.

Pradiśi, under his direction. Also, in the eastern side.

Ṛtasya vāci svāhākṛtaṁ, dedicated to the truthful speech.

37. This and the following 20 verses are in the praise of the instruments of war. युद्धोपकरणानि स्तूयन्ते ।

Maryāḥ, मनुष्याः, O men. Mahīdhara renders it as *maryāya,* for men; to men.

Ketuṁ aketave, peśo apeśase, केतुं प्रज्ञानं, पेशो रूपम्, bestowing knowledge on ignorant and shape on shapeless (form on formless).

Saṁ uṣadbhiḥ, उषाभिः सह, with the dawns. Also, with the aspiring ones. Also, with those who perform *agnihotra* etc. by kindling sacrificial fire (Mahīdhara).

38. In praise of armour (कवच).

Jīmūtasya pratīkam, मेघस्य मुखमिव, like the face of a thunder-cloud. Just as a cloud is formidable due to thunder, lightning and torrential rain, so the front of the army becomes formidable due to elephants, horses, infantry, pointed weapons and loud bands of music.

Samadām, समदशब्दः संग्रामवचनः, of the battles.

Upasthe, उत्संगे, in the lap of.

Varmī, a warrior clad in armour.

Anāviddhayā tanvā, अक्षतेन शरीरेण, with your body unpierced or uninjured.

Varmaṇo mahimā, strength of the armour.

39. **Ājim,** संग्रामं, battle.

Tīvrāḥ samadaḥ, keenly contested battles.

Apakāmam, मनोरथाभावं, devoid of desire (to fight and win); desire leaves him.

40. **Jyā,** प्रत्यञ्चा, bow-string.

Vakṣyantī iva, as if desirous of whispering some thing.

Karṇaṁ āganīganti, कर्णं आगच्छति, approaches the ear.

Śiṅkte, from शिजि अव्यक्ते शब्दे; अव्यक्तं शब्दं करोति, making indistinct noise.

Yoṣeva, कामिनी इव, like a passionate damsel. Just as an impassioned woman whispers something, even so.

Dhanvan, धन्वनि, on the bow.

Samane pārayantī, संग्रामे विजयं कुर्वन्ती, winning victory in the battle.

41. **Ārtnī,** धनुषः कोटीः, the two bow-ends. The extremities of the bow where the string is attached.

Samanā iva yoṣā, like a passionate damsel sympathizing (with her husband). Also, two women, with a common husband and of friendly mind (Mahīdhara). According to him, *'yoṣa'* is used in place of *'yoṣe'* (two women).

Saṁvidāne, of one mind; moving concurrently; making signs to each other; in unison.

Viṣphurantī, harassing (the foe).

42. **Iṣudhiḥ,** तूणः, quiver. **Ninaddhaḥ,** बद्धः, slung.

Bahvīnām pitā, अनेकानां इषूणां पिता पालयिता, supporter of many arrows.

Bahuḥ asya putraḥ, बहुः इषुसमूहः अस्य पुत्रः, a bundle of many arrows is its son.

Ciścā kṛnoti, makes much 'ci ci' noise; clang and cry.

Samanā avagatya, संग्रामान् ज्ञात्वा, knowing of the battles.

Saṅkāḥ pṛtanāḥ ca, opposing bands and armies.

43. **Suṣārathiḥ,** सु सारथिः, good charioteer; good chariot-driver.

Abhīśūnām, of the reins.

Panāyata, पूजयत, praise or admire.

Manaḥ paścā anu yacchanti, वशवर्तिनं कुर्वन्ति, control from behind, or according to the will (of the driver).

44. **Vṛṣapāṇayaḥ,** वृषाः अश्वाः पाणौ हस्ते येषां ते वृषपाणयः अश्ववाराः, those who keep and yoke horses; grooms. Also, raising the dust with their hoofs.

Vājayantaḥ, moving fast; √वज गतौ। Also, battling; वाज इति संग्रामनाम। Also, showing vigour; वाजः बलम्।

Anapavyayantaḥ, not retreating; never flinching.

Amitrān avakrāmantaḥ prapadaih, खुरैः रिपून् आक्रामन्तः, trampling the enemies with their hoofs or forelegs.

Śatrūn kṣiyanti, destroy foes.

45. **Ratha,** the chariot is praised here.

Rathavāhaṇam, रथं च तद् वाहनं, chariot, the vehicle (is its name).

Yatra haviḥ, āyudhaṁ, varma nihitam, wherein are placed supplies (हविः), the weapons (आयुधं) and the armour (वर्म).

Śagmam, सुखकरं, comfortable.

Viśvāhā, सर्वदा, always; on all days.

Rathaṁ sadema, may we sit or ride in the chariot. Also, pay tributes to the chariot.

46. This verse has no verb. The word *pitaraḥ,* has been translated as *pālayitāraḥ;* Uvaṭa and Mahīdhara both have suggested that 'ईदृशा नरा अस्माकं रथगोप्तारो भवन्तु' will have to be added to make the meaning complete.

Rathagoptāraḥ, defenders of the chariot.

Svādu ṣaṁsadaḥ, स्वादुषु भोज्येषु सीदन्ति ये ते, those who revel in delicious foods. (Dayā.). Also, those who relish the assemblies. Revelling in savoury spoils.

Kṛcchreśritaḥ, कृच्छ्रे कष्टे श्रीयन्ते सेव्यन्ते ये ते, those who are called upon at the time of difficulties; protectors in calamities.

Śaktīvantaḥ, शक्तिः सामर्थ्यं आयुधं वा येषां, full of strength, or armed with spears.

Gabhīrāḥ, unruffled by reverses; resolute.

Amṛdhrāḥ, न मृध्राः मृदवः, hardened (in body and discipline also).

Satovīrāḥ, of heroic valour. Also, fighters in favour of good as against evil.

Uravaḥ, विशालाः, huge; robust.

Vrātasāhāḥ, व्रातान् शूरसमूहान् सहन्ते अभिभवन्ति ये ते, those who take on and defeat numerous hordes of enemies.

47. This verse, which is grammatically difficult, seems out of place here. Nothing concerned with the war is praised here.

Anehasā, नास्ति एहः अपराधो ययोः ते, faultless.

Somyāsaḥ, presenters or drinkers of soma juice (herbal drinks). Also, of mild temperament.

Aghśaṁsaḥ, evil-minded or wicked person.

48. This and the next verse are in the praise of *iṣu,* the arrow.

Vaste, धारयति, puts on. **Suparṇam,** पक्षिपिच्छं, feather of a bird.

Mṛgaḥ, deer; deer's horn, which is used as a point of arrow. Also, मृगयते वेध्यं, one that seeks the target.

Gobhiḥ sannaddhā, bound with sinews of a cow. The bowstring is made with the sinews of a cow.

Prasūtā patati, it alights where directed or aimed at.

49. **Ṛjīte,** ऋजुः सरला ईतिः गतिर्यस्य, straight-flying. **Pari vṛndhi,** परिवर्जय, spare us. Also, protect us.

Somaḥ, the blissful Lord. **Aditih,** the Eternity or Infinity.

50. The whip is praised here.

Aśvājani, कशे, O whip for horses!

Sānūni, मांसोपचितानि अङ्गानि, fleshy parts: thighs.

Jaghanān, flanks; haunches.

Samatsu, संग्रामेषु, in battles.

51. **Hastagnaḥ,** प्रकोष्ठादित्राणं, a brace, the armour for forearms.

Bāhuṁ pari eti, sorrounds the arm.

Jyāyāḥ hetiṁ pari bādhamānaḥ, giving protection from the abrasions of the bow-string.

Pumān pumāṁsam pari pātu, let a man (worthy of the name) protect his combatant companion on every side or at all costs.

Bhogaiḥ, देहैः, with its convolutions.

52. **Vīḍvaṅgaḥ,** वीडु शब्दः दृढ़वचन, strong or firm in body.

Pratarṇaḥ, प्रतरन्ति अनेन संग्रामान्, protector in battle.

Suvīraḥ, manned by brave soldiers.

Gobhiḥ sannaddhaḥ, गोविकारैः चर्मभिः बद्धः, secured with leather straps.

Vīḍayasva, be firm; prove sturdy.

Āsthātā, आरोढा, the rider.

Jetvāni, जेतव्यानि रिपुधनानि, wealth of the enemies that must be won.

53. **Divaḥ,** from heaven, the sky. **Ojaḥ,** strength.

Sahaḥ, power of endurance; firmness.

Gobhiḥ, गोविकारैः, with sinews and leather straps.

Yaja, show respect to; take care of.

54. The chariot is addressed to here.

Anīkam, मुखं, front; vanguard.

Mitrasya garbhaḥ, सूर्यस्य केन्द्रस्थानं इव, bright as the centre of the sun.

Nābhiḥ, नभ्यते हन्यते अरिः येन, शत्रुहननसाधनं, weapon to kill the enemy; weapon of Varuṇa.

55. **Upa śvāsaya,** उपशब्दय, resound with your beatings.

Dundubhiḥ, drum; war-drum.

Viṣṭhitam, स्थिरं, stationary. **Jagat,** movable.

Śatrūn apa sedha, drive away the enemies.

Durāt davīyaḥ, दूरात् दूरतरं, far and farther away.

56. **Ākrandaya,** make our enemies cry aloud.

Ādhā, आधेहि, fill us with.

It may mean : make our enemies cry and put strength and vigour in us. Or, with your sound arouse strength and vigour in us.

Niṣṭanihi, scare away.

Ducchunā, those who take delight in harming us. Also, दुष्ट शुन इव, those who are like biting dogs. Also, misfortunes.

Indrasya muṣṭiḥ, fist of Indra; instrument of punishment.

57. **Amūḥ,** those (armies).

Ā aja, आक्षिप, throw away; drive away; thrust back.

Pratyāvartaya, turn back. **Ketumat,** प्रज्ञानवत्, as a signal.

Vāvadīti, अत्यन्तं वदति, is sounding again and again.

No naraḥ, अस्माकं योधाः, our warriors.

Aśvaparṇāḥ, mounted on horses.

Rathinaḥ, those who fight riding the chariots; car-warriors.

58. These verses, 58–60 are supplementary to the lists given in chapter XXIV and seem to be out of place here.

Śyāmaḥ, dusk-coloured. **Śitipṛṣṭhaḥ,** white-backed. **Śilpaḥ,** dappled. **Kalmāṣaḥ,** black with white spots. **Saṁhitaḥ,** strong-limbed. **Adhorāmaḥ,** one with dark underbelly.

Ekaśitipāt petvaḥ, a ram with only one white foot.

59. **Anīkavān,** the leader having the army; or one, who remains always in the fore-front of the battle.

Petvaḥ, **मेष:** a ram.

60. Dedications of oblations to various divinities praised with the metres, hymns and sāmans named in the verses. Agni, Indra, Viśvedevas, Mitrāvaruṇa, Bṛhaspati, Savitā, Aditi, Vaiśvānara Agni and Anumati are the deities mentioned here.

Anumati, the grace Divine.

Adityai viṣṇupatnyai, Aditi is the mother of all the Ādityas, and wife of Kaśyapa, the Prajāpati. Thus Viṣṇu is the son of Aditi. But here and in a passage of Taittirīya Saṁhitā only Aditi is mentioned as his wife.

CHAPTER XXX

According to the ritualists, chapters XXX and XXXI deal with the Puruṣamedha yajña or Human sacrifice, an old established custom among almost all nations of antiquity. This ceremony was performed by a Brāhamaṇa or a Rājanya, i.e. a Kṣatriya, and was expected to obtain for the sacrificer universal pre-eminence and every blessing which the Aśvamedha sacrifice failed to secure. The ritual resembles in many respects that of the Aśvamedha; man, the noblest victim being actually or symbolically sacrificed instead of the horse, and men and women of various tribes, figures, complexions, characters and professions being attached to the sacrificial stakes in place of the tame and wild

animals enumerated in Book XXIV. These nominal victims were afterwards released uninjured and so far as the text of the Śukla Yajurveda goes, the whole ceremony was merely emblemetical, a type of the allegorical self-immolation of Puruṣa, Embodied Spirit or the Cosmic Man. (Griffith).

But Dayānanda does not agree with this. According to him these mantras are not meant for this purpose. First four verses of this chapter are prayers to God.

1 and 2. Same as Yv. XI. 7 and III. 35.

3. **Savitaḥ,** O Impeller Lord. **Duritāni,** पापानि, evils.

Bhadram, कल्याणं, good or auspicious.

Parāsuva, दूरे गमय, drive away. **Āsuva,** आगमय, bring to us.

4. **Vibhaktāram,** विभज्य दातारं, distributor.

Vasoḥ, of bounty. **Rādhasaḥ,** of wealth.

Citrasya, अद्भुतस्य, of wonderful.

Nṛcakṣasam, who observes all men.

5. This and the following 17 verses contain no verb at all. It has to be imagined. The ritualists have imagined that certain types of victims (men and women) are to be tied to the wooden stakes for certain deities. We have followed a different line.

Brahmaṇe, for intellectual pursuits.

Kṣatrāya, for defence of the weak.

Marudbhyaḥ, for sustenance of people; or पश्वादिभ्यः, for the subjects such as cattle. (Dayā.). **Tapase,** for hard work.

Klībam, नपुंसकं, impotent; eunuch.

Ayogūm, अयसः लोहस्य गन्तारं, a swordsman; a robber. **Ākrayāya,** आक्रमणाय, for attack.

Puñścalūm, a harlot.

6. **Nariṣṭhā,** influencing men.

Bhīmalaṁ, भयंकरं, dreadful; fierce-looking.

Śailūṣam, street-singer. **Narmāya,** for past-time. **Kārim,** a joker. **Medhāyai,** for wisdom or dexterity. **Takṣāṇaṁ,** carpenter.

7. **Tapase,** for heating or baking. **Māyāyai,** for astonishing inventive works. **Karmāra,** blacksmith. **Vapam,** a gardener. **Antakāya,** for killing to finish.

8. **Nadībhyaḥ,** for working on rivers.

Ṛkṣīkābhyaḥ, for boats. Also, a class of evil spirits mentioned in the Atharva Veda XII. 1.49 in connection with lions, tigers, hyenas and wolves. (Griffith).

Puruṣa-vyāghra, a tiger-man. **Gandharva,** singer. **Apsaras,** dancing girl. **Vrātya,** uncultured person. Also, the chief of a band of nomad non-conformists of Āryan extraction, but absolutely independent and not following the Āryan or Brāhmanist way of life. **Prayug,** experimentation; one who experiments. **Apratipadam,** a dare-devil.

Ayebhyaḥ, for dice-playing. **Īryatāyai,** for excitement.

Bidalakārīm, वशंविदारिणीं, a bamboo-splitter woman.

Kaṇṭakīkārīm, who works with thorns or makes combs .

9. **Sandhi,** illegitimate connection. **Parivittam,** ऊढे कनिष्ठे अनूढम्, unmarried person, while his younger brother is married. **Parividānam,** अनूठे ज्येष्ठे ऊढवन्तं, a married person while his elder brother is unmarried.

Edidhiṣuḥ patim, husband of a married woman, whose elder sister is unmarried. **Peśaskārīm,** रूपकर्त्रीं, a woman who embroiders. **Saṁjñānam,** rendezvous. **Prakāmodyāya,** for rousing sexual instinct. **Varṇāya,** for acceptance, or convassing. **Upadām,** briber.

10. **Utsāda,** disturbance. **Dvārbhyaḥ,** for door-keeping.

Prajñāna, insight. **Āśikṣāyai,** for thorough education.

Abhipraśninam, cross-examiner. **Praśnavivāka,** judge.

11. **Armebhyaḥ,** for elegant carriage. **Irāyai,** for food-grains. **Kīnaśa,** farmer (किसान in Hindi). **Śreyase,** for welfare. **Anukṣattāram,** faithful assistant.

12. **Bhāyai,** for fire. **Prabhāyai,** for light.

Bradhna, horse. **Viṣṭapam,** पन्थानं, path.

Ava ṛtyai vadhāya, for painful murder. **Medhāya,** for cleanliness. **Prakāmāya,** for pleasure.

13. **Ṛti,** assault. **Kṣattāram,** door-keeper (प्रतीहारं).

Aupadraṣṭryāya, for disclosing secrets. **Pariṣkandam,** a running footman. **Ariṣṭi,** safety.

Bhāgadugham, collector of taxes or contributions.

14. **Ayastāpam,** iron-smelter. **Nisaram,** constant walker; or remover. **Yogāya,** for welding; or for yoking. **Abhisartāram,**

an assailant; or one coming for condolence. **Triṣṭhinam,** a tripod.

Vapuṣe, for fitness of body. **Śilāya,** for virtue.

Nirṛtyai, for misery. **Yamāya,** for controlling.

Asūm, न सूते या तां, a childless woman.

15. **Yamāya,** for a twin. **Atharvebhyaḥ,** for charm-makers. **Avatokām,** a woman prone to miscarriage.

Paryāyiṇīm, a wayward fickle woman.

Avijātām, a woman, who does not bear any child.

Atītvarīm, a very sexy woman; or a woman who exceeds. **Atiṣkadvarīm**, a woman with much menstruation; or who transgresses.

Vijarjarām, a worn out woman; old and feeble woman. **Paliknīm,** a grey-haired woman. **Ṛbhubhyaḥ,** for tanners. **Ajinasandham,** चर्मसन्धातारं, a hide dresser.

Carmamnam, a currier (चर्माभ्यासकरम्).

16. **Upasthāvarābhyaḥ,** for standing waters. **Naḍvalābhyaḥ,** for ponds. **Vaindam,** विन्दो निषादापत्यं, son of a tribal. **Śauṣkala,** a fish-seller (मत्स्यजीविनम्).

Mārgāram, a deer-hunter; or one who gropes for fish. **Kaivartam,** a boatman; or a fisherman. **Tīrthebhyaḥ,** for fords. **Āndam,** बन्धनकर्तारं, a builder of barrages. **Mainālam,** a skilled fisher.

Svanebhyaḥ, for catching sounds. **Parṇakam,** भिल्लं, a tribal; Bhīla. **Sānu,** hill.

Jambhakam, path-maker. **Kimpūruṣam,** imperfect man; a man without a beard.

17. **Bībhatsāyai,** for obnoxious jobs. **Paulkasam,** a scavanger. **Paścādoṣāya,** for finding faults.

Glāvinam, an unpleasant man. **Sidhmalam,** procurer of comforts; or, a man suffering from leucoderma or leprosy; a leper. **Ārtyai,** for mischief. **Apagalbham,** a shameless person. **Saṁśarāya,** for extreme violence. **Pracchadam,** प्रच्छेदनकर्तारं, a mincer.

18. **Akṣarājāya,** for winning a dice game.

Kitavam, a gambler. **Ādīnavadarśam,** आदीनवो दोषाः, तान् पश्यति यः तं, दोषदर्शिनं, a fault-finder. **Tretāyai,** for a game of three players; name of a certain game of dice. **Dvāpara,** a game of two players.

Āskandāya, a game with many players. **Sabhā-sthāṇum,** सभायां स्थिरं, a permanent judge.

Govyaccham, a person who slaughters cows.

Carakācāryam, a leader of cheats' gang.

19. **Pratiśrutkāyai,** for fulfilment of a promise. **Ghoṣāya,** for public announcement. **Bhaṣam,** a shouter. **Antāya,** for reaching a conclusion. **Āḍambarāghātam,** a drummer. **Avarasparāya,** for sending a signal from one to the other.

Vanapam, a forest-guard or ranger. **Dāvapam,** forest fire guard.

20. **Yādase,** for fish. **Śābalyām,** शबरीं, a tribal woman. **Mahase,** for grandeur; for reputation.

Nṛttāya, for folk-dance. **Tūṇavadhmam,** a flutist. **Pāṇighnam,** a clapper.

Talavam, a foot clapper.

21. **Pīvānam,** a fat man. **Pīṭhasarpiṇam,** a cripple, who crawls with his back. **Cāṇḍāla,** disposer of dead bodies. **Vaṁśa-nartinam,** a pole-dancer. **Khalatim,** a bald-headed man.

Haryakṣam, a green-eyed man. **Kirmiram,** a person with spotted skin. **Kilāsam,** a man suffering from leprosy or leucoderma. **Piṅgākṣam,** brown-eyed man. **Śuklam,** fair; white.

Kṛṣṇam, black; dark.

22. **Atikulvam,** too much hairless. **Māgadhaḥ,** a bully.

Puṁścalī, a harlot; वेश्या । **Kitavaḥ,** द्यूतव्यसनी, a gambler. **Klībaḥ,** नपुंसकः, an eunuch.

Atiśuklam, very fair-coloured. **Atikṛṣṇam,** very dark-coloured.

CHAPTER XXXI

This Chapter describes the Cosmic Man, in fact the Supreme Being, who has been visualized in the form of a man, the best and the highest creation in the world. According to Mahīdhara, He is full of knowledge of Himself and supreme bliss. He is embodied in the Constellations (लोक), Time (काल), Fire (अग्नि) etc.; He is the cause of creation, sustenance and destruction (birth, life and death) of man; He is bestower of heaven, heavenly bliss and ultimate release (मोक्ष); and an embodiment that allows the synthesis of knowledge and action. 'Sacrifice is His soul' (यज्ञो वा अस्य आत्मा भवति इति श्रुतिः).

Sacrifice or immolation of Cosmic Man is the origin of all creation. Perhaps the idea is that unless a man sacrifices himself nothing worthwhile is created. Puruṣamedha is a symbolic representation of such sacrifice.

1. **Puruṣa,** Man; Cosmic Man; embodied spirit, regarded as soul and origin of the universe; life-giving principle of living beings.

Sahasra, सहस्र शब्दो बहुत्ववाची, numerous; thousands; literally, a thousand, but is not meant here. Mahīdhara gives an interesting argument : Suppose *sahasra* means a thousand, then the problem will be that He, with a thousand heads and only with a thousand eyes, will have only one eye in one head; that will be an awkward position. It is, therefore, wise to translate it as 'thousands of heads' etc.

Atyatiṣṭhat daśaṅgulam, सर्वतः भुवनकोशस्य भूमिं स्पृत्वा दशाङ्गुलं अत्यतिष्ठत्, touching all the surfaces of all the constellations, stars, planets (ग्रह) the Earth, Mars, Venus etc. and the satellites (उपग्रह), the moon etc., He exceeds it by ten finger-breadths on all sides. Again, the ten finger-breadths is not the exact measure, but denotes only 'much more'.

Some translators have imagined that the heart of a man, measures ten finger breadths, and it is in the heart, where He (God) resides. Some have suggested that the heart stands ten fingers breadths above the navel, therefore the heart is mentioned here. This explanation seems to be unwarranted. The anatomical heart, that stands ten finger breadths above navel, cannot reasonably be considered as the abode of the Supreme God.

2. **Idaṁ,** whatever is present (वर्तमानं), in contra-distinction of भूतं (past) and भव्यं (the future).

Amṛtasya, of that which is not mortal.

Yat annena atiroati, that which grows by consuming food, that is mortal. Lord of all the mortals and of the immortals and the immortality.

3. **Etāvān asya mahimā,** this much should be enough to show His greatness, but He is much more than this.

Pādaḥ, a quarter; one fourth part.

Amṛtam, विनाशरहितं, immortal. Whatever is visible, is mortal, subject to creation and destruction; it is only one fourth part of the Cosmic Man; three fourths of Him is invisible and not subject to any change or destruction. In fact, there is no creation or destruction, it is only the change, which is perceived as creation or destruction. But a larger part of the Cosmic Man is not subject to any change.

4. **Sāśana** and **anaśana,** that eats and that which eats not; living and non-living beings (चेतन-अचेतन)। Also, स्वर्गं, heaven, where the soul finds various enjoyments, and मोक्षं, ultimate release, where there is no sorrow or pain, nor any pleasure or enjoyment.

5. **Virāṭ,** Virāj (Virāṭ in the nominative case) is said to have come in the form of the mundane egg, from the Ādi Puruṣa, the primeval Puruṣa, or presiding Male or Spirit, who entered into this egg, which He animates as its vital soul or divine principal.' Or, Virāj may be 'the female counterpart of Puruṣa, as Aditi of Dakṣa' in Rv. X. 72.4-5. (Griffith). विराट् ब्रह्माण्डदेहः, universal form of the God Supreme. Super-luminescence.

Virājo adhi pūruṣaḥ, from Virāj again man was born. According to Mahīdhara, from the God Supreme (ब्रह्म) Virāj was created and the God Supreme having entered into Virāj was born as soul (जीव).

6. **Tasmāt yajñat sarvahutaḥ,** from that sacrifice, in which everything was offered as oblation.

Apparently, some verse is missing here, which is found in the Atharva Veda. The word '*tasmāt*' shows, that there is something previously mentioned to which it refers.

Pṛṣadājyam, दधिमिश्रितं आज्यं, ghee mixed with curd; various articles of consumption such as ghee, curd etc.

Vāyavyān paśūn, animals or creatures that fly in air. Also, वायुदेवताकान् पशून्, the animals whose presiding deity is Vāyu. 'अन्तरिक्षदेवत्याः खलु वै पशवः' all the animals have the mid-space (अन्तरिक्ष) as their presiding deity. Antarikṣa and Vāyu are closely related. Therefore all the animals belong to Vāyu.

Āraṇyā grāmyāḥ, wild and domestic.

7. **Chandas,** mantras of the Atharva Veda. Ṛk, Sāma, Yajuḥ and Atharva, all the four Vedas.

8. **Ubhayādataḥ,** animals having two rows of teeth.

9. **Barhiṣi praukṣan,** placed on the sacrificial altar, and anointed him.

Sādhyāḥ, those who are due to achieve realization; would be enlightened ones. In legend, they are a sort of minor deities.

10. **Vyakalpayan,** विविधं अकल्पयन्, figurized in different forms.

11. **Brāhmaṇaḥ,** intellectual person; one who can think, observe, analyze, invent and teach.

Rājanyaḥ, warrior, administrator, defender of the weak.

Vaiśyaḥ, producer of wealth, farmer, cattle breeder, trader, or industrialist.

Sūdraḥ, one who lacks initiative; incapable of undertaking the professions of the other three categories; who is fit for manual labour under the guidance of other people.

13. Compare the creation-myth of the world-giant Ymir in Old Northern poetry. 'The hills are his bones, the sky his skull, the sea his blood, and the clouds his brains.' See Corpus Poeticum Boreale, II.468. (Quoted by Griffith).

15. **Paridhayaḥ,** enclosing sticks or pillars for the protection of the sacrifice; six shallow trenches dug round the fire and the seventh an imaginary one round the sun. According to Sāyaṇa, seven sacred metres used in the Vedas.

Samidhaḥ, kindling fire-wood. Twenty one kindling woods are : Twelve months, five seasons, three worlds of earth, midspace, and heaven, and the sun (Mahīdhara). Not a very convincing idea.

16. **Prathamāni dharmāṇi,** the earliest ordinances; the rules made for the governance of the creation.

17. **Tvaṣṭā,** the Supreme Architect of the universe. Also, the Sun.

Agre samavartata, existed prior to (the waters, the earth and the sun).

Viśvakarman, विश्वानि सर्वाणि सत्यानि कर्माणि यस्याश्रयेण तस्मात् सूर्यात्, under whose protection all the genuine actions are performed, the sun.

18. **Tamasaḥ parastāt,** beyond darkness, i.e. ignorance.

19. **Ajāyamānaḥ,** not being born.

Bahudhā vijāyate, is born in many forms.

Yonim, स्थानं, स्वरूपं, origin; abode; true form.

Viśvā bhuvanāni, all the worlds; whole of the universe.

20. **Brāhmaye rucāya,** ब्रह्मावयवभूताय, to the glare or radiance of the Supreme God; godly glare.

21. **Brāhmaṇaḥ,** a devotee who meditates on God.

22. **Śrīḥ**, beauty; benignity. **Lakṣmīḥ**, wealth; prosperity.

Pārśve, two sides. **Nakṣatrāṇi**, constellations.

Vyāttam, विकासितं मुख, gape, open mouth.

Iṣāṇa, इच्छ, wish it for me; give it to me.

CHAPTER XXXII

This chapter attempts to describe the Puruṣa, the Supreme Deity, who creates, controls, sustains, or changes the shape of the universe. It is not easy to describe the said Deity, still some effort is made to give an idea as far as the language can go. This chapter is called 'Tadeva Upaniṣad' also, because it begins with the words 'tad eva'.

According to the ritualists, this and the following two chapters contain the texts and the formulas to be used at the performance of *sarvamedha yajña* or the sacrifice for universal success and prosperity. The Sarvamedha is a ten-day ceremony and it is considered to be more important than even the Puruṣamedha. After performing this sacrifice, the sacrificer has to leave his home and go to wilderness for the rest of his life.

1. **Tadevāgniḥ**, He is the fire. He manifests Himself in the form of fire, sun, wind and the moon etc. therefore He is to be worshipped. 'Agni' means adorable also.

Āditya, the sun. Also, infinite and undivided.

Vāyu, the wind. Also, pervading and vital.

Candramas, the moon; also, blissful.

Śukram, the venus; also bright; semen; primeval seed.

Brahma, the Supreme Being (परम सत्ता).

Tā āpaḥ, those celebrated waters, oceans, clouds, and the snow caps covering the mountains and the polar regions.

Prajāpatiḥ, the Lord of all the creatures.

2. **Nimeṣāḥ,** all those, that blink. ये निमिषन्ति। All the living creatures. Also, the stars, that blink (twinkle); time-factors.

Vidyutaḥ, विशेषेण द्युतिमतः, from Him, who shines like lightning (the brightest conceivable light).

Na parijagrabhat, न परिगृह्णाति, does not comprehend. Just as one cannot comprehend the exact shapes of the lightning, even so no one knows the apex, middle or lower end of the Supreme Being. स एष नेति नेत्यात्माऽगृह्यो न हि गृह्यते, this Supreme Self is never comprehended.

3. **Pratimā,** प्रतिमानभूतं, something that resembles Him or is like or similar to Him. Also, an image. There is nothing to compare Him with.

Hiraṇyagarbhaḥ etc. these six verses of the Yajurveda XXV. 10-13, XII.102 and VIII.36-37 are to be repeated here to make the meaning of this verse complete.

4. **Devaḥ,** this divinity; the Lord.

Pradiso' nu sarvāḥ, सर्वाः प्रदिशः अनुव्याप्य तिष्ठति, occupies all the regions and the mid-regions; there is no region or direction, where He is not there.

Jātaḥ garbhe antaḥ u, He is born, yet unborn; contradiction to emphasize His extraordinary capability.

Jātaḥ janiṣyamāṇaḥ, He has been born, still He is being born and is still to be born.

Pratyaṅ janāstiṣṭhati, stands facing each and every man. अचिन्त्यशक्तिरित्यर्थः, the idea to be conveyed is that His power and capability is beyond comprehension.

5. **Ābabhūva,** सम्भावयामास, created. Also, is manifest in.

Ṣoḍaśī, षोडशकलासम्पन्नः, having sixteen refinements. षोडशकलात्मकलिङ्गशरीरोपहितः (Mahīdhara).

Trīṇi jyotīṁṣi, three lights, Agni, Surya and Candramā (the moon).

6. **Dyauḥ ugrā,** (He made) the sky blazing (with the light and heat). Also, उद्गूर्णा, वृष्टिदायिनी कृता, made to shower rains.

Svaḥ, the realm of light. Also, आदित्यमण्डलं, the disc of the sun.

Stabhitam, supports; makes steady.

Nākaḥ, स्वर्गः, heaven; an imaginary world free from sorrow and pain.

Rajaso vimānaḥ, measurer of the regions in the inter-space. Also, वृष्टिरूपस्य जलस्य निर्माता, maker of rains.

Kasmai devāya, to which god or deity? Also, to क, Prajāpati, the Lord of all creatures.

7. **Krandasī,** रोदसी, heaven and earth. Also, two armies fighting each other.

Avasā tastabhāne, अवसा अन्नेन हविर्लक्षणेन वृष्ट्याद्युपकार-जनितेन संस्तम्भयन्त्यौ, supporting with food that has been produced

due to rains which in turn are caused due to oblations offered at sacrifices.

Manasā rejamāne, with a thrilling heart.

'Apo ha yadbṛhatī' and **'yaścidāpaḥ'** these two verses (Yv. XXVII. 25-26) are to be repeated here to make the sense complete.

8. **Venaḥ,** वेनः पंडितः, the wise person; one who knows the secrets of the universe.

Paśyat, पश्यति, beholds. **Sat,** नित्यं, eternal.

Guhā nihitam, as if placed in a cave; secret; something mysterious; difficult to know or understand.

Ekanīḍaṁ bhavati, finds a common nest; just as flocks of birds find shelter in their nests, even so whole of this universe finds shelter in one and the same nest; a common shelter for all.

Saṁ ca vi ca eti, comes together and issues forth. Just as the petals of a flower close in the evening and open out in the morning, even so at the time of creation these worlds come out of Him and at the time of destruction (प्रलय) these close and vanish into Him.

Vibhūḥ, one who is present everywhere.

9. **Trīṇi padāni,** three of His feet; three fourth of His existence.

Pituḥ pitā, father's father. Father is wiser than son; most wise.

Asat, अस्ति, is.

10. **Tṛtīye dhāman,** in the third abode; the highest heaven, the earth and the mid-space being the two lower abodes.

11. **Parītya,** having gone around; having pervaded. Also, विज्ञाय, having known or realized.

Bhūtāni, all the beings. Also, all the five elements, आकाश, वायु, अग्नि, जल, पृथ्वी।

Lokān, all the worlds, पृथ्वी, अन्तरिक्ष, द्यु लोक।

Ṛtasya prathamajām, the first daughter of the eternal law. प्रथमोत्पन्नां वेदवाचं, the vedic speech that was born first of all.

Atmanā ātmānam abhisaṁviveśa, with Hisself entered into Himself. जीवरूपेण आत्मना परमात्मानं संविवेश, the 'jīva' form entered into Supreme Being. (*Uvaṭa*).

12. **Pari itvā,** परीत्य, having pervaded; having known.

Ṛtasya tantum, the thread of truth. Also, यज्ञस्य तन्तुं, the thread of sacrifice.

Vicṛtya, समाप्य, having completed. Also, having woven.

Tadapaśyat tadabhavat tadāsīt, तत्पश्यति तद्भवति तदस्ति, He sees it, becomes it and still is it. 'तदेव सन्तस्तदु तद्भवाम', we are that and still we become that.

13. **Ayāsiṣam,** याचे, I beg for.

Sanim medhām, wealth of wisdom; सनिं = धनम्; also, wealth and wisdom.

Sadasaspatim, सदः यज्ञगृहं तस्य पतिं अग्निं, the Lord of the sacrificial house; Agni is the Lord of sacrifice.

14. **Pitaraḥ,** fathers, manes; elders.

Devāḥ, gods; deities; learned people.

Medhā, wisdom.

16. **Brahma,** intellectual power. **Kṣatram,** valour; ruling power; will and power to defend the weak.

Śriyam aśnutām, may achieve glory; may grow and prosper.

Tasyai te, to you the splendour (श्रियै).

CHAPTER XXXIII

According to the ritualists, the formulas for Sarvamedha yajña are continued in this chapter. First seventeen mantras are called Puroruk. These are a litany of Agni.

1. **Ajarāsaḥ,** never-exhausting.

Arcad dhūmāsaḥ, emitting sweet-smelling smoke.

Śvitīcayaḥ, whitening. **Śvātrāḥ,** श्वात्र शब्दः क्षिप्रवचनः, क्षिप्रफलप्रदाः, quick-acting; rewarding quickly.

Bhuraṇyavaḥ, भरणकर्तारः, sustainers.

Somāḥ, pleasing like Soma, the divine elixir.

Damām aritrāḥ, दमां गृहाणां अरित्राः रक्षकाः, protectors of homes.

2. **Vṛthak,** पृथक्, diversely; in different directions.

3. **Yajā naḥ mitrāvaruṇā,** bring Mitra and Varuṇa to us. **Mitra,** source of light. **Varuṇa,** source of bliss.

4. Same as XIII. 37.

5. **Virupe,** different in form.

Svarthe, सु शोभनोऽर्थो ययोः ते, working for praiseworthy goals.

Dhāpayete, those two nourish (a child each).

Hariḥ, हरितवर्णोऽग्निः, golden-coloured fire. Also golden coloured sun.

Śukraḥ, bright (sun). Or, bright (moon). Dawn and dusk rear one child each, the sun and the fire (or moon) respectively.

6. Same as III.15.

7. **Trīṇi śatā trī sahasrāṇi triṁśat ca nava ca,** three thousand three hundred and thirty nine (*devas*). In the Vaiśvadeva Nivid, i.e. the Formula for Invitation to All gods, the number of devas is said to be 3 times 11; 33; 303 and 3003, the total being 3339. **Ghṛtaiḥ,** with melted butter; also, loving devotion.

Asmai barhiḥ astṛṇan, they spread sacred grass for him to sit upon; also, they enshrine Him in their worshipful hearts.

Hotā, invoking priest.

8. Same as VII. 24.

9. **Vṛtrāṇi,** adversaries; foemen.

Vipanyayā, by virtuous actions of devotees, विविधया पूजया।

Āhutaḥ, tó whom oblations have been offered. **Śukraḥ,** bright; unblemished.

Draviṇasyuḥ, desirous of riches, i.e. oblations.

10. **Somyam madhu,** sweet Soma juice; also, sweet devotional elixir.

Indreṇa, with lightning. **Vāyuna,** with the wind.

Viśvebhiḥ, विश्वेभि: देवै: सह, with all the bounties of Nature.

Mitrasya dhāmabhiḥ, from the sun's quarters.

11. **Iṣe,** for food. **Śardham,** strong; vigorous.

Anavadyam, blameless. **Tejaḥ,** तेजसो हेतुभूतं हवि:, oblations that produce light. **Nṛpatim,** to the king, the fire. **Retaḥ,** जगद्बीजभूत जलम्, water, which is the source of all the world; also, moisture.

Yuvānam, परिपक्वरसं मेघं, young clouds.

12. **Śardha,** बलं आविष्कुरु, show your strength; **Dyumnāni,** धनानि यशांसि वा, riches or fame; also, effulgent splendour.

Mahāṁsi abhitiṣṭhāḥ, पद्भ्यां अभिभव, trample down the forces of those who hate us, or of our adversaries.

Jāspatyam, in place of जायापत्यं, affection between man and his wife. **Suyamam,** well-knit (bond of affection).

13. **Vavṛmahe,** we elect or select you. **Mandratamam,** most delightful; also, deserving praise.

Arkaśokaiḥ, दीप्तै: मन्त्रै:, with sacred brilliant praises.

Indram, lightning. **Vāyu,** wind.

Nṛtamāḥ, best of men; the leaders.

14. **Svāhutaḥ,** O piously invoked Lord.

Sūrayaḥ, पण्डिताः, विद्वांसः, learned scholars.

Yantāraḥ, निगृहीतेन्द्रियाः, whose sense-organs are under their control.

Maghavānaḥ, opulent. **Dayanta gonām,** those who give away cows as charity.

15. **Śrutkarṇa,** शृणुतः कर्णौ अर्थिनां वचांसि यस्य स श्रुत्कर्णः तत्सम्बुद्धौ, one, whose ears listen to the prayers of devotees.

Vahnibhiḥ devaiḥ, alongwith the bounties of Nature, who carry the sacrificial offerings.

Sayāvabhiḥ, सह यान्ति ते सयावानः, तैः, with those who always go together.

Prātaryāvāṇah, who go in the morning. Also, to whom offerings are made in the morning.

Barhiṣi sīdantu, may be seated on grassmats. Also, बर्हिः यज्ञः, may participate in the sacred performance of worship.

Mitro arymā, Mitra and Aryaman; and Varuṇa is implied and understood.

16. **Aditiḥ,** mother. In legend, Aditi is the mother of gods. Also, अदीनः, superior. Also, freedom; freest of all.

Āvṛṇānaḥ, समर्पयन्, offering; granting.

Avaḥ, रक्षणं, protection.

Sumṛḍikaḥ, सुखकारी, (be) gracious.

17. **Mahaḥ,** महतः, of the great; great.

Avaḥ, protection; favour.

Samidhānasya, of that, which is being kindled; brilliant.

Anāgāḥ, अनपराधाः, far from sin.

Śarmaṇi, आश्रये, under the shelter of.

Savīmani, सवीमा प्रसवोऽनुज्ञा, by the order, or permission. **Savituḥ,** of the impeller Lord.

18. Mantras 18–29 are in praise of Indra.

Āpaḥ, waters. **Gavo na,** गाव इव, like sun-rays; also, like cows. **Staryaḥ,** याभिः सोमः सूयते ता गावो वाचः, the words with which Soma juice is pressed out. Also, barren (cows), supposed to be fatter than others.

Ṛtam, सत्यं, the truth. Also, जलं, water.

Jaritāraḥ, worshippers. **Vāyurna,** like the divine wind.

Vājān, nourishment; food. **Dhībhiḥ,** with holy hymns.

19. **Mahī,** two big (cows); mighty.

Ubhā karṇā, उभौ कर्णौ, both the ears.

Avatam, protect the fount (source of milk).

Rapsuda, रप्सु इति रूपनाम, तद्दत्तस्ते रप्सुदे, those that give form to. The meaning of this word is uncertain.

20. **Sura udite,** सूरे उदिते, at the sunrise.

Anāgāḥ, free from sins; destroyer of sins.

Suvāti, प्रेरयति, urges forth. **Bhagaḥ,** the Lord of creation.

21. **Rodasyoḥ abhiśriyam,** that which reaches both the heaven and earth.

Vṛṣabham, showerer of benefits.

Rasā, the offering of the liquids (mixture of Soma and milk).

22. **Ātiṣṭhantam,** riding in his chariot (of human form).

Svarociḥ, self-luminous.

Viśvarūpaḥ, omniform. **Amṛtāni tasthau,** stays in the domain of immortality.

23. **Arcā,** O men, worship (Him).

Mandamānāya, स्तूयमानाय मोदमानाय वा, to him who is being praised or who is rejoicing. Or, joy-giving.

Andhasaḥ, of the food. **Viśvābhuve,** pervading all the universe (Dative case).

Rodasī saparyata, heaven and earth acknowledge. **Sumakhaṁ sahaḥ,** power of good actions. **Mahi śravaḥ,** great fame. **Nṛmṇam,** धनं, wealth.

24. **Bṛhan it idhma,** verily ample is their fuel. **Bhūri śastam,** great is their fame; or many are their praise-songs. **Svaruḥ,** खड्गः, the sword.

25. **Ā ihi,** आगच्छ, come here. **Matsi,** satisfy yourself. **Andhasaḥ,** with food. **Somaparvabhiḥ,** with drinks of Soma-juice. **Abhiṣṭiḥ,** respected in every sphere.

26. **Śardhanītiḥ,** one, whose policy is of strength; believer in 'might is right.'

Vṛtram avṛṇot, destroyed, or besieged the evil foe.

Māyinām pra aminät, he overcomes or annihilates the deceivers.

Varpaṇītiḥ, वर्प इति रूपनाम, by a policy of assuming different forms.

Vyaṁsam, दुष्टं, wicked person.

Rāmyāṇām, रमयन्ति आनन्दयन्ति ये तेषां, परोपकारिणां, of benevolent persons.

Dhena āviḥ akṛṇot,brings out or recovers the lost wisdom.

27. **Māhinaḥ san**, being an influential (respected) person. **Ekaḥ yāsi**, you are going alone.

A respected person is expected to have many companions and followers.

Kiṁ te itthā, what is the matter with you?

Samarāṇaḥ, loitering hither and thither.

Śubhānaiḥ vacobhiḥ saṁpṛcchase, you are being asked with pleasing words.

Harivaḥ, O possessor of bay horses; or, possessor of radiant thoughts.

Tan no voceḥ, please tell us that.

28. **Āyavaḥ**, मनुष्याः, men. **Pananta**, praise you. **Ūrvam**, सोमं, Soma juice; divine elixir. **Gomantam**, उदकवन्तं, क्षीरवन्तं वा, mixed with water or with milk. **Titṛtsān**, हिंसितुमिच्छन्ति, wish to injure or harm. Also, who desire to press out (Soma juice).

Sakṛtsvam, that which bears a child once only.

Sahasradhārām, अनन्तभोगप्रदायिनीं, bestowing countless enjoyments.

Duduksan, दोग्धुमिच्छन्ति, want to milk.

29. **Dhiyam,** स्तुतिं, praise song. **Dhiṣaṇā,** वाक्, speech. **Prabhare,** समर्पयामि, I present.

Yat ta ānaje, यस्मात् त्वां व्यनक्ति, because it expresses you, or pleases you.

Utsave prasave ca, अभ्युदये अनुज्ञायां सत्यां च, at the time of some great achievement and at the order of the seniors. Also, पुत्रजन्मादिरूपे उत्सवे, at the festivities of the birth of a son etc.

Sāsahim, conqueror of enemies. **Śavasā,** बलेन, by force.

30. Mantras 30–43 are in praise of Sūrya, the sun.

Vibhrāṭ, विविधं भ्राजते, shining brilliantly.

Somyam madhu, sweet Soma juice; or, Soma juice mixed with honey; or tranquilizing sweet drink; divine elixir sweetened with honey.

Yajñapatau, on the sacrificer.

Vātajūtaḥ, as if speeded by the wind; also, speeding like wind.

Avihrutam, अखण्डितं, unhindered; uninterrupted. **Tmanā,** आत्मना, by himself.

31. Same as VII. 41.

32. **Bhuraṇyantam,** पालयन्तं, to him, who sustains or supports others.

Yenā, येन, with which.

33. **Daivyau adhvaryū,** O you two divine priests. The two Aśvins are called the divine priests: also, *hotārau.*

Suryatvacā, their skin shining like sun.

Madhvā, मधुरेण हविषा, with sweet supplies; also, with sweetness.

34. **Iḍābhiḥ,** सुशिक्षिताभिः वाग्भिः, with well-polished speeches. Also, with foods; also, with praises.

Suśasti, सुशस्तिभिः, full of praise.

Savitā, the sun; morning sun; the impeller.

Vidathe, to our sacrifice; sacrificial congregation. **Yuvānaḥ,** young; capable of working hard. **Abhipitve,** आभिमुख्य-गमने, by your participation.

35. **Vṛtrahan,** वृत्रस्य पाप्मनः शार्वरस्य तमसः हन्तः, O destroyer of darkness (of the night). 'वृत्रो मेघे रिपौ ध्वान्ते दानवे वासवे गिरौ' इति कोशः। Vṛtra many mean : a cloud, an enemy, darkness, a certain *dānava,* Indra, and a mountain.

36. **Taraṇiḥ,** one that crosses the firmament; also, that which outstrips others in speed.

Viśvam ābhāsi rocanam, you illuminate this beautiful world all around.

37. **Devatvam,** divinity. **Mahitvam,** majesty.

Saṁ jabhāra, संहरते, withdraws into himself (the diffused light).

Kartorvitatam, being shed upon (unfinished) work.

Haritaḥ ayukta, unyokes his horses, as if. Also, draws to himself his yellow rays.

Simasmai, सर्वस्मै, for all. **Vāsaḥ tanute,** spreads her veils, i.e. covers everything with darkness.

38. **Dyoḥ upasthe,** in the middle of heavens.

Mitrasya Varuṇasya abhicakṣe, so that Mitra and Varuṇa may see properly; Mitra finds out the virtuous to reward them and Varuṇa finds out the wicked to punish.

Ruśat pājah, brilliant or radiant power.

Anantam, endless; never-exhausting.

Anyat, some of them; also others.

Kṛṣṇam, dark; darkness.

39. **Baṭ,** बट् इति अव्ययं सत्यार्थं, सत्यं, verily; indeed.

Panasyate, पूज्यते, is respected; worshipped; adored.

40. **Śravasā,** with fame. **Satrā,** सत्यं, surely; indeed.

Asuryaḥ, destroyer of the wicked; also, देवानां असुर्यः, bestower of life on godly people.

Adābhyaṁ jyotiḥ, the light irrepressible.

41. **Śrāyantaḥ,** आश्रयन्तः, going back to; seeking shelter in.

Bhakṣata, विभक्षन्ते विभजन्ते, divide; distribute.

Jāte janamāne, among those who have been born and those who are yet to be born.

Bhāgam, share.

42. **Udita sūryasya,** सूर्यस्य उदयकाले, at the time of sun-rise.

Aṁhasaḥ, पापात्, from sin. **Avadyāt,** दुर्यशसः, from ill-fame, or notoriousness.

Niḥ pipṛtā, release us from, निर्मुञ्चत ।

Māmahantām, पूजयन्तु, अङ्गीकुर्वन्तु, may they accept our this prayer.

43. **Āvartamānaḥ**, पुनः पुनः भ्रमणं कुर्वन्, going around again and again.

Kṛṣṇena rajasā, through the dark or obscure regions. **Niveśayan**, arousing; also, putting them on their respective duties.

Bhuvanāni paśyan, observing all the worlds, or regions. कानि साधु कुर्वन्ति कान्यसाधु इति विचारयन्, noting who are behaving properly and who are wicked.

Devaḥ savitā, the refulgent sun.

44. **Viśpatī iva,** विशां पती द्वौ राजानौ इव, just like two kings.

Bīriṭe, in the throng of men; also, अन्तरिक्षे, in the mid-space.

Suprayā, सुप्रयाणं सुगमनं, easily moving; also, spread out in a proper way.

Vāyuḥ pūsā ca, the wind and the sun.

Ā iyāte, आगच्छतः, come; arrive.

Uṣasaḥ pūrvahūtau, at the break of dawn. **Aktoḥ,** रात्र्याः अवसाने, at the close of the night. **Niyutvān,** one with yoked horses.

Svastaye viśām, for the welfare of mankind.

45. I invoke all these deities : Indra, Vāyu, Bṛhaspati, Mitra, Agni, Pūṣan, Bhaga, Ādityas and the group of Maruts.

46. **Surādhasaḥ,** शोभनधनान्, having plenty of riches.

47. **Sajātyānām,** among us, who are your kith and kin.

48. **Śardhaḥ pra yanta,** grant us strength and vigour.

Juṣanta, may be gracious to us.

Gnāḥ, देवपत्न्यः, consorts of *devas.*

49. **Ūtaye huve,** I invoke them for protection.

50. **Vṛtrahatye bharahūtau,** वृत्रवधे संग्रामाह्वाने च, at the call for battle and for destruction of evil or of the enemy; or, at the call for battle to destroy the enemy.

Rudrāḥ, cosmic forces of vitality; also, terrible punishers.

Mehanā parvatāsaḥ, showering clouds; also, irrigating mountains. √मिह सेचने ।

Pajraḥ, प्रार्जितधनः, one who has accumulated plenty of money.

Śaṁsate stuvate, to one who praises and extols.

51. **Arvāñcaḥ,** अस्मदभिमुखाः, be gracious to us; or abide by us.

Vo hārdi vyayeyam, may I win your favour.

Nijuraḥ, नितरां जूर्यते हिनस्ति इति निजूः, तस्मात्, one who is a vicious murderer.

Vṛkasya, in place of वृकात्, from the wolf.

Avapadaḥ kartāt, from him, who works us misfortune.

52. Same as XVIII. 31.

53. **Upa dyavi ṣṭha,** द्यु लोके स्थ भवथ, you stay in the high sky or heaven (द्यु)।

Agnijihvāḥ, अग्निमुखाः, who receive oblations conveyed by the flame of fire.

Yajatrāḥ, holy ones.

Mādayadhvam, may you rejoice; satisfy yourselves.

54. **Yajñiyebhyaḥ,** to the dedicated persons.

Amṛtatvaṁ suvasi, you grant the gift of immortality; also, you urge them to immortality.

Dāmānam, दातारं, for the donor, liberal giver. Also, रश्मि-समूहं, beams of sun-rays.

Vyūrṇuṣe, you open up; also, spread out. With this mantra, the Sarvamedha ceremony comes to an end.

55. **Vāyum,** to the Lord of the vital wind.

Bṛhadrayim, possessor of vast riches.

Viśvavāram, सर्वस्य वरणीयं, coveted by all.

Rathaprām, रथं पूरयति इति रथप्राः, filler of the chariot.

Prayajyo, to his adorer. Also, O sacrificer.

Dyutadyāmā, one with bright path; द्युतत् याम यस्य सः।

56. Same as VII. 8.

57. **Pūtadakṣam,** पूतं दक्षं यस्य, one of holy strength; also, source of light of bliss.

Riśādasam, destroyer of foes; dispeller of evil forces.

Ghṛtācīṁ dhiyam, the wisdom with which actions come to a successful end.

58. **Dasrā,** handsome; दस्रौ दर्शनीयौ। **Yuvākavaḥ,** those who yearn for you. **Nāsatyā,** नासत्यौ, those who keep us away from untruth. A name of Aśvins.

Vṛktābarhiṣaḥ, प्रस्तीर्णबर्हिषः, those who have spread out the sacrifice.

Rudravartanī, रुद्रवद् गमनशीलौ, behaving like *rudra,* the vital force.

59. **Saramā,** सह रमन्ते देवा विप्रा वा यस्यां सा सरमा वाक्, the divine speech. Also, समानं रमा रमणं अस्या सा, she with whom one cohibits; wife. In legend, she is a messenger of Indra, variously explained as Dawn, storm-cloud, wind etc. In later vedic literature she is regarded as the hound of gods; देवशुनी। Also, sanctified mind.

Adreḥ rugṇam, अद्रेः गिरेः रुग्णं भग्नं द्वारं, the broken entrance of the mountain.

Supadī, surefooted. **Gāt,** अगात्, आजगाम, came.

Akṣārāṇāṁ ravaṁ prathama jānatī, recognizing the sound of the syllables already.

This verse is explained variously according to how one interprets Saramā, speech (Vāk) or a she hound. Former of these pertains to sacrifice and the latter to the hymn of the Ṛgveda, which contains a dialogue of Indra and Saramā.

60. **Spaśam,** स्पशः प्रणिधिः, messenger.

Pura etāram, who comes forward on every occasion.

Emenam, आ ईं एनं, आ ईं = अथ, now, thereafter.

Kṣaitrajityāya, क्षेत्रजयाय, for winning the field.

Amṛtāḥ, देवाः, immortals; also, free from fear of death. **Amartyam,** never-dying.

61. **Vighaninā,** विशेषेण हतो नाशयतः तौ विघनिनौ, destroyers of foe. **Mṛdhaḥ,** violent.

Indrāgnī, Indra and Agni; forces of lightning and fire.

62. **Indave pavamānāya,** for soma, that is being strained; also, pure-flowing drop of devotional bliss.

Iyakṣate, यष्टुमिच्छति, wants to worship.

63. **Ahihatye,** वृत्रहननरूपे कर्मणि, in the act of slaying Vṛtra, i.e. the evil or nescience. **Śāmbare,** in the struggle against the destructive elements.

Harivaḥ, possessor of horses, or physical strength, or faculties of organs of action (कर्मेन्द्रिय)।

Gaviṣṭau, in the recovery of cows, or faculties of sense-organs (ज्ञानेन्द्रिय)।

Marudbhiḥ, with vital faculties.

Sagaṇaḥ, with those companions of yours.

64. **Ugraḥ,** fierce. **Sahase,** for strength. **Turāya,** for quickness; agility. **Mandraḥ,** स्तुत्यः, praiseworthy.

Bahulābhimānaḥ, very proud.

Dhaniṣṭhā, धन्यतमा, most blessed.

Dadhanat, गर्भे अधारयत्, conceived; also, gave birth to; bears in her womb.

65. **Vṛtrahan,** dispeller of darkness; slayer of evil foe.

Ardham āgahi, अर्धं पक्षं आगहि आगच्छ, come to our side (to fight on our side); to help us.

Mahībhiḥ ūtibhiḥ, with (your) mighty protective forces (protections).

66. **Pratūrtiṣu,** संग्रामेषु, battles, or enemies.

Abhi asi, अभि भवसि, you subdue them.

Spṛdhaḥ, rivals; adversaries.

Aśastihā, अशस्तयः दुष्टान् हन्ति यः, slayer of the wicked. **Janitā,** progenitor; also, creator of happiness. **Viśvatūḥ,** सर्वतूरणः, killer of all the enemies. **Tūrya,** जहि, मारय, kill. **Taruṣyataḥ,** those who want to kill us.

67. **Turayantam,** तूर्णीं गच्छन्तं, शत्रुषु त्वरां आविष्कुर्वन्तं वा, moving quickly, or speeding towards enemies.

Kṣoṇī, क्षोण्यौ, द्यावापृथिवी, the two worlds; heaven and earth.

Spṛdhaḥ, स्पर्धमानाः शत्रुसेनाः, hostile armies; adversaries. **Śrathayanta,** श्रथिताः खिन्नाः भवन्ति, are disheartened.

Vṛtraṁ tūrvasi, पापिनं रिपुं वा हंसि, you smite the sinful or the enemy. Also, nescience.

68. Same as VIII. 4.

69. **Adabdhebhiḥ,** अनुपहिंसितैः, that which cannot be obstructed or defeated.

Pāyubhiḥ, पालनैः, protections. **Gayam,** गृहं, home; house.

Hiraṇyajihvaḥ, हिरण्या हितरमणीया जिह्वा ज्वाला वा यस्य, whose tongue or flame is pleasant as well as beneficial. हिरण्य कस्मात् हितरमणीयं भवतीति, gold is called हिरण्य, because it is pleasant as well as beneficial. (Nirukta, II. 13).

Suvitāya navyase, नवीयसे सुखाय, for a fresh prosperity.

Aghaśaṁsaḥ, evil-wisher; a sinful enemy; a cruel murderer.

70. **Pra vīrayā,** in place of प्रवीरा:, (flowing) through noble ministrations.

Sucayaḥ, निर्मला:, pure. **Vāṁ,** for you two, the sacrificer and his wife.

Dadrire, विदीर्णा: चूर्णीभूता:, have been crushed.

Adhvaryubhiḥ sutāsaḥ, pressed out by the priests.

Madāya, for exhilaration. **Andhasaḥ,** सोमस्य, of Soma juice. **Andhasaḥ sutasya,** brewed from food-grains.

Niyutaḥ, अश्वान्, to horses. Also, आहूत:, implored by us.

71. Same as XXXIII 29.

72. Mitra and Varuṇa are addressed to in this mantra.

Ājāneṣu, to the birth-places of. **Kāvyayoḥ,** of two great poets.

Duroṇe, यज्ञगृहे, in the place of sacrifice.

Kratvā, क्रतुना, with the sacrifice.

Riśadasau, slayers of evil forces.

Sadhasthe, in the place of assembly.

73. Same as XXXIII. 33.

74. This verse is one of the obscurest of a very obscure hymn on creation (Griffith). (Ṛgveda, X. 129). Explanations offered are not convincing.

Tiraścīnaḥ, transversely drawn.

Raśmiḥ, dividing line. **Mahimānaḥ,** mighty powers. **Svadhā,** the matter, with which the universe is built. **Prayatiḥ,** effort; the power that builds this universe.

75. **Ā apṛṇat,** पूरयति, fills. **Svaḥ mahat,** vast mid-space (अन्तरिक्षम्)।

Apasaḥ adhārayan, wise men glorify him. Also, अपसः अपस्विनः, कर्मवन्तः, men of action.

Jātam, as soon it was born.

Canohitaḥ, bestower of food. **Adhvarāya,** to the place of worship. **Atyo na,** अश्व इव, like a horse. **Vājasātaye,** for winning wealth.

76. **Vṛtrahantamā,** अतिशयेन वृत्रहन्तारौ, best among the destroyers of nescience.

Ukthebhiḥ, उक्थैः, prayers. **Girā,** with hymns and songs.

Āṅgūṣaiḥ, स्तोमैः, with praise-songs. आङ्गूषः स्तोम आघोषः (Nirukta, V. 12).

Āvivāsataḥ, परिचर्येते, are being served. 'विवासतिः परिचर्यायाम्' (Nir. XI. 23).

77. **Ye amṛtasya sūnavaḥ,** ये मरणरहितस्य प्रजापतेः सूनवः पुत्राः विश्वे देवाः सन्ति, the sons of immortal Lord.

Upa śṛṇvantu, may listen (to our prayers).

Sumṛḍikāḥ, सुखकराः, source of happiness.

78. **Brahmāṇi,** स्तुतयः हवींषि वा, praises or sacred offerings.

Me matayaḥ iyarti, मम मतीः उद्गमयन्ति, raise up my thoughts.

Sutāsaḥ śuṣma iyarti, pressed out soma-juices raise up my strength.

Prabhṛtaḥ, प्रहृतः, has been carried. Also, has struck against.

Adriḥ, ग्रावा, pressing stone used for crushing Soma plants.

Ā śāsate, इच्छन्ति, they wish.

Śam, एतत् सर्वं मे सुखं इयर्ति ददाति, all these things delight me. **Harī,** two horses; two forces, vital and mental.

79. **Maghavan,** O bounteous (Self).

Anuttamā, अनुत्तं न केनाऽपि नाशितं, unspoiled by anyone.

Vidānaḥ, विद्वान्, learned. Also, bestower of achievements. One who makes things available.

Tvāvān, like you; comparable to you.

Naśate, व्याप्नोति, करोति इत्यर्थः, does; is able to do; surpasses.

Na jato na jāyamānaḥ, neither he who has been born nor he who is yet to be born.

Kariṣyā, करिष्यति, will do. **Yani kṛṇuhi,** यानि त्वं करोषि, (the deeds) which you do.

80. **Tat it āsa,** verily it was.

Ugraḥ, formidable one. **Tveṣanṛmṇaḥ,** rich in brilliance. **Ni riṇāti,** निहन्ति, slays.

Ūmāḥ, रक्षका:, supporters; guards.

Sadyo jajñānaḥ, soon after birth; as soon as he is born. **Anu madanti,** अनुतृप्यन्ति, rejoice following him.

81. **Purūvaso,** हे बहुधन, O Lord of immense riches. **Giraḥ,** words of praise, स्तुतय: ।

Pāvakavarṇāḥ, pure and brilliant like fire; also, containing purifying words. Here is a pun in the word *varṇa,* which has two meanings; colour, and word. The word *pāvaka* also has two meanings : fire and purifying.

Śucayaḥ, unblemished; also, faultless.

Stomaiḥ, with praise-songs.

82. **Āryaḥ,** धर्मगुणस्वभाव:, श्रेष्ठ:, a man of holy thoughts and actions by nature; noble man.

Dāsaḥ, सेवक:, servant. **Śevadhipā,** शेवधि: निधि:, तस्य रक्षक:, one who guards his treasure. Does not pay taxes properly (Dayā.).

Ariḥ, शत्रु:, enemy. **Arya,** master; अर्य: स्वामिवैश्ययो:, *arya* means : master, or Vaiśya.

Tubhya it, for तुभ्यं इत्, for you indeed.

Tiraḥ, अन्तर्धानं गत:, concealed; hidden.

Ruṣame, हिंसके, violent. **Pavīravi,** यो धनादिप्राप्त्यै शस्त्रं प्रयुङ्क्ते, for him who uses weapon for acquiring wealth. **Rayiḥ,** धनं, treasure, wealth.

Ajyate, प्राप्यते, is obtained.

83. **Sahasram,** thousand fold. **Sahaskṛtaḥ,** his might augmented. **Satyaḥ,** true.

Mahimā, might; grandeur; greatness.

Gṛṇe, स्तौमि, स्तूयते, I praise; is praised.

Śavaḥ, बलं, might. **Viprarājye,** मेधाविनां राष्ट्रे, in a kingdom of wise persons.

84. Same as XXXIII. 69.

85. **Vāyo,** O Lord of vitality. O king, mighty as wind (Dayā.). **Ā yāhi,** may you come.

Divispṛśaṁ yajñam, our sacrifice that touches the heaven, i.e. magnificent.

Sumanmabhih, सुमनसैः संकल्पैः, with pious resolves. **Antaḥ pavitre,** in the strainer.

Śukraḥ, Soma juice; elixir of devotion.

Śrīṇānaḥ, निषिच्यमानः, being poured out.

Ayāmi, प्रापयामि, I offer to you.

86. **Susandṛśā,** fair-looking. **Suhavā,** सुहवौ, easy to call.

Indravāyū, Indra and Vāyu; Rain and Wind; king and his subjects (Dayā.).

Anamīvaḥ, व्याधिरहितः, free from diseases.

Saṅgame sumanāḥ, pleasing in meetings; also happy in battle. 'सङ्गम इति संग्रामनाम' (Nigh. II.17).

87. **Mitrāvaruṇau,** Mitra and Varuṇa; प्राणोदानाविव राजप्रजाजनौ, king and his subjects like Prāṇa and Udāna (Dayā.); Light and Bliss.

Śaśame devatātaye, देवकार्याय यज्ञाय शाम्यति निरुपद्रवो भवति, succeeds unhindered in his sacrifice.

Abhiṣṭaye, to attain his desires. **Ṛdhak,** ऋध्नोति समृद्धः भवति, prospers.

88. **Aśvinā,** अश्विनौ, two Aśvins; two healers.

Vṛṣaṇā, full of vigour; virile; showerers of blessing. **Jenyāvasū,** rich in genuine wealth.

Mā no mardhiṣṭam āgatam, may you not harm me, who comes seeking your protection.

89. **Brahmaṇaspatiḥ,** बृहस्पतिः, the Lord Supreme; high preceptor. 'ब्रह्मणः पाता पालयिता वा' (Nir. X. 12).

Sūnṛtā, वाक्, speech divine.

Vīram, विविधं ईरयति शत्रून् यः तम्, scatterer of enemies; a warrior.

Naryam, नरेभ्यो हितं, beneficial for men.

Paṅktirādhasam, leading to respectable prosperity.

90. **Apsu antarā,** in the waters (of the mid-space).

Suparṇah, strong-winged; flying smoothly.

Divi, in the sky. **Rayim,** श्रियं, splendour; richness.

Kanikradat, thundering; roaring.

Puruspṛham, coveted by the multitude.

91. **Abhiṣṭaye,** इष्टफलप्राप्तये, to obtain our heart's desires. **Vājasātaye,** वाजः बलं अन्नं वा, to get vigour or food.

92. **Divi pṛṣṭaḥ,** द्युलोके स्थित:, seated in the sky.

Bṛhan agniḥ vaiśvānaraḥ, the great fire, benefactor of all men.

Kṣmayā vṛdhānaḥ , augmentrd by the earth. **Canohitaḥ,** beneficial for food-grains. **Ojasā,** with heat. **Jyotiṣā bādhate tamaḥ,** with light dispels darkness.

93. **Apāt,** पादरहिता, footless. **Padvatībhyaḥ pūrvāgat,** has arrived before those who have their feet intact.

Hitvī śiraḥ, stretching her head; urging people to rise and get up.

Jihvayā vāvadat, talking with her tongue. **Carat,** moving forward.

Triṁśat padāni akramīt, has moved thirty steps; the thirty divisions of the Indian day and night through which Dawn passes before she reappears. Or, perhaps it refers to the thirty days of a month.

94. **Devāḥ,** universal divine forces; the divinities. **Samanyavaḥ,** सोत्साहा:, with enthusiasm. 'मन्युर्मनतेर्दीप्तिकर्मण:' to blaze or shine (Nir. X.29).

Manave sarātayaḥ, grant gracious gifts to man.

Tuce, to our offsprings. तुगिति अपत्यनाम, *tuk* means off-spring or progeny.

Varivovidaḥ, bestowers of wealth.

95. **Indraḥ,** Lord of resplendence.

Abhiśastīḥ, curses; malevolence.

Aśastihā, dispeller of curses. **Apādhamat,** drives away. **Dyumnī,** यशस्वी, glorious; famous.

Bṛhadbhāno, O radiant with mighty splendour.

Bhānuḥ, दीप्तिः, splendour; lustre.

96. **Marutaḥ,** O Maruts; O soldiers; O cloud-bearing winds; O vital forces.

Brahma, prayer; hymn of prayer.

Vṛtrahā, slayer of Vṛtra (sin; cloud; mountain; nescience).

Śatakratuḥ, performer of a hundred selfless deeds; बहुकर्मा बहुप्रज्ञो वा, very busy, or very wise.

Śataparvaṇā vajreṇa, with his hundred-edged thunderbolt.

97. **Asya it Indraḥ,** Indra verily has (augmented) his (energy).

Vṛṣṇyam, manly strength; virility.

Śavaḥ, बलं, vigour.

Sutasya visṇavi made, in the immense exhilaration of this Soma juice (divine love).

Mahimānam, majesty. **Pūrvathā,** as previously; as ever.

Anuṣṭuvanti, अनु स्तुवन्ति, sing praises.

CHAPTER XXXIV

First six verses of this chapter constitute 'Śiva Saṅkalpa Sūkta'. It is regarded as an Upaniṣad also. This is a prayer by the devotee for keeping his mind always right-intentioned.

1. **Dūram udaiti,** goes far and high above.

Jyotiṣāṁ jyotiḥ, enlightener of all the lights. Light here means perceptions of the sense-organs. All the sensations received by sense-organs are felt through the mind only.

Tan me manaḥ śiva saṅkalpamastu, may that mind of mine be always guided by best intentions; may always be full of benign thoughts.

2. **Apasaḥ,** अपस्विनः, कर्मवन्तः, active persons.

Manīṣiṇaḥ, wise; talented.

Vidatheṣu, in assemblies; in congregations.

Yakṣam, sacrificial spirit. **Apūrvam,** foremost; extra-ordinary.

3. **Prajñānam,** the knowledge supreme.

Cetaḥ, awakening; consciousness. **Dhṛtiḥ,** imperturbability.

Amṛtam antaḥ jyotiḥ, never-dying light embedded within (every creature); immortal inner light.

4. **Parigṛhītam,** is comprehended. **Amṛtena,** with the one that never dies; immortal.

Bhūtaṁ, bhuvanaṁ, bhaviṣyat, past, present and future.

Yajñastāyate, the sacrifice is spread or performed.

Saptahotā, attended by seven priests.

5. **Rathanābhau arāḥ iva,** just as the spokes are fixed in the nave of the wheel of a chariot.

Otam, inwoven; woven like a warf. Also, निक्षिप्तं, placed; fixed.

6. **Suṣārathiḥ aśvān iva,** just a good chariot-driver (drives) his horses.

Neniyate, leads or guides (them); controls and guides, नयति नियच्छति च।

Abhīṣubhiḥ, with the reins.

Vājinaḥ, वेगवत:, speedy; fast running.

Hṛtpratiṣṭham, placed in the heart. Heart and mind are two different conceptions : Heart is concerned with emotions and mind with reasoning. A good person keeps his mind under the control of heart.

Ajiram, जरारहितं, free from decay; never-old. Sense-organs are subject to decay, but the mind is not so.

Javiṣṭham, speediest of all; nothing exceeds it in speed.

7. **Pitum,** अन्नं, food. **Tavisīm,** बलं, strength.

Dharmāṇam, धारयितारं, upholder; possessor.

Tritaḥ, त्रिस्थान: इन्द्र:, Indra; the resplendent Lord. Also, creatures living in all the three regions (earth, water and air).

Viparvam, विगतपर्वं, विगतसन्धिबन्धनं, tearing limb from limb.

Ardayat, rent; torn.

8. **Anumate,** O assentive intellect. Also, Divine Favour, shown especially in the acceptance of sacrifice, personified. (See XXIX. 60).

Anu manyāsai, अनुमन्यस्व, assent.

Kratve dakṣāya, to skilful actions. Also, to resolve and action.

No hinu, अस्मान् प्रेरय, urge us; impel us.

Āyūṁṣi pra tāraya, prolong our life-span.

Ṇaḥ, for नः, our; us.

9. **Anumanyatām deveṣu,** may approve (our sacrifice) among the learned ones (gods; god-like people).

Bhavatam, may you two, Anumati and Agni, be (a bliss to the liberal sacrificer).

Mayaḥ, bliss; happiness.

10. **Sinīvālī,** an unmarried girl of marriageable age. In legend, a Lunar goddess, associated with child-birth. A goddess presiding over dark half months, while Kuhū presides over bright half months. (See XI. 55).

Pṛthuṣṭuke, O one with luxurious hair. स्तुकं केशभारः, well-dressed hair; broad-tressed.

Āhutaṁ havyaṁ juṣasva, may you accept and enjoy oblations offered (by us).

Prajāṁ didiḍḍhi naḥ, bless us with progeny.

11. **Sasrotasaḥ,** originating from a common source. Also,

flowing on their way. समानं स्रोतः प्रवाहो यासां, whose course is identical.

Pañcadhā, five fold; in five parts.

Five rivers flow on an identical course; they join Sarasvatī and (losing their identity) become five fold Sarasvatī.

Pañca nadyaḥ, five rivers. Also, five channels of sense-organs.

Sarasvatīm, the river Sarasvatī; also, divine speech. **Sarit,** a channel.

12. **Aṅgirā,** अङ्गिरस्, अङ्गानां रसः, essence of life. यद् वा अङ्गिभ्य आत्मभ्यो सुखं राति यः सः, one who gives happiness to souls.

Ṛṣiḥ, revealer of divine knowledge.

Śivaḥ sakhā, a friend bestowing bliss.

Tava vrate, under your supervision or guidance.

Vidmanāpasaḥ, अपः कर्म, विद्मना विदितानि कर्माणि यैः ते, who know how to act; activated through wisdom.

Bhrājadṛṣṭayaḥ, भ्राजद् ऋष्टयः, भ्राजन्तः ऋष्टयः खड्गाः येषां ते, those who wield shining swords. Also, virtuous.

Marutaḥ, righteous persons; also, warriors.

13. **Pāyubhiḥ,** रक्षणैः, bounties; succours.

Maghonaḥ, धनानि, riches. Also, धनवतः यजमानान्, wealthy devotees.

Tanaye, in place of तनयस्य, पौत्रस्य, of grandson. Of son and grandon; also of son's son.

Animeṣam, सावधानं, ever-alert; literally, without blinking eye lashes.

14. This and the following verse are recited while producing the sacrificial fire by means of the fire-drill (अरणी), i.e. two wooden sticks, which are rubbed with each other to produce fire.

Uttānāyām, one lying face upwards.

Cikitvān, one who knows the power of *araṇīs.*

Ava bharā, अव भर, place it with the surface downwards. Also, अवाचीनं हर, lay.

Pravītā, कामिता, desired; also, desiring.

Vṛṣaṇam, वर्षितारं, showerer of benefits. Also, virile; vigorous.

Aruṣastūpo, अरुष = red; स्तूप = pillar; one with a red pillar, i.e. the fire with red flame.

Pājaḥ, बलं, strength. **Ruṣat,** दीप्तं, radiant.

Iḍāyāsputraḥ, son of Iḍā, the goddess of wisdom.

Vayune, कर्मणि, in the process of attrition.

15. **Iḍāyāḥ pade,** at the seat of knowledge. Literally, at the foot of wisdom.

Pṛthivyāḥ nābhā, भूमेः नाभौ, on the central point of the earth.

Havyāya voḍhave, for carrying the offerings; for receiving oblations.

16. **Aṅgirasvat,** like our vital elements.

Śavasānāya, to him, who shows his vigour; powerful one.

Śuṣam, बलं, strength.

Nare viśrutāya, famous among men.

Girvaṇaśe, to him who loves good words or song.

Ṛgmiyāya, to him, who deserves to be praised with Ṛk hymns.

17. **Āṅgūṣyaṁ sāma,** a chant fit to be sung (perhaps Rathantara Sāman); a chant full of divine knowledge. (अङ्गूषाणां विज्ञानानां भावस्तम्, Dayā.)।

Pitaraḥ, forefathers; elders.

Yāḥ, deluded intellects.

Padajñāḥ, concious of their high positions.

18. **Somyāsaḥ sakhāyaḥ,** loving friends; also, those who prepare Soma drink.

Somaṁ sunvanti, pour out Soma juice; also, sing devotional songs.

Prayāṁsi, प्रयः इति अन्न नाम, viands; foods.

Abhiśastim, दुर्वचनं, calumny. **Praketaḥ,** knowledge.

19. **Rajāṁsi,** regions (स्थानानि)।

Paramā परमाणि, दूरस्थानि, remote or distant (places).

Harivaḥ, Lord of sun-rays; lord of horses. Also, radiant one.

Haribhayām, with your two horses.

Grāvāṇaḥ, pressing stones. **Vṛṣṇe,** to the showerer of benefits.

Imā savanā kṛtā, इमानि सवनानि कृतानि, those offerings are prepared (for presenting to you).

Samidhāne agnau, in the fire that is being kindled.

20. **Aṣāḍhaṁ yutsu,** irresistible in battles.

Pṛtanāsu paprim, युद्धेषु रक्षकं, saviour in fights.

Vṛjanasya gopām, बलस्य रक्षकं, preserver of strength; guard of the camp.

Soma, O Lord of bliss. Also, O Soma drink.

Sukṣitim, having good footing; or, well-housed.

Suśravasam, of good reputation.

Bhareṣujām, संग्रामेषु जेतारं, winner in wars. **Jayantaṁ tvā anumadema,** may we rejoice in your victory.

21. **Sādanyam,** सदने साधुं, eminent in society; or skilled in home duties.

Vidathyam, विदथेषु यज्ञेषु साधुं, prominent in sacrificial gatherings.

Sabheyam, सभायां साधुं, respected in assemblies.

Pitṛśravaṇam, one who listens to his father's advice and follows his commands.

22. **Oṣadhīḥ,** herbs; plants, that die after their fruit ripen.

Apaḥ, जलानि, रसानि, water; sap; juice.

Gāḥ, cows; faculties of sense-organs.

Vi vavarth, विवृणोषि, expose; dispel.

23. **Abhiyudhya,** अभिगमय:, bestow on us.

Devena manasā, along with godly mind.

Rāyo bhāgam, धनस्य भागं, our share of riches.

Mā ātanat, may not obstruct you.

Gaviṣṭau, in a fight for cattle; in any duel or conflict.

24. **Aṣṭau kakubhaḥ,** eight points of the compass—four cardinal points and four mid-quarters.

Trī dhanva, त्रीणि धन्वानि, त्रयो लोका:, three regions of living beings.

Sapta sindhūn, seven seas. Also, seven galaxies. Also, seven rivers; Sindhu, Vitastā, Asiknī, Paruṣṇī, Vipāśā, Śutudrī and Kubhā.

Hiraṇyākṣaḥ, हिरण्यमिव कान्तियुक्ते अक्षिणी यस्य स:, one whose eyes glitter like gold; golden-eyed.

25. **Vicarṣaniḥ,** विविधं द्रष्टा, all-beholding; keen observer.

Īyate, आगच्छति, moves; comes; travels.

Amīvām apa bādhate, keeps disease away.

Savitā, the morning sun.

Sūryam abhi, towards the mid-day sun.

Kṛṣṇena rajasā, from the dark region.

Dyām ṛṇoti, extends upto the high sky.

26. **Asuraḥ,** असून् प्राणान् ददाति यः सः, one that bestows life. **Sunīthaḥ,** नीथः स्तुतिः, well-praised.

Apa sedhan rakṣasaḥ, driving away worms and germs.

Prati doṣam, towards evening.

Yātudhānān, to them, who cause pain.

27. **Pūrvyāsaḥ,** old; ancient. **Areṇavaḥ,** free from dust.

28. **Pibatam,** may both of you drink (Soma juice); may you enjoy our devotional love, or spirited joy.

Avidriyābhiḥ, अविदीर्णाभिः, अखण्डिताभिः, uninterrupted; irreproachable. **Ūtiḥ,** protection.

29. **Apnasvatīm,** अप्न इति कर्मनाम, made effective with actions.

Kṛtam, कुरुतं, may you make.

Dasrā, दस्रौ, दर्शनीयौ, handsome. Also, from √ दसु उपक्षये, हन्तारौ, subduers of our evil desires.

Vṛṣaṇā, वृषणौ, वर्षितारौ, showerers of bounties. Also, सेचन-समर्थौ, virile; young.

Adyūtye, in this luckless game (of dice), i.e. the life; or an impending battle, where the result is doubtful. Also, द्युतिहीने काले, in the absence of light, i.e. in the last watch of the night. Aśvins are to be worshipped in the morning.

Ni hvaye, आह्वयामि, I invoke you; call you.

30. **Dyubhiḥ aktubhiḥ,** अक्तु रात्रिः, the night. By the day and by the night.

Ariṣṭebhiḥ saubhagebhiḥ, अरिष्टैः अनुपहिंसितै अखण्डितैः धनैः, with undimished wealth or blessings.

Mitra, Varuṇa, Aditiḥ, Sindhuḥ, Pṛthivī, and Dyauḥ, are invoked as deities.

Māmahantām, पूजयन्तां, may honour or support the protection granted by you.

31. Repeated from XXXIII. 43.

32. **Pārthivaṁ rajaḥ,** पृथ्वी लोकं, this region of earth. रजः शब्दो लोक वचनः, rajaḥ means regions; realm.

Pituḥ, that of the father, i.e. अन्तरिक्ष लोकम्।

Divaḥ sadāṁsi, द्यु लोकस्य स्थानानि, the heaven.

Aprāyi, समन्तात् पूर्यते, has been filled all over.

Tveṣaṁ tamaḥ, terrific darkness.

33. **Citram,** अद्भुतं, extra-ordinary; wonderful.

Vājinīvatī, वाजः धनं, अन्नं वा, enriched with ample wealth or food.

34. Agni, Indra, Mitra, Varuṇa, Aśvins, Bhaga, Puṣan, Brahmaṇaspati (Bṛhaspati). Soma and Rudra are well-known Vedic deities. According to Dayānanda, all of them are different aspects of one and the same deity.

35. **Bhagaḥ aditeḥ putram,** Bhaga, the son of Aditi. In legend, Aditi is said to be the mother of twelve Ādityas, Varuṇa, Mitra, Bhaga, Puṣan, Indra and Viṣṇu being prominent among them.

Ādhraḥ, अतृप्तः, poor man; common man.

Turaścit, आतुरः, a sick or diseased person.

37. **Prapitve,** प्रपतने, अस्तमने समये, at sun-set; in the evening.

39. **Dadhikrāvā,** a famous mythical horse, the type and model of racers (Griffith). धारकः क्रमितोऽश्वः, a speedy horse carrying a rider (Dayā.).

40. **Ucchantu,** from√ उच्छी विवासे, तमः विवासयन्तु, may dispel darkness; may dawn on us.

42. **Pūṣā,** provider of nutritions, पोषकः ।

Paripatim, to the guardian of.

Abhyānaț, अभिव्याप्नोति, approaches.

Rāsat, ददातु, may grant.

Śurudhaḥ, weapons. **Candrāgrāḥ,** provided with golden arrow-heads.

Prasīṣadhāti, प्रसाधयतु, may make more effective.

43. **Trīṇi padā vicakrame,** strode three steps, described as Agni, Vāyu and Āditya. In legend, Viṣṇu strode three steps and with them measured all the three regions of the universe. Also, created three regions.

44. **Vipanyavaḥ**, मेधाविनः, brilliant; wise.

Viprāsaḥ, seekers of truth.

45. **Ghṛtavatī,** water-yielding. **Ghṛta,** melted butter; also, water.

Abhiśriyau, आश्रयणीयौ, refuge; shelter.

46. **Uparispṛśam,** touching the top; topmost.

Cettāram, ज्ञातारं, discerning.

47. **Tribhiḥ ekādaśaiḥ,** thrice eleven, i.e. thirty three, well-known 33 devas; eight Vasus, elevan Rudras, twelve Ādityas, Indra and Prajāpati.

48. **Marutaḥ,** vital breaths. Also, brave soldiers.

Tanve vayām, for the benefit of bodies.

Vidyām, may we obtain.

Jīradānum, bestowing long life.

Kāruḥ, poet; also, sacrificer.

49. **Sapta daivyā ṛṣayaḥ,** seven divine seers.

Bharadvāja, Kaśyapa, Gautama, Atri, Viśvāmitra, Jamadagni and Vasiṣṭha (Uvaṭa). पञ्च ज्ञानेन्द्रियाणि अन्तःकरणं आत्मा च, five sense-organs, mind (consience), and the self (soul). (Dayā.).

Rathyaḥ raśmīn na, न इव, like a skilled charioteer holding the reins.

50. **Audbhidam,** धनस्य स्वर्गस्य वा द्वारं उद्भेत्तारं, one that opens the gates to riches or to heaven. Also, uprooter of all miseries.

Jaitrāya, जयाय, for victory; to make me victorious.

51. **Ojaḥ,** तेजः, radiance; lustre.

Dākṣāyaṇam, name of an ornament; wears gold as an ornament. Also, earned in a proper way.

52. **Śatānīkāya,** to Śatānīka; name of a king. Or, to the lord of a hundred armies; to one having hundred mouths.

Jaradaṣṭiḥ, one who has reached a ripe old age.

53. **Ahirbudhnyaḥ,** अहिः मेघः बुध्न्यः अन्तरिक्षे भवः, the cloud of the mid-space. Also, name of one of the *rudras.*

Aja ekapāt, literally, one-footed he-goat. Also, रुद्रः प्राणो वा, Rudra or the vital wind. God never-born.

Stutā mantrāḥ, मन्त्रैः स्तुताः, praised with sacred verses.

Kaviśastāḥ, मेधाविभिः पूजिताः, appreciated or respected by wise persons.

54. **Ādityebhyaḥ,** to the sons of Aditi (Infinity).

Mitra, Aryaman, Bhaga, Dhātā, Varuṇa, Dakṣa, Tvaṣṭā and Aṁśa are, in legend, the sons of Aditi. However they denote various stages and aspects of the Sun.

Tuvijātaḥ, धाता, Dhātā, the sustainer; name of a certain *āditya* also; Tvaṣṭā (Mahīdhara).

55. **Sadam,** सदा, always. Also, स्थानं शरीरं वा, the abode or the body.

Āpaḥ, आप्नुवन्ति शरीरं इत्यापः, those who pervade the body; pervading ones; vital airs. Also waters

Sapta ṛṣayaḥ, five sense organs, touch, sight, hearing, taste and smell, and mind (मन) and intellect (बुद्धि)।

Asvapnajau, न जायते स्वप्नः निद्रा ययोः तौ, never-sleeping.

Svapataḥ lokam īyūḥ, go to the world of sleeping.

Tatra jāgrataḥ, there they keep awake.

Satrasadau, जीवनदातारौ, bestowers of life; protectors of life. **Devau,** दीप्यमानौ प्राणापानौ, blazing vital breaths Prāṇa and Apāna, in-breath and out-breath.

56. **Devayantaḥ,** desirous of worshipping you; devotees.

Brahmaṇaspate, O Lord of knowledge. Or, ब्रह्म धनं तस्य पते पालक, O Lord of riches. Also, high preceptor.

Sudānavaḥ, शोभनदानशीलाः, liberal donors.

Marutaḥ, vital breaths. Also, मनुष्याः, men.

57. **Ukthyam mantram,** sacred prayer. Also, solemn hymn of praise.

Okāṁsi cakrire, have made their home (residence), meaning wherein they reside.

58. **Brahmaṇaspate,** O Lord suprascient.

Bodhi, may you know it, or listen to it; may it be in your knowledge.

Asya yantā, अस्य जगतः नियन्ता, controller of this world.

Tanayaṁ ca jinva, तनयं अपत्यानि, पुत्रपौत्रादीनि, make our posterity prosper.

Bhadram, good; auspicious; blessed.

Vidathe, यज्ञे, in the sacrificial assembly. **Suvīrāḥ,** we having good sons or progeny; we and our family.

CHAPTER XXXV

This chapter is connected with *pitṛ yajña,* the sacrifice to the elders (or the ancestral manes, Yv. II. 29, 34), containing chiefly formulas to be used at funeral ceremonies. See Rv. X. 14; 16; 18; and Muir, Original Sanskṛta Texts, V. pp 291-297. (Griffith). Dayānanda does not agree with this.

1. **Paṇiḥ,** a trader; a bargainer; later, Vaṇik; perhaps Phoenicians.

Asumnāḥ, असुखकरा:, mischievous.

Devapīyavaḥ, jealous of devas (the enlightened ones).

Sutāvataḥ, one who has pressed out Soma; also, one who enjoys devotional bliss.

Yamaḥ, the ordainer Lord; the controller Lord.

Ahobhiḥ aktubhiḥ, by day and by night.

A prayer to get rid of evil spirits or neighbours.

2. **Savitā,** the impeller Lord.

Pṛthivyāṁ lokaṁ icchatu, may grant you a place on earth. **Usriyāḥ,** sense-organs; also, bullocks. **Yujyantām,** be harnessed.

3. Prayer for purification. Vāyu, Savita (the rising sun), Agni, and Sūrya (the mid-day sun) are purifying agents.

4. Same as Yv. XII. 79. There it refers to parasite plants that grow upon other trees.

Aśvattha, the holy fig tree (Pīpala). Ficus Religiosa.

Parṇa, पलाश, forest flame tree. Butea Frondosa.

5. **Mātuḥ upasthe,** in the lap of the mother (Earth). According to the ritualists, the ashes and bones of the dead body are to be buried in the earth.

Śaṁ bhava, be pleasing to him.

6. **Asau,** I, so and so; name of the person reciting this mantra is to be mentioned here.

Apa naḥ śośucad agham, may He burn our sins away from us. This line is taken from Ṛv. I. 97.1-8.

7. **Prajām,** offspring; progeny. Sāyaṇa suggests that it means female offsprings here; daughters and granddaughters.

Vīrān, sons and grandsons.

Mṛtyu, Death, which is different from Yama, the controller of death.

8. **Ghṛṇiḥ,** glare. घृणिरित्यहर्नाम, the day; सूर्यकिरण:, sunrays.

Pārthivāso agnayaḥ, terrestrial fires.

Mā tvā abhi śūśucan, may not scorch you.

10. Griffith suggests an interesting explanation : The original verse of Ṛv X. 53.8 contains words of encouragement to the bearers who with the funeral procession are crossing a stream.

Here the natural stream is represented by a ditch cut for the purpose, filled with water and covered with aquatic plants and kuśā grass, into which stones are cast.

The original verse is better explained in the context of the stream of life, which one has to cross and reach the yonder bank.

Aśmanvatī, (a stream) full of rocks.

Aśivā ye asan, whatever are evil.

Śivan vājān, auspicious treasures.

11. **Apāmārga,** that which wipes away or cleanses the evil. Also, name of a plant, Achyranthes Aspera; a biennial plant, frequently used in medicine, in incantations or counter charms, and in sacrifices.

Kilbiṣam, evil; sin; impurity.

Kṛtyām, evil design; also, अभिचारं, sorcery.

Agham, sin, पापम् । **Rapaḥ,** पापं, guilt.

13. **Anaḍvāham,** an ox; cart-puller. Also, one that pulls the cart of life.

Saurabheyam, full of fragrance. Also, born of a good cow (Surabhi, name of an imaginary cow, daughter of Kāmadhenu, the cow of gods; she yields whatever is wished.)

Vahniḥ, one that carries. Also, fire, that carries our oblations to the bounties of Nature (gods).

14. Same as Yv. XX 21.

15. **Paridhim,** limit; a rampart.

According to the ritualists, the Adhvaryu raises a mound of earth (or a brand or enclosing stick) as a line of demarcation between the dead and the living, limiting, as it were, the jurisdiction of death until the natural time of its approach.

Antarmṛtyuṁ dadhatām parvatena, may that keep death on the other side of the mountain; or keep the mountain between death and us.

Purūciḥ, बहु, many; long.

16. **Ducchunām,** दुष्टान् शुनः, wicked dogs. Also, misfortunes.

17. **Āyuṣmān,** bestower of long life. Also, चिरंजीवी, one who lives long or destined to live long.

Ghṛtayoniḥ, born of ghee. **Ghṛtapratīkaḥ,** whose mouth is filled with ghee.

Gavyam, गोविकारं, cow's butter.

18. **Gām,** cow. **Ā dadharṣati,** thinks of overwhelming them; can subdue them.

19. **Kravyādam agnim,** the fire that eats corpses; funeral fire.

Ripravāhaḥ, रिप्रं पापं वहति यः सः, one that carries sin.

Itaraḥ jātavedāḥ, the other (friendly) fire.

20. **Vapām,** a leather cask.

Medas, fat; melted butter; tallow.

Āśiṣaḥ, मनोरथाः, desires; wishes.

21. **Anṛkṣarā,** ऋक्षराः कण्टकाः न सन्ति यत्र सा, free from thorns, thornless.

Niveśanī, a place of rest.

22. **Svargāya lokāya,** to the world of light; also, to the world, where there is no sorrow; heaven.

CHAPTER XXXVI

This chapter contains chiefly prayers for long life, unimpaired faculties, health, strength, prosperity, security, tranquility, and contentment, which are preliminaries of the Pravargya ceremony, which itself is a preparatory rite for the Soma sacrifice.

1. **Vagojaḥ,** force of speech. **Sahaujaḥ,** power of endurance; power of subduing the enemy.

Mayi prāṇāpānau, may in-breath and out-breath be in me (in perfect order).

2. **Chidram,** fault; defect; gap. **Atitrṇṇam,** very harmful.

Cakṣuḥ, vision; sight; eye. **Hṛdayam,** heart.

Manaḥ, mind. **Dadhātu,** संदधातु, may fill it up; may remove it.

3. Same as III.35.

4-6. Same as XVII. 39-41.

7. **Kayā,** is interrogative; with what? Also, it may mean : with pleasant. 'क' = pleasing.

Vṛṣan, O showerer; or being pleased; or desirous.

8. **Indraḥ,** from √ इदि परमैश्वर्ये, the resplendent Lord; God Supreme; or the sun.

Dvipade, for bipeds, i.e. men or birds. **Catuṣpade,** for cattle, cow, horse, sheep, goat etc.

9. According to Dayānanda, Mitra, Varuṇa, Aryaman, Indra, Bṛhaspati and Viṣṇu are the different names of one and the same deity emphasizing its different aspects. But in legend, they are imagined to be different gods. Mitra is worshipped as a deity in Syria. Indra is imagined to be the king of gods and Bṛhaspati the preceptor of gods. Viṣṇu is famous for his three strides, with which be covered all the three worlds.

Still, Mahīdhara explains Mitra, as one who, मेद्यति स्निह्यति भक्तेषु, is affectionate towards devotees; वृणोत्यङ्गीकरोति भक्तं इति वरुणः, one who adopts devotee is Varuṇa; इयर्ति गच्छति भक्तं यः स अर्यमा, one who goes towards devotees, is Aryaman; not much different from Dayānanda.

10. Vātaḥ, Sūryaḥ, Parjanyaḥ are the natural forces. These may be friendly at times, but may be troublesome also; hence the prayer.

11. In this mantra, Indra has been conjoined with Agni, Varuṇa, Puṣan and Soma to give a dual aspect of the Supreme deity.

Śam, रोगाणा शमनाय, for cure of diseases. **Yoḥ,** पृथक्करणाय भयानां, for dispelling fears.

12. **Abhiṣṭaye,** अभिषेकाय, अभीष्टाय वा, for bathing, or for that which we desire; to fulfil our desires. **Śaṁ yoḥ,** भयरोगनाशं कुर्वन्तु, may drive away diseases and fears.

13. Same as XXXV. 21.

14-16. Same as XI. 50-52.

17. A comprehensive prayer for peace and alleviation. A similar verse is found in the Atharva Veda XIX. 9.14, which ends with the addition : 'By these alleviations, these universal alleviations, I allay all that is terrific here, all that is cruel, all that is wicked. This hath been calmed, this is now auspicious. Let all be favourable to us.' (Griffith).

18. **Dṛte,** from √दृ विदारणे, to tear; विदीर्णेऽपि शरीरे जरया, when the body is torn and worn by old age.

Dṛṁha mā, make me firm and steady.

Bhūtāni, all the beings; not only men, but all the creatures also; also inanimate objects and the forces of Nature. That is the idea of the word *'bhūtāni.'*

Please note 'अहं मित्रस्य चक्षुषा समीक्षे' 'वयं मित्रस्य चक्षुषा समीक्षामहे'; I undertake or resolve to look at all the beings with a friendly eye. But in reward, I expect not only myself, but all my fellow creatures also to be seen with a friendly eye.

19. **Jyok te saṁ dṛśi jīvyāsam,** ज्योक् चिरं, long. May I live long seeing you; also, under your graceful observation, or guidance.

20. Same as XII. 11.

21. **Vidyute,** विद्युद् रूपाय, one in the lightning form.

Stanayitnave, स्तनयित्नुर्गर्जितं, thunder; thundering loud.

Svaḥ, light; world of light and bliss; heavan

22. **Saṁhase,** चेष्टसे, you make effort to keep us away from trouble. Or, from whatever quarter you apprehend trouble.

Abhayaṁ kuru, make us free from fear, let there be no cause of fear.

23. Same as VI. 22.

24. **Devahitam,** देवैर्हितं स्थापितं, placed or appointed by gods or God. Also, देवेभ्यो हितं, beneficial for gods, or for the bounties of Nature. Also, देवानां हितं प्रियं, dear to gods.

Purastāt, in front of us. Also, in the east.

Uccarat, rising up. **Paśyema,** may we behold or look at.

Bhūyasca śaradaḥ śatāt, even much more than a hundred autumns.

Śaradaḥ śatam, a hundred autumns, i.e. a hundred years.

CHAPTER XXXVII

According to the ritualists, this and following two chapters contain formulas to be used at the actual performance of the Pravargya ceremony, when the required animals, vessels and implements have been brought to the sacrificial ground and the propitiatory texts (Chapter XXXVI) have been recited by the priests.

But Dayānanda is of the view that this chapter describes the duties of men, i.e. what they should do.

1. **Nārirasi,** न+अरिः असि, you are not an enemy. It is different from नार्यसि (V. 22 and XI. 10), meaning, 'you are a woman.'

Devasya tvā savituḥ prasave, at the impulsion of the creator God.

2. Same as V. 14 and XI. 4.

3. **Makhasya śiraḥ,** head of the sacrifice; the greatest sacrifice, most important part of the sacrifice

Rādhyāsam, साधयेयं, may I be able to perform.

Makhāya tvā makhasya tva śīrṣṇe, I invoke you for the sacrifice; I invoke you for the greatest of the sacrifices.

4. **Vamryaḥ,** उपजिह्विकाः सीमकाः, white ants. (दीमक in Hindi). Also ant-hills; mounds of earth made by white ants.

Prathamajā, earliest born.

5. **Iyatī,** only this much, i.e. very small.

6. **Indrasya ojaḥ stha,** you are the vigour of the resplendent Lord (Indra).

7. **Brahmaṇaspatiḥ,** high preceptor; also, the Lord of divine knowledge.

Devī sūnṛtā, brilliant speech; or, divine virtues.

Devāḥ, bounties of Nature; divinities; godly persons.

Vīram, one who scatters or drives away the adversaries; a hero, a warrior; also, a brave son.

Naryam, beneficial for men.

Paṅktirādhasam, measures leading to prosperity.

8. **Makhasya śiraḥ,** apex of the sacrifice; most important part of the sacrifice.

9. **Aśvasya tvā śaknā dhūpayāmi,** I worship you with the strength of a virile horse. Easily, it may mean : 'I fumigate you with horse's dung.'

Devayajane pṛthivyāḥ, at this sacrificial altar of the enligthened ones on the earth.

10. **Ṛjave,** to you who are upright; for uprightness.

Sādhave, for goodness. **Sukṣityai,** for good shelter.

11. **Yamāya,** to the controller Lord. Also, to the Lord of death.

Tapase, to the brilliance or heat.

Saṁspṛśaḥ, from contamination.

Arciḥ, flame. **Śociḥ,** glow. **Tapaḥ,** heat.

12. **Anādhṛṣṭā,** unconquered; unsubdued.

Ādhipatye, under the overlordship of.

Suṣadā, pleasing to sit upon. **Āśrutiḥ,** good of audition; quick to hear and listen.

Dhātuḥ, of the sustainer Lord (of *dhātṛ*).

Vidhṛtiḥ, विशेषेण धृतिः, great support.

Nāṣṭrābhyaḥ, आर्तिभ्यः, from miseries.

Manoraśvā asi, you are the driving force of men. Also, you are the mind's mare; the mind rides upon you to seek high ambitions.

13. **Marudbhiḥ,** with the sun's rays.

Divaḥ saṁspṛśaḥ, from contamination from the sky.

14. **Saṁ gataḥ,** going along with.

Garbho devānām, embryo of the enlightened ones. Also, germ of gods.

Patiḥ prajānām, protector Lord of all the creatures.

15. **Agniḥ agninā saṁgataḥ**, the adorable Lord in company of fire (i.e. along with).

Arociṣṭa and **arūrucata**, mean shines forth.

16. **Divo dhartā**, upholder of the sky. **Tapojāḥ**, born of austerities; born of heat. Also, born of the sun (Mahīdhara).

Niyaccha, नियच्छतु, may he grant us.

Devāyuvam vācam, the speech that endears us to the enlightened ones.

17. **Gopām,** गां पाति यः तम्, गोप्तारं, protector of the earth; or, protector of sense-organs.

Anipadyamānam, never-falling. अनालम्बने अन्तरिक्षे गच्छन् नासौ पतति, moving in the sky, where there is no support, he does not fall.

Ā ca parā carantam, coming hither and going away.

Sadhrīcīḥ, going in one direction. **Viṣūcīḥ,** radiating in differnt directions. **Ā varīvarti,** पुनः पुनः आवर्तते, goes on rotating or coming and going. Also, returns again and again. **Bhuvaneṣvantaḥ,** placed in the middle of the worlds (planets).

18. **Viśvāsām bhuvām,** of all the worlds.

Gharma, O shining Lord. (Sun). According to the ritualists, the caldron is addressed here; **gharma,** the caldron.

Devaśrut, one who listens to the invocations of the enlightened ones.

Prāvīḥ, may you protect. **Mādhvībhyām,** for lovers of sweetness. **Mādhūcībhyām,** for the seekers of sweetness.

20. This mantra is to be recited by the sacrificer's wife.

Tvaṣṭṛmantaḥ, filled with creative impulse. Also, accompanied by Tvaṣṭṛ.

Tvā sapema, may we approach you; may we win over you.

Ariṣṭā, uninjured; unharmed.

21. **Ketunā,** केतुः प्रज्ञा कर्म वा; good thought or good action.

CHAPTER XXXVIII

1. **Rāsnā,** रशना, girdle. **Aditi,** Eternity; earth.

2. **Iḍā,** divine intellect. **Aditi,** infinity.

Sarasvatī, divine speech.

'इडा हि गौरदितिर्हि गौः सरस्वती हि गौः' (Śatapatha, 14. 2. 1. 17). Iḍā, Aditi and Sarasvatī, all denote a cow, or speech.

Asau ehi, come so and so; name of the cow to be mentioned here.

3. **Uṣṇīṣaḥ,** diadem; turban. **Indrāṇī,** the resplendent deity. Also, इन्द्रपत्नी, consort of Indra.

Gharmāya dīṣva, from √ दो दाने; donate for the sacrifice.

4. **Pinvasva,** flow abundantly; overflow.

Indravat, one devoted to Indra, the resplendent Lord.

5. Addressed to Sarasvatī, Vāgdevī.

Stanaḥ, breast; teat. **Śaśyaḥ,** that brings sleep; tranquilizer.

Mayobhūḥ, source of bliss; fount of pleasure.

Ratnadhā, store of jewels. **Sudatraḥ,** a liberal donor.

Vāryāṇi, वरणीयानि, coveted things.

Dhatave akaḥ, पानार्थं कुरु, suckle me (your breast).

Uru, vast.

6. Addressed to Sarasvatī.

Indrāśvinā, इन्द्राश्विनौ, O resplendent Lord and twin divines. **Sāragham,** bees' honey.

Vasavaḥ, young sages, who have practised austerities upto the age of 24 years.

Vṛṣṭivanaye, that which brings rain.

7. **Vātāya,** to the fluid; that which keeps moving; वाति इति वातः। Also, to the wind.

Samudra, ocean; sea. **Sarira,** सलिल, water.

Anādhṛṣya, that cannot be subjugated; unconquerable.

Apratidhṛṣya, irresistible. **Avasyu,** protective.

Aśimida, tranquilizer.

8. **Vasumate,** to him, who has riches.

Rudravate, to him, who has punishing power.

Ādityavate, Lord of the suns.

Vasu, Rudra and Ādityas have other meanings also.

Abhimātighne, to the slayer of rivals.

Ṛbhumate, source of celestial energy. **Vibhumate,** source of terrestrial energy. **Vājavate,** source of marine energy. **Viśvadevyāvate,** to the overlord of all the bounties of Nature; also, to the beloved of all the gods.

9. **Yama,** the controller Lord. Also, the god presiding over death. Also, वायवे to the wind. 'अयं वै यमो योऽयं पवते' (Śatapatha, 14. 2. 2. 11).

Aṅgirasvate, to the radiant. **Pitṛmate,** to the protecting.

10. **Dakṣiṇasad,** in place of दक्षिणसदः, those sitting on the right side.

Āśāḥ, regions; quarters; दिशः, काष्ठाः।

Ayāṭ, अयाक्षीत्, has offered oblations to.

Gharmasya madhoḥ, of the sweetness of the sacrifice.

Svāhākṛtasya, in which the oblations have been offered.

11. **Divi,** in heaven. **Agnaye,** to the adorable Lord.

Yajñiyāya, pertaining to sacrifice.

Yajurbhyaḥ, to the sacrificial texts (यजूंषि)।

12. **Aśvinā,** अश्विनौ, the divine twins; sun and moon. In legend, two physicians of gods.

Pātam, may you two protect Also, may you two drink.

Hārdvānam, हृदयस्य प्रियं, pleasing to heart.

Ahar divā, in the forenoons and in the afternoons. (पूर्वाह्णे, सायांह्णे)।

Tantrāyiṇe, तन्त्रे कालचक्रे एति गच्छति यः स तन्त्रायी, तस्मै, one that goes throughout the cycle of time, i.e. the sun.

13. **Apātām,** have protected. Also, have drunk.

Amaṁsātām, have concorded with; agreed with.

14. **Pinvasva,** पुष्टो भव, may flourish.

Dharma, piety incarnate. **Sudharmā,** pious one.

Nṛmṇāni, धनानि, riches. **Ameni,** unblemished with violence. From √ मीङ् हिंसायाम्, to injure.

Brahma, Kṣatraṁ, Viśam, intellectual power, ruling power, wealth-producing power. (ब्राह्मण, क्षत्रिय, वैश्य)।

15. **Śarase,** दध्न उपरि स्नेहः शरः, cream that lies on the surface of curd. अत्र स्नेहमात्रवाची, here it means only affection. स्नेह denotes fatty substance, cream, butter etc. as well as love and affection. Affectionate.

Grāvabhyaḥ, गर्जकेभ्यः मेघेभ्यः, to the thundering clouds. Also, प्राणेभ्यः, to vital breaths.

Pratiravebhyaḥ, प्राणेभ्यः, to the the vital breaths. 'प्राणा वै प्रतिरवा प्राणान् हीदꣳ सर्वं प्रतिरतम्' (Śatapatha, 14. 2. 2. 34), the vital breaths are *pratiravāḥ*. Also, to the echoing clouds.

Ūrdhvabarhibhyaḥ, those who urge the sacrifice upwards; propagators of sacrifice.

16. **Rudra,** the terrible punisher. **Rudrahūti,** one who is invoked by punishers, रुद्रैः आहूयते इति रुद्रहूतिः।

Jyotiṣā jyotiḥ saṁ, संगच्छताम्, may the light mingle with light.

Ketunā, with actions; also, with thoughts.

Indratame agnau, to the most resplendent adorable Lord. Indra = resplendent.

Gharma, sacrifice. Also, the cauldron.

17. **Mahimā,** grandeur. **Vipraḥ,** enlightened; wise.

Saprathāḥ, vast, विस्तार सहितः ।

Divam abhibabhūva, has overwhelmed the sky.

Śravasā, यशसा, with your glory. Also, धनेन, with wealth.

Devavītamaḥ, most pleasing to the enlightened ones. देवेभ्यः अतिशयेन प्रीतिकरः, best entertainer of gods.

Aruṣaṁ dhūmaṁ visṛja, let the smoke of evil thoughts be dispersed. Also, remove your unpleasant smoke. Also, ruddy smoke.

Darśatam, दर्शनीयं, worth seeing; beautiful to see.

Praśasta, O good one.

Miyedhya, worthy of sacred food.

'स ः सीदस्व . . . दर्शतम्' repeated from XI.37.

18. **Gharma,** O sacrifice. Also, O Mahāvīra (cauldron). Also, O radiant learned person (Dayā.).

Divyā śuk, heavenly light, or heat. **Havirdhāne,** in the sacrificial fire-place; or in the Soma-store.

Agnīdhre, On the sacred altar or in the hearth. **Sadasyā,** सदसि यज्ञगृहे प्रविष्टा, seated in the sacrificial house.

19. **Viśaḥ,** people, subjects. **Anukrāmāma,** अनुगच्छाम, we follow (you).

Navyase suvitāya, to gain new wealth.

Dharmaṇā, in a right way.

Paraspāya, परम पालनाय, to protect best; also, to protect others also.

20. **Catuḥ sraktiḥ,** चतस्रः स्रक्तयः कोणा दिग् रूपा यस्य सः, चतुरस्रः, having four corners. Also, extending in all the four corners, i.e. quarters.

Saprathāḥ, विस्तारशीलः, extending far.

Viśvāyuḥ, सर्वस्य आयुषः दाता, bestower of whole life. Also, the life of all.

Sarvāyuḥ, सर्वं आयुः, complete life. Also, bestower of complete life.

Apa dveṣaḥ, द्वेष अपगच्छतु, malice may go away (from us); वीतरागाः स्याम, may we become detached from passions. Also, may we drive away him, who hates us.

Hvaraḥ, away go the crooked.

Anyavratasya, of him, who is of a different faith.

Apa saścima, may we drive away, दूरीकुर्मः।

21. **Gharma,** O sacrifice. Also, O enlightened one Also, O cauldron.

Purīṣam, fuel. Also, store of food.

Āpyāyasva, may you expand. **Vardhasva,** grow; flourish.

22. **Acikradat,** पुनः पुनः शब्दं अकरोत् (करोति), makes noise again and agin; thunders; neighs; makes noise like a neighing horse.

Vṛṣā, one that makes rain; a rainy cloud. Also, powerful, virile. Also, showerer of bounties.

Hariḥ, cloud; also, horse; also, one that takes away the saps (रसानां हर्ता)।

Mitraḥ, सूर्यः, sun. **Na darśataḥ,** is not seen. Also, इव दर्शनीयः, beautiful to see like a friend.

Udadhiḥ, reservoir of waters.

Nidhiḥ, store (of enjoyments); treasure.

23. Same as VI. 22. 24. Same as XX 21.

25. Repeated in part from XX. 23.

26. **Graham,** गृह्यते अस्मिन् पेयं भोजनं वा स ग्रहः, पात्रं, a bowl or cup in which some drink or food is served.

Vitasthire, विशेषेण स्थिताः, extend; are contained.

Your bowl is so large that it can contain the heaven and earth and all the seven seas in it.

Akṣitaṁ gṛhṇāmi, I take in full and undiminished; the whole of it.

Ūrjā, vigour. Also, along with food.

27. **Tyat,** तत्, that.

Indriyam, power of all the sense-organs.

Dakṣam, skill; efficiency. Also, संकल्पसिद्धिः, resolve.

Kratuḥ, कर्म, action; activity.

Triśuk, having three lights. शुक् दीप्तिः, light, radiance.

Virājā jyotiṣā saha, along with the great light.

Brahmaṇā tejasā saha, alongwith the light of the Divine Supreme.

28. **Payasaḥ retaḥ,** essence of milk, i.e. butter or curd.

Doham, drink. **Aśīmahi,** may we enjoy it; may we consume it.

Uttarām uttarāṁ samāṁ, year after year.

Tviṣaḥ saṁvṛk, bestower of radiance; or source of radiance.

Kratve dakṣasya, क्रतोः संकल्पस्य दक्षः सिद्धिदाता, fulfiller of desires.

Suṣumṇasya, of the source of happiness.

Suṣumṇāgnihutaḥ, invoker of the fire of happiness.

Upahūtaḥ, having been invited.

CHAPTER XXXIX

According to Dayānanda this chapter deals with the Antyeṣṭi (last sacrifice, that of burning of the dead body) ceremony. On the other hand, the ritualists claim that it contains expiatory formulas intended to remedy and atone for any failure or defect in the performance of the Pravargya ceremony; in case, for instance, the cauldron should break, or the contents be allowed to boil over, or the cow give sour or bloody milk. Oblations of butter, accompanied with formulas are offered to various deities and deified objects. However we are inclined to agree with Dayānanda in this regard. The verses of this chapter appear to be appropriate for the cremation of the dead body. But we are averse to any *viniyoga.*

1. **Prāṇebhyaḥ,** to the vital breaths.

Sādhipatikebhyaḥ, alongwith their overlords, the controlling deities; अधिपतिना हिरण्यगर्भेण सह वर्तमानेभ्यः, Hiraṇyagarbha is considered to be the controlling deity of the vital breaths.

Svāhā, सुहुतमस्तु, let it be dedicated to.

Prāṇa, Pṛthivī, Agni, Antarikṣa, Vāyu, Div (sky), and Sūrya are closely concerned with the disintegration of the dead body which is being disposed of at the Antyeṣṭi ceremony.

2. **Dik,** the quarters, East, West, North and South.

Adbhyaḥ, to the waters of the rivers and of clouds and the snows.

Varuṇa, Ocean. In legend, Varuṇa is the presiding deity of oceans.

Nābhyai, to the navel; the central point.

Pūtāya, शोधनाय, शोधकाय वा, for purification; or to the purifier.

3. **Vāce,** to the tongue or speech. It is used ones, because the tongue is one.

Prāṇa, Cakṣu and Śrotra are repeated twice as the nostrils, eyes and ears are two in number.

Prāṇa is breath inhaled and exhaled through two nostrils.

4. **Manasaḥ kāmam,** desire of my heart.

Vācaḥ satyam, truthfulness of speech.

Rūpam, beauty; form. **Annasya rasaḥ,** taste or deliciousness of food. **Śrīḥ,** splendour.

5. It is a tough job to explain this passage here. According to the ritualists, this passage enumerates various stages of Mahāvīra, the cauldron through out the ceremony. At each stage the cauldron belongs to a different deity, Prajāpati etc. and the expiatory oblations should be offered to the deity, which presides at that stage, when the defect in the cauldron is noticed. To us, this does not sound convincing. Nor the interpretation offered by Dayānanda in the context of Antyeṣṭi appeals much to us. We are not in a position to offer any better interpretation. We have translated it literally as best as we could. There is no verb in this and in the next four formulas.

Gharmaḥ, the sacrifice. **Prvṛktaḥ,** separated from the body. **Udyataḥ,** rising up. **Āśvina,** full of strength; also belonging to Aśvins.

Viśyandamāne, when the water starts trickling. **Pauṣṇḥ,** nourishing; also, belonging to Pūṣan.

Klathan, starting movements.

Śarasi, सरसि, in the water reservoir. According to Mahīdhara, when milk is boiled, a creamy layer covers the surface; that is called शरस् ।

Santāyyamāne, मथ्यमाने, when it is being churned.

Hūyamānaḥ, being invoked; also, when being offered as an oblation.

Hutaḥ, having been invoked or offered as an oblation.

6. Dayānanda interprets this passage in the context of Antyeṣṭi and suggests that after quitting the dead body the soul *(jīva)* goes to Savitā on the first day, and so on for twelve days to different bounties of Nature, and after that, is born again.

Ahan, अहनि, on the day. **Mitraḥ,** evening sun.

Savitā, rising sun. **Ādityaḥ,** mid-day sun.

Varuṇaḥ, ocean. **Indra,** lightning. **Viśvedevāḥ,** all the bounties of Nature.

7. This formula (passage; as this is not a verse) is called अरण्येऽनूच्यं *(araṇye' nūcyam),* something to be recited in the forest.

This formula contains seven adjectives, which in legend are the names of seven of the fiercest Maruts. This formula is a part of the verse Yv. XVII. 85.86.

8. As this and the next formula contains no verb, it is very difficult to suggest a definite meaning. Every commentator will add a verb to make the meaning clear. We have taken 'I worship' or 'I propitiate' as understood.

One interesting thing to note is that this formula contains Paśupati, Bhava, Śarva, Īśāna and Mahādeva, all names of Rudra, and of Śiva in the later period. He is propitiated with various parts of the body, but these parts are mostly pertaining to heart, which can easily be associated with devotion.

Yaknā, with liver. **Matasnābhyām,** with two ribs. **Antaḥparśavyena,** with inner side-bone.

Vaniṣṭhunā, with large intestine.

Vasiṣṭhahanuḥ and **śingīni,** nothing can be made out of the text, which apears to be corrupt (Griffith). Mahīdhara has made a brave effort to make out some meaning by suggesting that *śingīs* are some sort of deities. But the tradition does not support this contention. No such deities are popularly known.

Kośyābhyām, with the two heart-muscles.

9. **Ugram,** Rudra, in his terrible manifestation.

The verb 'I worship' is understood.

Mitram, the friendly Lord.

Daurvratyena, with arrogance; with disobedience.

Marutaḥ, brave soldiers. **Sādhyān,** seekers of perfection.

Pramudā, with pleasantries.

The construction of sentences here is quite confusing. There is no verb, and in the later half of the formula, the syntex changes, and the understood verb 'I worship' will not help.

Bhavasya kaṇṭhyam, throat portion to Bhava, the Supreme Being.

Purītat, pericardium.

10. In this and the following three formulas forty-two oblations are to be offered. According to Dayānanda, these oblations are to be offered at the funeral pyre. Mahīdhara suggests that these oblations are meant for expiation (प्रायश्चित्ताहुति)। Wording of these mantras makes them more suitable for Antyeṣṭi.

11. According to Mahīdhara, Āyāsa etc. are certain deities (देवविशेषाः); to us these appear to be qualities and circumstances, with which a man lives.

12. **Niṣkṛtyai,** for atonement.

Prāyaścittyai, to expiation. **Bheṣajāya,** to remedy.

13. **Yama, Antaka** and **Mṛtyu,** all three denote death.

Brahmaṇe, to sacred knowledge.

Brahmahatyāyai, to the killing of sacred knowledge.

CHAPTER XL

With the thirty-ninth chapter *karmakāṇḍa,* sacrificial formulas come to an end. This last chapter deals with *jñana kāṇḍa,* i.e. the knowledge of the ultimate reality. It is also called the Īśopaniṣad, a religious and philosophical treatise. It belongs to a very advanced stage of speculation as it assumes a Lord (Īśa) of the universe. The verses of this chapter are not used for any sacrificial purpose, because these propound a God Supreme, that is pure, one, untouched with sin, without any body (physical form), pervading each and everything, and the spirit that is one with all and all are with Him. Such a spirit does not require any sacrificial proceedings for His purification, because He is neither an agent nor one to be rewarded for His actions. These mantras deal with the knowledge of the Self, the Supreme Spirit.

1. **Īśa,** is derived from √ ईश ऐश्वर्ये, ईशिता, परमेश्वरः, God Supreme; सर्वजन्तूनां आत्मा; He is the soul of all the creatures; the inmost self; the only Absolute Reality.

Īśā vāsyam, pervaded by Īśa, the God Supreme. He is residing in it.

Jagat, everything that moves, including every living thing and the stars and the planets also.

Idaṁ sarvam, all this, the phenominal universe.

Jagatyām, in this universe; in the three worlds : earth, mid-space and heaven; in the whole imaginary cosmos.

Tena tyaktena, knowing full well that it will have to be renounced; Or, after absolute renunciation of the world and all the vain desires connected with it.

Bhuñjīthāḥ, enjoy it; enjoy yourself; delight in the bliss of the Beatific Vision.

Mā gṛdhaḥ, be not greedy; do not get attached too much to the possessions in this world. What you think is yours, is not so at all. The seeming existence of the world is to be covered by the all-embracing, all-absorbing and all-satisfying thought of the Supreme Deity. (Griffith).

Kasya svit dhanam, to whom do the riches belong? To no one. Everyone has had to lose them, to quit them, and so you will have to. Do not be much engrossed with it.

2. When every possession of this world is worthless, as it has to be taken away from us, then why should one make any effort at all? Why should one engage himself in any action whatsoever? One must renounce each and everything and sit idle, doing nothing, but thinking of the God Supreme only. That will be a calamity. So a middle path is suggested.

Kurvan eva ih karmāṇi, only engaged in one's work in this world. As long as a person is in this world, he or she should remain engaged in work.

Śataṁ samāḥ jijīviṣet, one should desire to live for a hundred years (only engaged in one's normal work).

This is a stark reality that one must die. If death is certain and inevitable, then all our activity, all our enthusiasm for acquiring wealth, and accomplish great things is a farce. In fact it is, but this depressing thought should not overwhelm us. If we desire to

live for a hundred years, it should be only on the condition that we are fit to work and willing to work. No doubt this world is a drama, a farce, but as long as you are here, play your part in it or get out. If you renounce work, renounce life also. Life without work will be an unbearable burden.

Evaṁ tvyi na anyathā itaḥ asti, there is no other option for you than this.

Karma nare na lipyate, the deeds do not cling to man. It is only attachment and selfishness that clings to man, not the act itself.

3. **Asuryā,** belonging to Asuras; demoniac. Also, असूर्या, where there no sun shines; with no light at all.

Andhena tamasā āvṛtāḥ, covered with blinding darkness; most fearful.

Ātmahanaḥ, who kill their self; who act against their conscience. Also, who kill the self; ignore the self for the sake of worldly desires.

Pretya api, even after death; also, after departing from this world.

4. Contradictory statements are only to give an idea of the extra-ordinary nature of the Supreme Deity.

Anejat, absolutely motionless.

Manaso javīyaḥ, mind is considered to be the speediest thing, but God Supreme is speedier than mind.

Arśat, when it sped (before them).

Devāḥ, in legend Agni, Vāyu, Sūrya, Indra etc. are gods; most of them are speedy. Also, sense-organs, which are unable to comprehend the God Supreme.

Tiṣṭhat, standing still.

Tasmin apo matariśvā dadhāti, even the wind concedes His supremacy. (An arbitrary translation of 'apo dadhāti'; Hindi idiom, आगे पानी भरना)।

5. Again the contradictions to emphasize His unique nature. To the ignorant He seems moving; wise one knows that He is unmoving; etc.

6. **Na vi cikitsati,** has no doubts; is not confused.

In Kāṇva Saṁhitā, the reading is 'na vi jugupsate', which will mean, 'does not shrink away from them' as an alien and inferior to his own self.

7. **Vijānataḥ,** to him who has realized the truth about the world and the Self.

Sarvāṇi bhūtāni atmā eva abhūt, all the beings have become the Self itself. If there is only one universal Self inwoven in all the beings, there can be no jealousy, no grief, no undue attachment. No infatuation in gain and no sorrow in loss.

8. **Sa paryagāt,** he comprehends; attains.

The idea of Supreme God has been developed clearly and unmistakably in this mantra, and perhaps it has been borrowed from here by other thinkers (prophets) of the world.

Śukram, शुद्धं, bright. **Akāyam,** bodiless.

Avraṇam, uninjured; uninjurable.

Asnāviram, स्नायुरहितं, sinewless. **Apāpaviddham,** sinless; whom sin does not touch.

Kaviḥ, क्रान्तदर्शी, one who can see past, present and future at a time.

Manīṣī, मेधावी, wise. **Svayambhūḥ,** self-existent. **Paribhūḥ,** पराभवति अन्यान्, one who subdues all. Also, ज्ञानबलात् सर्वरूप:, existing in all the forms.

9. **Asaṁbhūtim,** destructive impulse.

Saṁbhūtim, creative impulse.

10. **Saṁbhavāt,** सम्भूते:, from creative activity. **Asaṁbhavāt,** असम्भूते:, from destructive activity.

Dhīrāṇām, विदुषां (वच:), saying of the sages (learned persons).

11. **Saṁbhūtiṁ ca vināśaṁ ca,** *saṁbhūti* is an antonym of *vināśa;* creation and destruction.

12. **Avidyā,** worldly knowledge; learning of arts and sciences. Knowledge of worldly things and affairs.

Vidyā, spiritual knowledge. Knowledge of the Self, Brahma etc. non-worldly things.

13. **Vāyuranilam,** वायु:, vital breaths; अनिलं, elemental air.

A better reading will be वायुरनलं, the wind and the fire. It appears to be a writing mistake.

15. **Idam amṛtam,** this (the soul) is immortal.

Śarīram bhasmāntam, the body is reduced to ashes in the end.

Krato smara, कर्त: स्मर, O man, who has acted throughout his life, think or remember. Also, O sacrificer.

Klibe, कल्प्यते भोगाय इति क्लृप् लोक:, the world full of enjoyments.

Kṛtaṁ, whatever good or bad you have done; your virtues and vices.

16. Same as V. 36 and VII. 43.

17. **Satyasya,** of the ultimate reality; the truth.

Hiraṇmayena pātreṇa, with a golden cover or lid.

Om, प्रणव:, a name of the God Supreme.

Khaṁ आकाशस्वरूपं, in the form of sky; Abstract.

Brahma, the God Supreme; Absolute Principle.

यजुर्वेदमन्त्राणां ऋषिसूची

अध्याय—१

मन्त्र—१-३१ परमेष्ठी प्रजापतिः।

अध्याय—२

मन्त्र— १-१६ परमेष्ठी प्रजापतिः; १७ देवलः; १८-२० परमेष्ठी प्रजापतिः; २१-३४ वामदेवः।

अध्याय—३

मन्त्र—१ आङ्गिरसः; २ सुश्रुतः; ३ भरद्वाजः; ४, ५ प्रजापतिः; ६-८ सार्पराज्ञी कद्रूः; ९, १० प्रजापतिः; ११ गोतमः; १२ विरूपः; १३ भरद्वाजः; १४ देववातभरतौ; १५ वामदेवः; १६-१९ अवत्सारः; २०, २१ याज्ञवल्क्यः; २२-२४ वैश्वामित्रो मधुछन्दाः; २५, २६ सुबन्धुः; २७ श्रुतबन्धुः; २८ विप्रबन्धुः; २९ मेधातिथिः; ३० सत्यधृतिर्वारुणिः; ३४ मधुच्छन्दाः; ३५ विश्वामित्रः; ३६, ३७ वामदेवः; ३८-४१ आसुरिः; ४२ शंयुः; ४३ शंयुर्बार्हस्पत्यः; ४४; ४५ प्रजापतिः; ४६, ४७ अगस्त्यः; ४८-५० और्णवाभः; ५१, ५२ गोतमः; ५३-५९ बन्धुः; ६०, ६१ वसिष्ठः; ६२, ६३ नारायणः।

अध्याय—४

मन्त्र—१-७ प्रजापतिः; ८ आत्रेयः; ९-१५ आङ्गिरसः; १६-३६ वत्सः; ३७ गोतमः।

अध्याय—५

मन्त्र— १-१४ गोतमः; १५ मेधातिथिः; १६, १७ वसिष्ठः; १८-२९ औतथ्यो दीर्घतमाः; ३०-३५ मधुच्छन्दाः; ३६-४३ अगस्त्यः।

अध्याय—६

मन्त्र—१ अगस्त्यः; २ शाकल्यः; ३ दीर्घतमाः; ४, ५ मेधातिथिः; ६ दीर्घतमाः; ७ मेधातिथिः; ८, ९ दीर्घतमाः; १०-१६ मेधातिथिः; १७-२३ दीर्घतमाः; २४-२८ मेधातिथिः; २९-३५ मधुच्छन्दाः; ३६ प्रजापतिः; ३७ गोतमः।

अध्याय—७

मन्त्र—१-६ गोतमः; ७ वसिष्ठः; ८ मधुच्छन्दाः; ९ गृत्समदः; १० त्रसदस्युः; ११ मेधातिथिः; १२-२३ वत्सारः; २४, २५ भरद्वाजः; २६-३० देवश्रवाः; ३१ विश्वामित्रः; ३२ त्रिशोकः; ३३ मधुच्छन्दाः; ३४ गृत्समदः; ३५-३८ विश्वामित्रः; ३९ भरद्वाजः; ४० वत्सः; ४१ प्रस्कण्वः; ४२ कुत्सः; ४३-४८ आङ्गिरसः।

अध्याय—८

मन्त्र—१-३ आङ्गिरसः; ४, ५ कुत्सः; ६-१४ भरद्वाजः; १५-२२ अत्रिः; २३ अत्रिः, शुनः शेपः; २४-३० अत्रिः; ३१ गोतमः; ३२ मेधातिथिः; ३३ गोतमः; ३४ मधुच्छन्दाः; ३५ गोतमः; ३६, ३७ विवस्वान्; ३८, ३९ वैखानसः; ४०-४१ प्रस्कण्वः; ४२-४३ कुसुरुबिन्दुः; ४४-४७ शासः; ४८-५३ देवाः; ५४-६२ वसिष्ठः; ६३ कश्यपः।

अध्याय—९

मन्त्र—१ इन्द्राबृहस्पती; २-१३ बृहस्पतिः; १४-१५ दधिक्रावा; १६ वसिष्ठः; १७ नाभानेदिष्ठः; १८-२५ वसिष्ठः; २६-३४ तापसः; ३५-३६ वरुणः; ३७-४० देववातः।

अध्याय—१०

मन्त्र—१-१७ वरुणः; १८-२३ देववातः; २४-२६ वामदेवः; २७-३४ शुनः शेपः।

अध्याय—११

मन्त्र—१-११ प्रजापतिः; १२ नाभानेदिष्ठः; १३ कुश्रिः; १४-१६ शुनः-शेपः; १७ पुरोधाः; १८-२२ मयोभूः; २३, २४ गृत्समदः; २५ सोमकः; २६ पायुः; २७-३१ गृत्समदः; ३२-३४ भरद्वाजः; ३५ देवश्रवो देववातः; ३६ गृत्समदः; ३७ प्रस्कण्वः; ३८-४० सिन्धुद्वीपः; ४१ विश्वमनाः; ४२ कण्वः; ४३-४४ त्रितः; ४५ चित्रः; ४६-४८ त्रितः; ४९ उत्कीलः; ५०-६१ सिन्धुद्वीपः ६२-६६ विश्वामित्रः; ६७-६९ आत्रेयः; ७० सोमाहुतिः; ७१ विरूपः; ७२ आरुणिः; ७३-७४ जमदग्निः; ७५-८३ नाभानेदिष्ठः।

अध्याय—१२

मन्त्र—१ वत्सप्रीः; २ कुत्सः; ३-५ श्यावाश्वः; ६-१० वत्सप्रीः; ११

ध्रुवः; १२ शुनः शेपः; १३-१७ त्रितः; १८-२९ वत्सप्रीः; ३० विरूपाक्षः; ३१, ३२ तापसः; ३४, ३५ वसिष्ठः; ३६-३९ विरूपः; ४०, ४१ वत्सप्रीः; ४२ दीर्घतमाः; ४३-४६ सोमाहुतिः; ४७-५४ विश्वामित्रः; ५५ प्रियमेधाः; ५६ सुतजेतृ मधुछन्दाः; ५७-६५ मधुच्छन्दाः; ६६-६८ विश्वावसुः; ६९-७४ कुमारहारितः; ७५-९० भिषक्; ९१-१०१ वरुणः; १०२-१०५ हिरण्यगर्भः; १०६-१११ पावकाग्निः; ११२-११४ गोतमः; ११५ वत्सारः; ११६ विरूपः; ११७ प्रजापतिः।

अध्याय—१३

मन्त्र—१-३ वत्सारः; ४-८ हिरण्यगर्भः; ९-१४ वामदेवः; १५-१९ त्रिशिराः; २०, २१ अग्निः; २२-२५ इन्द्राग्नी; २६ सविता; २७-३५ गोतमः; ३६ भरद्वाजः; ३७-५१ विरूपः; ५२-५८ उशनाः।

अध्याय—१४

मन्त्र— १-६ उशनाः; ७-९ विश्वामित्रः; ८-१० विश्वदेवः; ११ विश्वामित्रः; १२ विश्वकर्मा; १३ विश्वदेवः; १४ विश्वामित्रः; १५ विश्वदेवः; १६, १७ विश्वामित्रः; १८-३१ विश्वदेवः।

अध्याय—१५

मन्त्र—१-२० परमेष्ठी प्रजापतिः; २१ विरूपः; २२, २३ परमेष्ठी प्रजापतिः; २४ बुधगविष्ठिरौ; २५-२९ परमेष्ठी प्रजापतिः; ३० संवननः; ३१ प्रस्कण्वः; ३२ वसिष्ठः; ३३, ३४ परमेष्ठी प्रजापतिः; ३५ गोतमः; ३६, ३७ परमेष्ठी प्रजापतिः; ३८ सौभरिः; ३९-५९ परमेष्ठी प्रजापतिः; ६० प्रियमेधाः; ६१ मधुच्छन्दाः; ६२-६४ वसिष्ठः; ६५ मधुच्छन्दाः।

अध्याय—१६

मन्त्र— १-४ परमेष्ठी प्रजापतिः; ५ बृहस्पतिः; ६-१४ परमेष्ठी प्रजापतिः; १५-३३ कुत्सः; ३४ परमेष्ठी प्रजापतिः; ३५-३९ कुत्सः; ४०-६६ परमेष्ठी प्रजापतिः।

अध्याय—१७

मन्त्र—१-७ मेधातिथिः; ८ वसुयुः; ९ मेधातिथिः; १० भरद्वाजः; ११-१५ लोपामुद्रा; १६ भरद्वाजः; १७-३२ भुवनपुत्रो विश्वकर्मा; ३३-५८ अप्रतिरथः; ५९ विश्वावसुः; ६० अप्रतिरथः; ६१ मधुच्छन्दाः सुतजेता; ६२-६९ विधृतिः

७०-७३ कुत्सः; ७४ कण्वः; ७५ गृत्समदः; ७६ वसिष्ठः; ७७ परमेष्ठी प्रजापतिः; ७८-८७ सप्त ऋषयः; ८८ गृत्समदः; ८९-९९ वामदेवः।

अध्याय—१८

मन्त्र—१-४४ देवाः; ४५-५३ शुनः शेपः; ५४-५७ गालवः; ५८-६० विश्वकर्मा; ६१ गालवः; ६२ देवश्रवदेववातौ; ६३ विश्वामित्रः; ६४, ६५ विश्वकर्मा; ६६, ६७ देवश्रवदेववातौ; ६८ इन्द्रः; ६९ इन्द्रविश्वामित्रौ; ७० शासः; ७१ जयः; ७२ विश्वामित्रः; ७३ कुत्सः; ७४ भरद्वाजः; ७५, ७६ उत्कीलः; ७७ उशनाः।

अध्याय—१९

मन्त्र— १ प्रजापतिः; २, ३ भरद्वाजः; ४-९ आभूतिः; १०-३५ हैमवर्चिः; ३६, ३७ प्रजापतिः; ३८-४८ वैखानसः; ४९-९५ शङ्खः।

अध्याय—२०

मन्त्र— १, २ प्रजापतिः; ३ अश्विनौ; ४-२० प्रजापतिः; २१ प्रस्कण्वः; २२, २३ प्रजापतिः; २४-२६ आश्वतराश्विः; २७, २८ प्रजापतिः; २९ विश्वामित्रः; ३० नृमेधपुरुषमेधौ; ३१ प्रजापतिः; ३२ कौण्डिन्य; ३३ काक्षीवत्सुकीर्तिः; ३४, ३५ अश्विनौ; ३६-४६ आङ्गिरसः; ४७-४९ वामदेवः; ५०-५२ गर्गः; ५३ विश्वामित्रः; ५४ वसिष्ठः; ५५-८० विदर्भिः; ८१-८३ गृत्समदः; ८४-९० मधुच्छन्दाः।

अध्याय—२१

मन्त्र—१, २ शुनः शेपः; ३-५ वामदेवः; ६ गयस्फानः; ७ गयप्लातः; ८ विश्वामित्रः; ९ वसिष्ठः; १०, ११ आत्रेयः; १२-२६ स्वस्त्यात्रेयः; २७ आत्रेयः; २८-६१ स्वस्त्यात्रेयः।

अध्याय—२२

मन्त्र— १ प्रजापतिः; २ यज्ञपुरुषः; ३-८ प्रजापतिः; ९ विश्वामित्रः; १० मेधातिथिः; ११-१४ प्रजापतिः; १५ सुतम्भरः; १६ प्रजापतिः; १७ विश्वरूपः; १८ अरुणत्रसदस्यू; १९, २० प्रजापतिः; २१ स्वस्त्यात्रेयः; २२-३४ प्रजापतिः।

अध्याय—२३

मन्त्र—१-४ प्रजापतिः; ५ मधुच्छन्दाः; ६-३१ प्रजापतिः; ३२ दधिक्रावा;

३३-६५ प्रजापतिः।

अध्याय—२४

मन्त्र—१—४० प्रजापतिः।

ब्राह्मणरूपोऽयमध्यायः न मन्त्ररूपः; अत एवं यजुः सर्वानुक्रमेऽस्यर्षिदैवत-छन्दांसि नोक्तानि।

अध्याय—२५

मन्त्र—१—१६ प्रजापतिः; १७-२२ गोतमः; २३ प्रजापतिः; २४-२६ गोतमः; २७ प्रजापतिः; २८-४८ गोतमः।

अध्याय—२६

मन्त्र— १ याज्ञवक्ल्यः; २ लौगाक्षिः; ३ गृत्समदः; ४, ५ रम्याक्षिः; ६ प्रादुराक्षिः; ७-९ कुत्सः; १० वसिष्ठः; ११, १२ नोधा गोतमः; १३, १४ भरद्वाजः; १५ वत्सः; १६-१८ महीयवः; १९ मुद्गलः; २०-२३ मेधातिथिः; २४ गृत्समदः; २५, २६ मधुच्छन्दाः।

अध्याय—२७

मन्त्र— १—७ अग्निः; ८, ९ प्रजापतिः; १०—२० अग्निः; २१, २२ प्रजापतिः; २३, २४ वसिष्ठः; २५, २६ हिरण्यगर्भः; २७, २८ वसिष्ठः; २९ गृत्समदः; ३० पुरुमीढः; ३१ अजमीढः; ३२, ३३ गृत्समदः; ३४ आङ्गिरसः; ३५ वसिष्ठः; ३६-३८ शंयुर्बार्हस्पत्यः; ३९-४१ वामदेवः; ४३ शंयुः; ४३ भार्गवः; ४४, ४५ शंयुः।

अध्याय—२८

मन्त्र—१—६ बृहदुक्थो वामदेव्यः; ७ गोतमः; ८ बृहदुक्थो वामदेव्यः; ९-११ प्रजापतिः; १२—२३ अश्विनौ; २४—४६ सरस्वती।

अध्याय—२९

मन्त्र—१—११ बृहदुक्थो वामदेव्यः; १२—२४ भार्गवो जमदग्निः; २५—३६ जमदग्निः; ३७ मधुच्छन्दाः; ३८—६० भरद्वाजः।

अध्याय—३०

मन्त्र—१-३ नारायणः; ४ मेधातिथिः; ५—२२ नारायणः।

अध्याय—३१

मन्त्र—१—१६ नारायणः; १७—२२ उत्तरनारायणः।

अध्याय—३२

मन्त्र—१—१२ स्वयंभु ब्रह्म; १३-१५ मेधाकामः; १६ श्रीकामः।

अध्याय—३३

मन्त्र—१ वत्सप्रीः; २ विश्वरूपः; ३ गोतमः; ४ विश्वरूपः; ५, ६ कुत्सः; ७, ८ विश्वामित्रः; ९ भरद्वाजः; १० मेधातिथिः; ११ पराशरः; १२ विश्ववारा; १३ भरद्वाजः; १४ वसिष्ठः; १५ प्रस्कण्वः; १६ गोतमः; १७ लुशो नाधाकः; १८ वसिष्ठः; १९ पुरुमीढाजमीढौ; २० वसिष्ठः; २१ सुनीतिः; २२ विश्वामित्रः; २३ सुचीकः; २४ त्रिशोकः; २५ मधुच्छन्दाः; २६ विश्वामित्रः; २७ अगस्त्यः; २८ गौरिवीतिः; २९ कुत्सः; ३० विभ्राट्; ३१-३३ प्रस्कण्वः; ३४ अगस्त्यः; ३५ श्रुतकक्षसुकक्षौ; ३६ प्रस्कण्वः; ३७, ३८ कुत्सः; ३९, ४० जमदग्निः; ४१ नृमेधः; ४२ कुत्सः; ४३ हिरण्यस्तूपः; ४४ वसिष्ठः; ४५, ४६ मेधातिथिः; ४७ काण्वः कुसीदी; ४८ प्रतिक्षत्रः; ४९ वत्सारः; ५० प्रगाथः; ५१ कूर्मः; ५२ लुशः; ५३ सुहोत्रः; ५४ वामदेवः; ५५ ऋजिश्वा; ५६-५८ मधुच्छन्दाः; ५९ कुशिकः; ६० विश्वामित्रः; ६१ भरद्वाजः; ६२ देवलः; ६३ विश्वामित्रः; ६४ गौरिवीतिः; ६५ वामदेवः; ६६, ६७ नृमेधः; ६८ कुत्सः; ६९ भरद्वाजः; ७०, ७१ वसिष्ठः; ७२, ७३ दक्षः; ७४ प्रजापतिः; ७५ विश्वामित्रः; ७६ वसिष्ठ; ७७ सुहोत्रः; ७८, ७९ अगस्त्यः; ८० बृहद्दिवः; ८१-८३ मेधातिथिः; ८४ भरद्वाजः; ८५ जमदग्निः; ८६ तापसः; ८७ जमदग्निः; ८८ वसिष्ठः; ८९ कण्वः; ९० त्रितः; ९१ मनुः; ९२ मेधः; ९३ सुहोत्रः; ९४ मनुः; ९५, ९६ नृमेधः; ९७ मेधातिथिः।

अध्याय—३४

मन्त्र— १-६ शिवसङ्कल्पः; ७-९ अगस्त्यः; १०, ११ गृत्समदः; १२, १३ हिरण्यस्तूप आङ्गिरसः; १४, १५ देवश्रवदेववातौ भारतौ; १६, १७ नोधाः; १८, १९ देवश्रवदेववातौ भारतौ; २०-२३ गोतमः; २४-२७ हिरण्यस्तूप आङ्गिरसः; २८ प्रस्कण्वः; २९, ३० कुत्सः; ३१ हिरण्यस्तूपः; ३२ कुत्सः; ३३ गोतमः; ३४-४० वसिष्ठः; ४१ सुहोत्रः; ४२ ऋजिश्वा; ४३, ४४ मेधातिथिः; ४५ भरद्वाजः; ४६ विहव्यः; ४७ हिरण्यस्तूपः; ४८ अगस्त्यः; ४९ प्राजापत्यो यज्ञः; ५०-५२ दक्षः; ५३ ऋजिश्वा; ५४ कूर्मः गार्त्समदः; ५५-५७ कण्वः; ५८ गृत्समदः।

अध्याय—३५

मन्त्र—१-६ आदित्यो देवा वा; ७ सङ्कुसुकः; ८, ९ आदित्यो देवा वा; १० सुचीकः; ११ शुनः शेपः; १२-१४ आदित्यो देवा वा; १५ सङ्कुसुकः; १६ आदित्यो देवा वा; १७ वैखानसः; १८ भरद्वाजः शिरिम्बिठः; १९ दमनः; २१ मेधातिथिः; २२ आदित्यो देवा वा।

अध्याय—३६

मन्त्र— १; २ दध्यङ् आथर्वणः; ३ विश्वामित्रः; ४-६ वामदेवः; ७-१२ दध्यङ् आथर्वणः; १३ मेधातिथिः; १४-१६ सिन्धुद्वीपः; १७-१९ दध्यङ् आथर्वणः; २० लोपामुद्रा; २१-२४ दध्यङ् आथर्वणः।

अध्याय—३७

मन्त्र— १ दध्यङ् आथर्वणः; २ श्यावाश्वः; ३-६ दध्यङ् आथर्वणः; ७ कण्वः; ८-१६ दध्यङ् आथर्वणः; १७ दीर्घतमाः; १८-२१ दध्यङ् आथर्वणः।

अध्याय—३८

मन्त्र—१-४ दध्यङ् आथर्वणः; ५-२८ दीर्घतमाः।

अध्याय—३९

मन्त्र—१—१३ दीर्घतमाः।

अध्याय—४०

मन्त्र—१—१७ दीर्घतमाः।

यजुर्वेदमन्त्राणां देवतासूची

अध्याय—१

मन्त्र—१ सविता अघ्न्याः वा; २—४ यज्ञः; ५ अग्निः; ६ प्रजापतिः; ७ यज्ञः; ८ अग्निः; ९ विष्णुः; १० सविता; ११ अग्निः; १२, १३ आपः; १४, १५ यज्ञः; १६ वायुः; १७—१९ अग्निः; २० सविता; २१ यज्ञः; २२ घर्मः; २३ अग्निः; २४ विद्युत्; २५, २६ अग्निः; २७—३१ यज्ञः।

अध्याय—२

मन्त्र— १, २ यज्ञः; ३, ४ अग्निः; ५ यज्ञः; ६ विष्णुः; ७ अग्निः; ८ विष्णुः; ९ अग्निः; १० इन्द्रः; ११ द्यावापृथिव्यौ; १२ सविता; १३ बृहस्पतिः; १४ अग्निः; १५ अग्निसोमेन्द्राः; १६, १७ अग्निः; १८ विश्वेदेवाः; १९ अग्निवायू; २० अग्निः; २१ प्रजापतिः; २२ इन्द्रः; २३ प्रजापतिः; २४ त्वष्टा; २५ विष्णुः; २६ ईश्वरः; २७—३० अग्निः; ३१—३३ पितरः; ३४ आपः।

अध्याय—३

मन्त्र—१—४ अग्निः; ५ अग्निवायुसूर्याः; ६—८ अग्निः; ९, १० अग्निसूर्यौ; ११, १२ अग्निः; १३ इन्द्रः; १४—१९ अग्निः; २० आपः; २१ विश्वेदेवाः; २२—२७ अग्निः; २८-२९ बृहस्पतिः; ३० ब्रह्मणस्पतिः; ३१—३३ आदित्यः; ३४ इन्द्रः; ३५ सविता; ३६ अग्निः; ३७ प्रजापतिः; ३८—४० अग्निः; ४१ वास्तुरग्निः; ४३, ४३ वास्तुः; ४४, ४५ मरुतः; ४६ इन्द्रो मरुतश्च; ४७ अग्निः; ४८, ४९ यज्ञः; ५०—५२ इन्द्रः; ५३—५५ मनः; ५६ सोमः; ५७—६३ रुद्रः।

अध्याय—४

मन्त्र— १ आप ओषधयश्च; २ आपः; ३ मेघः; ४ परमात्मा; ५, ६ यज्ञः; ७ अग्निः; ८ ईश्वरः; ९ ऋक्सामनी; १० यज्ञः; ११ अग्निः; १२, १३ आपः; १४—१७ अग्निः; १८—२३ वाक् विद्युत् च; २४ यज्ञः; २५ सविता; २६ यज्ञः; २७ सोमः; २८, २९ अग्निः; ३०, ३१ वरुणः; ३२ अग्निः; ३३ सूर्यः; ३४ यजमानः; ३५, ३६ सूर्यः; ३७ यज्ञः।

अध्याय—५

मन्त्र—१ विष्णुः; २, ३ यज्ञः; ४ अग्निः; ५ विद्युत्; ६ अग्निः; ७ सोमः; ८, ९ अग्निः; १०—१२ वाक्; १३ यज्ञः; १४ सविता; १५—२१ विष्णुः; २२, २३ यज्ञः; २४ राजा; २५—२८ यज्ञः; २९, ३० ईश्वरः; ३१—३७ अग्निः; ३८ विष्णुः; ३९ सोमः सविता च; ४० अग्निः; ४१ विष्णुः; ४२ अग्निः; ४३ यज्ञः।

अध्याय—६

मन्त्र— १ स्वधितिः; २ अग्रेणीः; ३—५ विष्णुः; ६ यजमानः; ७ त्वष्टा; ८ बृहस्पतिः; ९ सविता; १० आपः; ११ वातः; १२ यजमानः; १३ आपः; १४, १५ यजमानः; १६ द्यावापृथिव्यौ; १७ आपः; १८ अग्निः; १९ विश्वेदेवाः; २० त्वष्टा; २१ अग्निः; २२ वरुणः; २३ अध्वरः; २४ सूर्यरश्मयः; २५, २६ सोमः; २७ आपः; २८ यज्ञः; २९ अग्निः; ३०, ३१ आपः; ३२ इन्द्रः; ३३ सोमः; ३४ यज्ञः; ३५ द्यावापृथिव्यौ; ३६ यज्ञः; ३७ इन्द्रः।

अध्याय—७

मन्त्र— १ प्राणः; २ सोमः; ३ देवाः; ४, ५ मघवा; ६ देवाः; ७ वायुः; ८ इन्द्रवायू; ९, १० मित्रावरुणौ; ११ अश्विनौ; १२ देवाः; १३ शुक्रः; १४ सोमः; १५ इन्द्रः; १६ वेनः; १७ देवाः; १८ प्रजापतिः; १९ देवाः; २० विष्णुः; २१ सोमः; २२-२३ देवाः मन्त्रोक्ताः; २४ देवाः; २५ वैश्वानरः; २६ सोमः; २७, २८ प्राणादयो मन्त्रोक्ताः; २९ प्रजापतिः; ३० मध्वादयो मन्त्रोक्ताः; ३१, ३२ इन्द्राग्नी; ३३, ३४ विश्वेदेवाः; ३५—३८ मरुत्वान् इन्द्रः; ३९, ४० महान् इन्द्रः; ४१, ४२ सूर्यः; ४३, ४४ अग्निः; ४५ तुथः विश्ववेदाः; ४६ ब्राह्मणः; ४७ वरुणः; ४८ कामः।

अध्याय—८

मन्त्र— १ विष्णुः; २ मघवा; ३, ४ आदित्यः; ५ विवस्वान्; ६, ७ सविता; ८ विश्वेदेवाः; ९ सोमः; १० प्रजापतिः; ११, १२ सोमः; १३ अग्निः; १४ त्वष्टा; १५ विश्वेदेवाः; १६ त्वष्टा; १७ धात्रादयो मन्त्रोक्ताः; १८ देवाः; १९, २० अग्निः; २१ वातः मनसस्पतिः; २२ यज्ञपतिः यज्ञश्च; २३ वरुणः; २४ अग्निः; २५ सोमः; २६ आपः सोमश्च; २७ अग्निः; २८—३० गर्भः; ३१ मरुतः; ३२ द्यावापृथिव्यौ; ३३—३५ इन्द्रः; ३६ प्रजापतिः; ३७ इन्द्रावरुणौ; ३८ अग्निः; ३९ इन्द्रः; ४१ सूर्यः; ४२, ४३ अघ्न्या गौर्पत्नी वा; ४४ इन्द्रः; ४५, ४६ विश्वकर्मा; ४७—५० सोमः; ५१ प्रजापतयो गृहस्थाः; ५२ प्रजापतिः; ५३ इन्द्रापर्वता (सेनापति सेनानायकौ); ५४—५९ परमेष्ठ्यादयो मन्त्रोक्ताः; ६० यज्ञः; ६१ घर्मः; ६२ यज्ञः; ६३ सोमः।

अध्याय—९

मन्त्र— १ सविता; २ सोमः; ३ सोमः; ४ ऊर्जाहुती; ५ सविता; ६ अश्वः आपश्चः; ७—९ वाजी; १०-१२ इन्द्राबृहस्पती; १३ सविता; १४—१८ बृहस्पतिः; १९, २० प्रजापतिः; २१ यज्ञः; २२ दिशः; २३—२५ प्रजापतिः; २६ सोमादयो मन्त्रोक्ताः; २७, २९ अर्यमादयो मन्त्रोक्ताः; २८ अग्निः; ३०

सविता; ३१—३४ अग्न्यादयो मन्त्रोक्ता:; ३५, ३६ विश्वेदेवा:; ३७ अग्नि:; ३८ रक्षोहा:; ३९, ४० यजमान:।

अध्याय—१०

मन्त्र— १ आप:; २ वृषा; ३ अपां पति:; ४ सूर्यादयो मन्त्रोक्ता:; ५ अग्न्यादयो मन्त्रोक्ता:; ६ आप:; ७ वरुण:; ८ यजमान:; ९ प्रजापति:; १०—१४ यजमान:; १५ सोम:; १६ मित्रावरुणौ; १७, १८ यजमान:; १९ आप:; २० प्रजापति:; २१ यजमान:; २२ इन्द्र:; २४, २५ सूर्य: २६ राजासन्दी; २७ वरुण:; २८ यजमान:; २९ अग्नि:; ३० सवित्रादयो मन्त्रोक्ता:; ३१, ३२ सोम:; ३३, ३४ अश्विनौ, सरस्वती, इन्द्र:।

अध्याय—११

मन्त्र—१—११ सविता; १२ वाजी; १३ अग्नि:; १४ इन्द्र:; १५ क्षत्रपति:; १६—१९ अग्नि:; २० क्षत्रपति:; २१, २२ द्रविणोदा:; २३—२९ अग्नि:; ३०, ३१ दम्पती; ३२-३४ अग्नि:; ३५ होता; ३६, ३७ अग्नि:; ३८ आप:; ३९ वायु:; ४०—४९ अग्नि:; ५०-५२ आप:; ५३ मित्र:; ५४ रुद्र:; ५५ सिनीवाली; ५६, ५७ अदिति:; ५८ वसुरुद्रादित्यविश्वेदेवा:; ५९ अदिति:; ६०, ६१ आदित्यादयो मन्त्रोक्ता:; ६२ मित्र:; ६३ सविता; ६४ मित्र:; ६५, ६६ वस्वादयो मन्त्रोक्ता:; ६७ सविता; ६८, ६९ अम्बा पृथिवी; ७०—८० अग्नि:; ८१, ८२ यजमान:; ८३ अन्नपतिरीश्वर:।

अध्याय—१२

मन्त्र—१, २ अग्नि:; ३ सविता; ४ गरुत्मान्; ५ विष्णु:; ६—११ अग्नि:; १२ वरुण:; १३ अग्नि:; १४ सूर्य:; १५—३४ अग्नि:; ३५ आप:; ३६—४४ अग्नि:; ४५ पितर:; ४६—५४ अग्नि:; ५५ आप:; ५६ इन्द्र:; ५७—५९ अग्नि:; ६० द्वावग्नी; ६१ पृथिवी; ६२—६४ निर्ऋति:; ६५ यजमान:; ६६ इन्द्र:; ६७, ६८ कवय: कृषीवला वा; ६९—७१ कृषि:; ७२ मित्रादयो मन्त्रोक्ता:; ७३ अघ्न्या:; ७४ अश्विनौ; ७५—१०१ ओषधय:; १०२ क:; १०३, १०४ अग्नि:; १०५ आशी:; १०६—१११ अग्नि:; ११२—११४ सोम:; ११५—११७ अग्नि:।

अध्याय—१३

मन्त्र— १, २ अग्नि:; ३ आदित्य:; ४ हिरण्यगर्भ:; ५ आदित्य:; ६, ७; ८ सर्पा:; ९—१५ अग्नि:; १६—१९ राज्ञी, २०, २१ पत्नी; २२ अग्नि:; २३ बृहस्पति:; २४ प्रजापति:; २५ ऋतव:; २६ इष्टका (राज्ञी); २७—२९ विश्वेदेवा:; ३० प्रजापति:; ३१ वरुण:; ३२ द्यावापृथिव्यौ; ३३ विष्णु:; ३४, ३५ इष्टका

(राज्ञी); ३६–४५ अग्निः; ४६ सूर्यः; ४७–५२ अग्निः; ५३ आपः; ५४–५८ प्राणभृत् शक्तिः।

अध्याय–१४

मन्त्र–१–५ अश्विनौ; ६ ऋतवः; ७ विश्वेदेवाः; ८ वायुः; ९, १० प्रजापत्यादयो मन्त्रोक्ताः; ११ इन्द्राग्नी; १२ वायुः; १३ दिशः; १४ वायुः; १५, १६ ऋतवः; १७ आयुरित्यादयो मन्त्रोक्ताः; १८ छन्दांसि; १९ पृथिव्यादयो मन्त्रोक्ताः; २० अग्न्यादयो मन्त्रोक्ताः; २१, २२ पत्नी; २३ यज्ञः; २४, २५; २६ अग्न्यादयो मन्त्रोक्ताः; २७ ऋतवः; २८–३१ प्रजापत्यादयो मन्त्रोक्ताः।

अध्याय–१५

मन्त्र– १, २ अग्निः; ३ पत्नी (इष्टका) ४–७ छन्दांसि; ८, ९ प्रतिपदादयो मन्त्रोक्ताः; १०–१४ राज्ञ्यादयो मन्त्रोक्ताः; १५–१९ हरिकेशादयो मन्त्रोक्ताः; २०–५६ अग्निः; ५७ ऋतवः; ५८ सूर्यः; ५९ इन्द्राग्नी; ६० आपः; ६१ इन्द्रः; ६२ अग्निः; ६३, ६४ इष्टका (पत्नी); ६५ अग्निः।

अध्याय–१६

मन्त्र–१–१६ एको रुद्रः; १७–४६ रुद्राः; ४७–५३ एको रुद्रः; ५४–६६ बहवो रुद्राः।

अध्याय–१७

मन्त्र– १ मरुतः; २–१२ अग्निः; १३, १४ प्राणः; १५, १६ अग्निः; १७–३२ विश्वकर्मा; ३३–४४ इन्द्रः; ४५ इषुः; ४६ योद्धारः; ४७ मरुतः; ४८, ४९ इन्द्रादयो मन्त्रोक्ताः; ५० अग्निः; ५१ इन्द्रः; ५२, ५३ अग्निः; ५४ दिशः; ५५, ५६ अग्निः; ५७ यज्ञः; ५८ अग्निः; ५९, ६० आदित्यः; ६१ इन्द्रः; ६२ यज्ञः; ६३ इन्द्रः; ६४ इन्द्राग्नी; ६५–७३ अग्निः; ७४ सविता; ७५–७७ अग्निः; ७८ विश्वकर्मा; ७९ अग्निः; ८०–८६ मरुतः; ८७–९० अग्निः; ९१–९९ यज्ञपुरुषः।

अध्याय १८

मन्त्र–१–२७ अग्निर्यज्ञो वा; २८ प्रजापतिः; २९ अग्निर्यज्ञो वा; ३० सविता; ३१ विश्वेदेवाः; ३२–३४ वाजः; ३५,३६ अग्निः; ३७ राजा; ३८–४३ अग्निसूर्यचन्द्रवातयज्ञमनसः मन्त्रोक्ताः; ४४ प्रजापतिः; ४५ वायुः ४६ अग्निः; ४७, ४८ बृहस्पतिः; ४९ वरुणः; ५०–५५ अग्निः; ५६ यज्ञः; ५७,

५८ अग्निः; ५९, ६० देवाः; ६१–६७ अग्निः; ६८–७१ इन्द्रः; ७२–७५ अग्निः; ७६ विश्वेदेवाः; ७७ अग्निः।

अध्याय–१९

मन्त्र–१–५ सोमः; ६, ७ इन्द्रः; ८–१० सोमः; ११ अग्निः; १२ अश्विसरस्वत्यौ; १३–१५ सोमः; १६–३१ यज्ञः; ३२ इन्द्रः; ३३–३५ सोमः; ३६, ३७ पितरः; ३८–४१ अग्निः; ४२ सोमः; ४३ सविता; ४४ विश्वेदेवाः; ४५ पितरः; ४६ यजमानाशीः; ४७ देवयानपितृयाणौ; ४८ अग्निः; ४९–५३ पितरः; ५४ सोमः; ५५–६३ पितरः; ६४–६६ अग्निः; ६७–७० पितरः; ७१ इन्द्रः; ७२–७९ इन्द्रस्य इन्द्रियम्; ८०–९५ अश्विसरस्वतीन्द्राः।

अध्याय–२०

मन्त्र–१ राजासन्दी (सिंहासनम्); २, ३ राज्याभिषेकः; ४ राजा; ५–१० राजशक्तिः; ११ देवाः; १२ विश्वेदेवाः; १३ राजशक्तिः; १४–१६ अग्निवायुसूर्याः मन्त्रोक्ताः; १७ यज्ञः; १८ वरुणः; १९, २० आपः; २१ सूर्यः; २२ अग्निः; २३ समित्; २४–२६ अग्निः; २७ सोमः; २८–३१ इन्द्रः; ३२ ईश्वरः; ३३, ३४ सोमः; ३५ अश्व्यादयो मन्त्रोक्ताः; ३६–५४ इन्द्रः; ५५–६९ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ७०–७२ इन्द्रसवितृवरुणाः; ७३–७७ अश्विसरस्वतीन्द्राः; ७८-७९ अग्निः; ८० अश्विसरस्वतीन्द्राः; ८१, ८२ अश्विनौ; ८४–८६ सरस्वती; ८७–८९ अग्निः; ९० अश्विसरस्वतीन्द्राः।

अध्याय–२१

मन्त्र–१, २ वरुणः; ३, ४ अग्नीवरुणौ; ५ अदितिः; ७ स्वर्ग्या नौः; ८, ९ मित्रावरुणौ; १०, ११ वाजिनः; १२ अग्निः; १३ तनूनपात् सरस्वती च; १४ सोमः; १५ अग्निः; १६ बृहस्पतिः; १७ विश्वेदेवाः; १८ दैव्यौ होतारौ; १९ तिस्रो देवीः (इडा, सरस्वती, भारती); २० त्वष्टा; २१ सविता; २२ वरुणः; २३ वसवः; २४ रुद्राः; २५ आदित्याः; २६ ऋभवः; २७ मरुतः; २८ देवाः; २९–४० अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४१–४५ अश्विसरस्वतीन्द्राः मन्त्रोक्ताः; ४६–५८ अश्विसरस्वतीन्द्रादयो मन्त्रोक्ताः; ५९–६१ अश्विसरस्वतीन्द्रा मन्त्रोक्ताः।

अध्याय–२२

मन्त्र– १ सविता; २ कवयः; ३ अग्निः; ४ प्रजापतिः; ५ प्रजापत्यादयो मन्त्रोक्ताः; ६ अग्न्यादयो मन्त्रोक्ताः; ७, ८ प्राणिव्यापाराः; ९–१४ सविता; १५–१७ अग्निः; १८ पवमानः; १९ अग्निः; २० अग्निरश्वो वा; २० प्रजापत्यादयो मन्त्रोक्ताः; २१ देवः; २२ ब्रह्म; २३ प्राणादयो मन्त्रोक्ताः; २४

दिशः; २५ आपः; २६ वातादयो मन्त्रोक्ताः; २७ अग्न्यादयो मन्त्रोक्ताः; २८ नक्षत्रादयो मन्त्रोक्ताः; २९—३४ पृथिव्यादयो मन्त्रोक्ताः।

अध्याय—२३

मन्त्र— १ हिरण्यगर्भः; २ प्रजापतिः; ३ ईश्वरः; ४ प्रजापतिः; ५ आदित्यः; ६ सूर्यः; ७ इन्द्रः; ८ वसुरुद्रादित्याः मन्त्रोक्ताः; ९—१२ प्रहेलिका प्रश्नोत्तरम्; १३ ब्रह्मादयो मन्त्रोक्ताः; १४ ब्रह्मा; १५ वाजी; १६ सविता; १७ अग्न्यादयो मन्त्रोक्ताः; १८ प्राणादयो मन्त्रोक्ताः; १९ गणपतिः; २० राजाप्रजे; २१ प्रजापतिः; २२, २३ राजाप्रजे; २४ राजा; २५ ब्रह्मा; २६, २७ राजाप्रजे; २८ प्रजापतिः; २९ देवाः; ३०, ३१ राजाप्रजे; ३२ दधिक्रावा; ३३—३७ राजा; ३८ नमः (अन्नम्); ३९—४४ राजा; ४५—४८ प्रहेलिका प्रश्नोत्तरम्; ४९—६२ प्रष्टृसमाधातारौ; ६३—६५ प्रजापतिः।

अध्याय २४

मन्त्र— १ प्रजापत्यादयो मन्त्रोक्ताः; २ सोमादयो मन्त्रोक्ताः; ३ अश्व्यादयो मन्त्रोक्ताः; ४ मरुदादयो मन्त्रोक्ताः; ५ विश्वेदेवादयो मन्त्रोक्ताः; ६ अग्न्यादयो मन्त्रोक्ताः; ७ इन्द्रादयो मन्त्रोक्ताः; ८ इन्द्राग्न्यादयो मन्त्रोक्ताः; ९ इन्द्रादयो मन्त्रोक्ताः; १० अन्तरिक्षादयो मन्त्रोक्ताः; ११ वसन्तादयो मन्त्रोक्ताः; १२ अग्न्यादयो मन्त्रोक्ताः; १३ विराजादयो मन्त्रोक्ताः; १४ अग्न्यादयो मन्त्रोक्ताः; १५ इन्द्रादयो मन्त्रोक्ताः; १६ अग्न्यादयो मन्त्रोक्ताः; १७ इन्द्राग्न्यादयो मन्त्रोक्ताः; १८ पितरः; १९ शुनासीरादयो मन्त्रोक्ताः; २० वसन्तादयो मन्त्रोक्ताः; २१ समुद्रादयो मन्त्रोक्ताः; २२ सोमादयो मन्त्रोक्ताः; २३, २४ अग्न्यादयो मन्त्रोक्ताः; २५ कालावयवाः; २६ भूम्यादयो मन्त्रोक्ताः; २७ वस्वादयो मन्त्रोक्ताः; २८ ईशानादयो मन्त्रोक्ताः; २९—३१ प्रजापत्यादयो मन्त्रोक्ताः; ३२ सोमादयो मन्त्रोक्ताः; ३३ मित्रादयो मन्त्रोक्ताः; ३४ पर्जन्यादयो मन्त्रोक्ताः; ३५ चन्द्रादयो मन्त्रोक्ताः; ३६ अश्व्यादयो मन्त्रोक्ताः; ३७ अर्धमासादयो मन्त्रोक्ताः; ३८ वर्षादयो मन्त्रोक्ताः; ३९ आदित्यादयो मन्त्रोक्ताः; ४० विश्वेदेवादयो मन्त्रोक्ताः।

अध्याय—२५

मन्त्र— १ सरस्वत्यादयो मन्त्रोक्ताः; २ प्राणादयो मन्त्रोक्ताः; ३ इन्द्रादयो मन्त्रोक्ताः; ४ अग्न्यादयो मन्त्रोक्ताः; ५ इन्द्रादयो मन्त्रोक्ताः; ६ मरुदादयो मन्त्रोक्ताः; ७ पूषादयो मन्त्रोक्ताः; ८ इन्द्रादयो मन्त्रोक्ताः; ९ पूषादयो मन्त्रोक्ताः; १० हिरण्यगर्भः; ११—१३ ईश्वरः; १४ यज्ञः; १५ देवाः; १६ विश्वेदेवाः; १७ वायुः; १८ ईश्वरः; १९ इन्द्रादयो मन्त्रोक्ताः; २०—२२ देवाः; २३ द्यौरित्यादयो मन्त्रोक्ताः; २४ मित्रादयो मन्त्रोक्ताः; २५ देवाः; २६—२९ यज्ञः; ३० देवाः;

३१–३४ यज्ञः; ३५ विश्वेदेवाः; ३६ यज्ञः; ३७ देवाः; ३८ यज्ञः; ३९ देवाः; ४०, ४१ यज्ञः; ४२ त्वष्टा; ४३, ४४ आत्मा; ४५ अदितिः; ४६ विश्वेदवाः; ४७, ४८ अग्निः।

अध्याय–२६

मन्त्र–१ अग्न्यादयो मन्त्रोक्ताः; २, ३ ईश्वरः; ४ इन्द्रः; ५ सूर्यः; ६–८ वैश्वानरः; ९ अग्निः; १० इन्द्रः; ११–१३ अग्निः; १४ संवत्सरः; १५ विप्रः; १६ अग्निः; १७ इन्द्रः; १८ ईश्वरः; १९ देवाः; २०, २१ अग्निः; २२–२५ सोमः; २६ अग्निः।

अध्याय–२७

मन्त्र–१–७ अग्निः; ८ बृहस्पतिः; ९ अश्विनौ; १० सूर्यः; ११–१६ अग्निः; १७ यज्ञः; १८ अग्निः; १९ तिस्रो देवीः (इडा, सरस्वती, भारती); २० त्वष्टा; २१, २२ अग्निः; २३, २४ वायुः; २५, २६ प्रजापतिः; २७–३५ वायुः; ३६–४१ इन्द्रः; ४२–४४ अग्निः; ४५ संवत्सरः।

अध्याय–२८

मन्त्र–१–३ इन्द्रः; ४ वसुरुद्रादित्याः; ५, ६ इन्द्रः; ७ अश्विनौ; ८, ९ इन्द्रः; १० बृहस्पतिः; ११–१३ इन्द्रः; १४ अहोरात्रे; १५, १६ इन्द्रः; १७ अश्विनौ; १८–२१ इन्द्रः; २२–२४ अग्निः; २५–२८ इन्द्रः; २९ अहोरात्रे; ३० अश्विनौ; ३१ तिस्रो देवीः (भारतीः, बृहतीः, महीः); ३२, ३३ इन्द्रः; ३४ अग्निः; ३५–४६ इन्द्रः।

अध्याय–२९

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